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Annual Reports on Indian Epigraphy

(1935 - 1938)

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PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110 011
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PREFACE

There have been increasing demands in recent years for copies of the Annual Reports on Epigraphy, published in the last two decades of the last and the first half of the present centuries, from scholars and institutions interested in epigraphical studies and research. And these Reports have been long out of print. It was, therefore, decided to bring out reprints of these rare and very useful Reports starting from the initial year 1887 in convenient volumes. The present one, consisting of such Report for the years 1935 to 1938 is the ninth of the reprint series and will be followed in quick succession by others containing Reports for the subsequent years.

It is hoped that this re-publication will go a long way in sustaining and furthering interest in epigraphical studies. I wish to record here my deep sense of gratitude to Dr. M. S. Nagaraja Rao, Director General, Archaeological Survey of India, New Delhi, but for whose sympathetic consideration and approval, this useful reprint series would have remained a dream. Shri J. C. Gupta, Production Officer in my Office, has been largely responsible for the preparation of this reprint scheme and also for the actual printing and production.

Acc. 26066

K. V. Ramesh
Director (Epigraphy)
Archaeological Survey of India

Old University Office Bldgs.,
Mysore-570 005
15.5.86

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ANNUAL REPORT

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1938

MADRAS

PRINTED BY THE SUPERINTENDENT, GOVERNMENT PRESS, AND PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI

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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1935-36

PART I.

Personnel.

During the year 1935-36, I was on leave on average pay for 3 months and 17 days from 5th September to 21st December 1935, when Mr. G. V. Srinivasa Rao, the Senior Epigraphical Assistant, was appointed to hold charge of the current duties of the office in addition to his own (*vide* Notification No. F. 37-8/35-F, dated 5th July 1935 and 22nd January 1936 of the Government of India, Department of Education, Health and Lands).

Tours of the Superintendent and the Assistants.

2. I was on tour for about 20 days from 16th February 1936 in the Ramnad and Tinnevelly districts, where I visited 9 villages. The Second Epigraphical Assistant accompanied me during part of this tour. In the course of my tour in these two districts I found the inscriptions in most of the temples covered with repeated coatings of whitewash or paints or oily grit in several places. The sculptures had in almost all cases lost their form and beauty by this pernicious habit of applying white or colour wash, and I had to impress on the Trustees of these temples the sacred duty of keeping the inscriptions and sculptures clean and free from any coating.

Impelled by such observations made by me in previous years I had drawn up a Note on the preservation of Sculptures and Inscriptions in the Madras Presidency, which was issued as a Government Communique by the Director-General of Archæology in September 1935. This has been subsequently published both in English and in the languages of the several districts in all the District Gazettes of the Madras Presidency. Copies of the Note were widely distributed among the several temples of the province through the Hindu Religious Endowment Board, Madras, and also some copies were supplied through the Superintendent, Archæological Survey, Western circle, to the Collectors of the several districts in the Bombay-Karnatak whose epigraphical survey is being conducted by the Department. The Note has also been translated in all Western India languages. It is hoped that this propaganda has borne fruit in several cases, though there still lingers a sentimental regard for the old habit of applying white and colour wash to these valuable monuments. It behoves all local officials and cultured members of the public to educate the temple managers and pilgrims to adopt an enlightened attitude in the matter and thus co-operate with the Government and the scholarly world in the proper maintenance of these monuments.

3. The Senior Epigraphical Assistant was on tour for a few days in November 1935, when he visited Hampi and secured photographs of some interesting sculptures at the place besides copying three new inscriptions. He toured again for a month from the 10th February 1936 in the Trichinopoly and Tanjore districts, where he visited 9 villages and revised *in situ* the readings of several damaged inscriptions of the early Chōḷas now under publication and secured copies of 26 new inscriptions from 3 other villages.

The Second Epigraphical Assistant was on tour from the 11th February to 21st March 1936. Besides accompanying me through part of my tour in the Ramnad and Tinnevelly districts he visited a few villages in connection with

checking *in situ* the readings of some Pāṇḍya inscriptions under publication. He visited in all 13 villages and secured copies of 47 new inscriptions.

The Tamil Assistant was on tour in connection with publication work from 22nd October to 15th November 1935 and visited 3 villages of the Chingleput district including Pallavaram, where he copied the portions of the long inscription of Mahēndravarman in the Pallava cave-temple (now used as a mosque) which had been covered by modern additions of brick walls, but which were now made accessible by the removal of the obstructions with the kind permission of the Trustees. He then visited Chidambaram in the South Arcot district, where he secured copies of 16 new inscriptions which had been exposed to view during the recent renovation of the temple. After finishing his work here, he commenced the epigraphical survey of the Tirukkoyilur taluk in which he visited 54 villages and copied 62 inscriptions and returned to headquarters in the first week of January 1936. He again toured in the South Kanara and Coimbatore districts from 9th to 26th March 1936 and visited 6 villages and copied 12 inscriptions.

The Reader started on tour on 16th October 1935 and after visiting 5 villages in the Kistna and West Godavari districts, he continued the epigraphical survey of the Vinukonda taluk of the Guntur district, which had been left over in the previous year. He completed the survey of the taluk on 27th November after inspecting 72 villages and then visited 23 villages in the Kurnool and Cuddapah districts and returned to headquarters on the 3rd January 1936 with a total collection of 114 inscriptions. These contain among others some important records of the early dynasties, such as the Chōḷas, Bāṇas and the Rāshṭrakūṭas.

4. The Telugu Assistant was on tour in the Bombay-Karnatak from 24th October 1935 to 2nd March 1936. During the three weeks at the beginning of his tour twenty photographs were taken of inscribed slabs and other interesting objects under his guidance in 7 places of the Ron, Gadag and Haveri taluks of the Dharwar district. During the remaining period he visited 6 selected places in the Miraj State and the Dharwar and Belgaum districts, and finished the epigraphical survey of the Ranebennur taluk commenced in the previous year, and the whole of the Bijapur taluk, and secured a total collection of 146 inscriptions. Among the inscriptions copied by him may be mentioned as important (1) a record of the 7th century A.D. from the Ranebennur taluk which belongs to the Western Chāḷukya king Satyāśraya (Pulakēśin II), (2) an inscription at Siḍēnūr belonging to the Rāshṭrakūṭa king Dhōrapparasa (Dhruva I) mentioning his subordinate Mārakkarasa as governing Banavāsi-nāḍu and (3) a record of Śubhatuṅga furnishing for him the early date Śaka 800. Besides these, were examined a number of herostones in the Hangal taluk of the Dharwar district, all belonging to the last days of the Western Chāḷukyas or to the period of the rise of the other dynasties that followed them.

Work done during the year.

Collection.

5. During the year 193 villages were visited in the Madras Presidency, of which 88 yielded a total collection of 338 inscriptions. In the Bombay-Karnatak 75 villages were inspected, of which 16 villages yielded a collection of 146 inscriptions. 14 copper-plate grants were also examined and 97 photographs of historical and sculptural interest were taken.

6. The *Annual Report on South Indian Epigraphy* for 1931–32 was finally issued from the Press in September 1935. The type-script of the *Annual Report* for 1932–33 which was received back from the Government Epigraphist after the approval of the Director-General of Archæology by the end of July 1935 was sent to the Press early in August 1935. The first proof of this *Report* was received in batches in December 1935 and it was revised and returned to the Press in March 1936.

The type-script of the *Annual Report* for 1933–34 which was also got ready was sent for the approval of the Director-General of Archæology early in September 1935 before I went on leave, and was received back with his approval at the end of December 1935. It was sent to the press in February 1936 but was not taken up for printing immediately as the *Report* for the previous year was still on hand.

Publication.

7. The final stitched proof of *South Indian Inscriptions* Vol. VIII was sent to the press during the year after receipt of the sanction for its strike-off from the Director-General of Archæology. One hundred and fifty fresh inscriptions were checked for the next volume of Tamil inscriptions with reference to their original impressions, and notes for about 50 of them drawn up. Nineteen villages were visited in this connection and the readings of 100 inscriptions which were either damaged or in an incomplete state were revised *in situ*. Of the Bombay-Karnatak Volume, pp. 1 to 61 of the second proof and pp. 91 to 134 of the first proof were checked with reference to the originals and their corrected proofs sent to the press. One hundred and four further pages of manuscripts were sent to the press for being set up in type.

8. Inscriptions copied at the following eighty-eight places are registered in Appendix B :—

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
1	South Arcot ..	Chidambaram ..	Chidambaram	1–48
2	Do. ..	Tirukkoyilur ..	Ārkāḍu	49
3	Do. ..	Do.	Vīraśōḷapuram	50–51
4	Do. ..	Do.	Mēlvālai	52–53
5	Do. ..	Do.	Vīraṅgipuram	54
6	Do. ..	Do.	Oḍuvaṅkuppam	55–56
7	Do. ..	Do.	Kaṇḍāchch puram	57–59
8	Do. ..	Do.	Ādichchaṉūr	60
9	Do. ..	Do.	Paraṉūr	61–66
10	Do. ..	Do.	Kiṅgilivāḍi	67
11	Do. ..	Do.	Chittāmūr	68
12	Do. ..	Do.	Kāḍagaṉūr	69–72
13	Do. ..	Do.	Nāyaṉūr..	73
14	Do. ..	Do.	Araśaṅkuppam	74–77
15	Do. ..	Do.	Māraṅgiyūr	78–104
16	Coimbatore ..	Coimbatore ..	Marudamalai	105
17	Do. ..	Gobichettipalaiyam.	Viṇṇappaḷḷi	106–108
18	South Kanara.. ..	Kasaragod	Ādūru	109–110
19	Do. ..	Do.	Anantapuram	111
20	Do. ..	Puttur	Viṭla	112–113
21	Do. ..	Do.	Kaṭletala	114–115
22	Tanjore ..	Pattukkottai ..	Kīramaṅgalam	116–125
23	Do. ..	Tirutturaippundi ..	Teṟkukkāḍu (Tirukkoḷḷikkāḍu)	126–140
24	Trichinopoly ..	Musiri	Kaṇṇaṉūr	141–145
25	Ramnad ..	Tiruppattūr	Piḷḷaiyārpaṭṭi	146–159
26	Do. ..	Do.	Kuṉṉakkuḍi	160–161
27	Do. ..	Do.	Mahipālaṉpaṭṭi..	162
28	Do. ..	Do.	Tiruppattūr	163–191
29	Do. ..	Do.	Tiruchchuḷi	192
30	Do. ..	Do.	Paḷḷimaḍam	193
31	Tinnevelly ..	Tinnevelly	Ukkiraṉkōṭṭai	194–201
32	Do. ..	Ambasamudram ..	Ambāsamudram	202
33	Madura ..	Madura	Madura	203
34	Guntur ..	Vinukonda	Agniguṇḍāla	204
35	Do. ..	Do.	Boggaram	205
36	Do. ..	Do.	Dōmalaguṇḍa	206–208
37	Do. ..	Do.	Gaṇḍiganamala..	209–210
38	Do. ..	Do.	Garikapāḍu	211
39	Do. ..	Do.	Gummanampāḍu	212
40	Do. ..	Do.	Inumeḷḷa	213–215
41	Do. ..	Do.	Kanamalacheruvu	216
42	Do. ..	Do.	Kanamarlapūḍi	217–218
43	Do. ..	Do.	Kārumañchi	219
44	Do. ..	Do.	Koṇḍramuṭla	220–221
45	Do. ..	Do.	Kottalūru	222
46	Do. ..	Do.	Kūchenapalle	223–224
47	Do. ..	Do.	Mannēpallepāḍu	225
48	Do. ..	Do.	Matukumalli	226
49	Do. ..	Do.	Mēḷḷavāgu	227

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
50	Guntur	Vinukonda	Nāyanipālem	228
51	Do.	Do.	Nīlagaṅgavaram	229
52	Do.	Do.	Pērūrupāḍu	230
53	Do.	Do.	Pōṭlūru	231-233
54	Do.	Do.	Rāvulāpuram	234-235
55	Do.	Do.	Rōmiḍichorla	236-238
56	Do.	Do.	Śāvalyapuram	239
57	Do.	Do.	Vaḍḍemguṇṭa	240
58	Do.	Do.	Vanikuṇṭa	241
59	Do.	Do.	Vēlpūru	242
60	West Godavari	Bhimavaram	Ēlūrpāḍu	243-244
61	Do.	Do.	Kumudavalli	245
62	Do.	Nidadavole	Kumāradēvam	246-254
63	Do.	Tadepallegudem	Anantapalle	255-257
64	Kurnool	Nandyal	Kānāla	258-260
65	Do.	Sirvel	Pedda-Chintakuṇṭa	261-266
66	Do.	Do.	Dēvarāyapuram	267-268
67	Do.	Koilkuntla	Bōdommanūru	269
68	Do.	Do.	Iñjēḍu	270-275
69	Do.	Do.	Tummalapeṇṭa	276
70	Do.	Do.	Uyyālavāḍa	277
71	Do.	Nandikotkur	Dāmagaṭla	278-279
72	Do.	Do.	Vīpinagaṇḍla	280-284
73	Do.	Pattikonda	Kuṅkanūru	285-289
74	Do.	Do.	Maddikera	290-296
75	Cuddapah	Jammalamadugu	Anantapuram	297-299
76	Do.	Do.	Bukkapaṭṇam	300-301
77	Do.	Do.	Ēṭūru	302
78	Do.	Do.	Peddaṇḍlūru	303-304
79	Do.	Do.	Poṭṭipāḍu	305-307
80	Do.	Do.	Tāḷḷaproddaṭūru	308-309
81	Do.	Kamalapuram	Indukūru	310-315
82	Do.	Do.	Kolavali	316-319
83	Do.	Do.	Pālagiri	320-324
84	Do.	Do.	Talapanūru	325-327
85	Do.	Do.	Uruṭūru	328-330
86	Do.	Proddatur	Hanumalagutti	331-332
87	Do.	Do.	Pōṭladurti	333-335
88	Bellary	Hospet	Hampi	336-338

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1935–36.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Mr. Parasappa Chaudki of Tumminkatti, Ranibennur taluk, Dharwar district.	(Western) Chāḷukya.	Vīra-Noṇamba-Chakravarti 'lord of Kalyāṇapura.'	Śaka 321 (wrong), Parābhava, Vaiśākha, ba. Monday, paurṇamāsi.	Mahrāṭhī in Nāgarī.	Returned to the owner.	*S.I.I.* ..	The king receives a number of Western Chāḷukya *birudas* and claims to belong to the Sōmavaṁśa. The characters are crudely engraved and may be assigned to about the 11th or 12th century A.D. The inscription seems to record a gift of land, 24 *mattar* in extent, to a certain Chaṭṭeya-Nā[ya*]ka who appears to have been the commander of the king's elephant forces. Cf. *Ind. Ant.*, Vol. VIII, p. 89. Other gifts to deities are also registered.
2	Mr. Rāmābhaṭla Abbāya-Bhuktagāru of Guḍivāḍa, through the Tahsildar of Palkonda taluk, Vizagapatam district.	Eastern Gaṅga.	Anantavarman Chōḍa-Gaṅgadēva.	Śaka 1010 (expressed by chronogram), Dakshiṇāyana.	Sanskrit in Telugu	Do.	Do. ..	Registers a tax-free gift of the village Palaṁgara in Sambavishaya made by the king to his favourite relation (*priya-bāndhava*) Ulagiyagoṇḍa-Perumāḷu, who is stated to have won credit in several battles fought by him for the king. See Part II, paras. 14–16.
3	The Raja Saheb of Tekkali, Ganjam district.	Do.	Anantavarman, son of Dēvēndravarman.	Gaṅga year 3[58] (in words), solar eclipse.	Sanskrit in archaic Nāgarī.	Do.	*Ep. Ind.* ..	The inscription is written in faulty language and in a cursive script. Seems to record a grant of land together with a tank in the village Siṇicharaṇa made by the king to a certain Viṭhu-Bhaṭa (Vishṇu-Bhaṭṭa), son of Haribandhu of the Kuṇḍilya(!)-gōtra.
4	Do.	Śailōdbhava	(Lost) ..		Do.	Do.	Do. ..	Published in *J.B. & O.R.S.*, Vol. IV, p. 162. See below, Part II, paras. 18 and 19.
5	The Superintendent, Government Museum, Madras.	Chōḷa (Rēnāṇḍu).	Śrīkaṇṭha-Chōḷa		Sanskrit in archaic Telugu characters.	Returned to the Museum.	Do. ..	Registers the gift of the village Mandara to the teacher Bālaśaktigwru, for worship and offerings to the god Prētiśvara probably of that village. Nos. 5 to 7 are engraved in the same set.

A.—List of copper-plates examined during the year 1935-36—*cont.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Superintendent, Government Museum, Madras.	Rēnāṇḍu Chōḷa.	Balliya-Chōḷa-Mahārāja ..		Telugu ..		*S.I.I.* ..	This is engraved in continuation of the above number in the same set. Registers the gift of the *siddhāya*, and other on taxes on the villages Mandara, Inuṁbrōlu and Pāka, to god [Trē]tēśvara on the occasion of the Uttarāyaṇa-saṅkrānti, into the hands of the Thousand of Aṛitirēvulu.
7	Do.	Vaidumba ..	Bhuvana-Triṇētra Vaidumba-Mahārāja.	Śaka 893, Āshāḍha, śu. 7, Thursday, Dakshiṇāyana-saṅkrānti.	Do. ..		Do. ..	Records the grant of the village Kāṭicheṟuvu in Kaḍapa-12 to the god Lōkēśvara-Bhaṭāra at Aṛitiṟēvulu. The king is stated to have been camping or residing at Pottapi in Pāka-nāḍu.
8	Monsieur H. Hasenbos Netherlands, through the Director-General of Archæology in India.	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka 1487 (expressed by chronogram), Raktākshi, Vaiśākha, ba. amāvāsyā.	Sanskrit in Nāgarī.		Do. ..	The original plates were not received in the office for examination but only their photographs. Records the grant of the village Siripura *alias* Raghunāthapura in Velnāḍu-sthala included in the Koṇḍaviḍu-mahārājya as *sarvamānya* to Chiṭṭi-Bhaṭṭa, son of Gaṇapayārya and grandson of Tūṇḍipall[e] Śiṅgārya of the Kauśika-gōtra, Āpastamba-sūtra and Yajuś-śākhā. The grant was made in the presence of god Viṭṭhalēśvara on the banks of the Tuṅgabhadrā at the request of Vīra Śrī Rāmarāja.
9	The Andhra Historical Research Society, Rajahmundry.	Eastern Gaṅga.	Indravarman ..	39th year [of the Gaṅga era], Vaiśākha, *di.* 21.	Sanskrit in archaic characters.	Returned to the Society.	*Ep. Ind.* ..	Registers a gift of the village Jijjika in Vōṅkhāra-bhōga to the two Brahmans Agnisvāṁin and his son Rudrasvāmin of the Vishṇuvriddha-gōtra and the Taittirīya-śākhā. Published in the *Journal* of the Society, Vol. III, p. 50.
10	The District Magistrate, Salem district.			Rudhirōdgārin, Āṇi 5, Thursday.	Tamil ..	Deposited in the Madras Museum.	*S.I.I.* ..	Modern. Registers an agreement among the several members of the Koṅgu-Veḷḷāḷa and Koṅgu-Maṇṇāḍi communities and the Sixty Gāṅgayas of Darumāpuram belonging to the Poruḷandai-kulam, living in Kīḻkarai-Pūndurai-nāḍu, granting some lands and perquisites to Ponnāllippulavaṉ of Darumāpuram.

11	The Batavia Museum, through the Superintendent Government Museum, Madras.	Tanjore Mahrāṭha.	Ēkōji-Mahārāja ..	A.D. 1676, Naḷa, Mārgaḷi 30.	Do. ..	Returned to the Madras Museum.	S.I.I. ..	Only a photograph of the original plate was received for examination. Registers a treaty made between Ēkōji-Mahārāja as the agent of the Viśāpuram (Bijāpūr) Pādsha and the Honourable the Ulāndā (Holland i.e., Dutch East India) Company, confirming the grant of certain trading and colonising privileges made previously to the latter in the times of Chokkanātha-Nāyaka of Madura and Vijayarāghava-Nāyaka of Tanjore.
12	Mr. Bhairavasundara Gurukkal of Tiruppattur, Ramnad district.	Sētupati ..	Raghunāthadēva ..	Śaka 1589, Plavaṅga, Uttarāyaṇa, śiśiraṛitu, Phālguṇa, śu. 3, Thursday, Aśvinī, Māhēndra-yōga, Taitulā-karaṇa.	Do. ..	Returned to the owner.	Do. ..	Registers the gift of the village Śennilakkuḍi with its hamlet Ayyaṉār-ēndal situated in Tiruchchuḻittaṭṭu, a subdivision of Paruttikkuḍi-nāḍu, by a certain Madavuḍaichchi alias Kūrichchāttaṉ Śēruvakāraṉ, son of Chidambaram-Śēruvakāraṉ, a resident of Kōḻundurai, who endowed it in his name to the temple of Rāmanāthasvāmi at Rāmēśvaram for the araikk aṭṭaḷai service of the god.
13	Mr. P. V. Jagadisa Ayyar, Mambalam, Madras.	Vijayanagara.	Veṅkaṭapatidēva-Mahārāya	Śaka 1533, Virōdhikṛit, Māgha, śu. 12.	Sanskrit in Nāgarī.	Do.	Do. ..	Registers a sarvamānya grant of the village Chittūru surnamed Raghupati-samudram with its hamlet Mūvēndrappaṭṭu situated in Vūttukkāḍu-sīmā, a subdivision of Chaṅgāḍu-kōṭṭa of Paḍaviḍu-mahārājya, made to the Brahman Ammāḷāchārya, son of Kṛishṇayāchārya and grandson of Vaṅgipuram Ammāḷaiyya of the Bhāradvāja-gōtra, Āpastamba-sūtra and Yajuś-śākhā, who was well-versed in Ubhaya-Vēdānta, Tarka, Mahābhāshya and the 18 Purāṇas, by the king in the presence of god Veṅkaṭēśa.
14	Do.	Do.	Veṅkaṭarāya 'ruling from Penugoṇḍa-paṭṭaṇa.'	Śaka 1556, Bhāva, Māgha, śu. paurṇamāsī, lunar eclipse.	Do.	Do.	Do. ..	This is the odd fourth plate of a set, received strung along with No. 13 above. Records the gift of the village Chittūru purchased from Ambaḷāchārya (same as Ammāḷāchārya of No. 13) together with the hamlet Kāraṇai, surnamed Prasanna-veṅkaṭapuram as an agrahāra to a number of Vaishṇavas, by the king, at the request of the Brahman officer Bhaṇḍāram Veṅkaṭapati, son of Sarva-Mantri and grandson of Nāgayāmātya, who belonged to the Harita-gōtra, Āpastamba-sūtra and Yajuś-śākhā.

APPENDIX B.

List of stone inscriptions copied during the year 1935-36.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT. CHIDAMBARAM TALUK.					
1	Chidambaram.—West wall of the second prākāra of the Naṭarāja temple.	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva.	24th year and 374th day (in words).	Tamil ..	Registers the royal order, issued at the request of Vāṇādhirājaṉ, remitting certain taxes due on some land endowed as *tirunandavanappuṟam* to the temple by Maruṅgūr, Vābhravyaṉ Śokkapperumāṉ *alias* Rājarāja-Brahmamārāyaṉ, a resident of the Tirunilai-ēḻugōpurap-perunderuvu at Perumbaṟṟappuliyūr, for the daily supply of flowers to the god Āḷuḍaiya-Nāyaṉār and his consort.
2	Same wall ..	Vijayanagara.	Achyutadēvarāya ..	Śaka 1451 (in words), Virōdhi, Phālguṇa, Sunday, ba. 5, Mūla.	Sanskrit in Grantha and Tamil.	Records that, on a representation made by Sāḷuva-Daṇṇāyaka, the income from 82 specified villages amounting to 3,000 *poṉ* which had been originally allotted by Kṛishṇarāya-Nāyaka for the expenses of the car and other festivals and for repairs to the temple of Chidambarēśa at Perumbaṟṟappuliyūr, was re-endowed by the king and was left in charge of a *tapasvin* named Periyadēvar.
3	Do.	Chōḷa ..	Parakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva.	7th year and 120th day (in words).	Tamil ..	Begins with the introduction *Puyal-vāyttu*, etc. Registers that a remission of taxes was made on the lands endowed after purchase by Udaiyañjeydāṉ Poṉṉambalakkūttaṉ *alias* Vijayarājaṉ, the headman of Vēḷūr in Veṇḍāḷai-Vēḷūr-kūṟṟam, a subdivision of Rājēndraśōḷa-vaḷanāḍu and Madhurāntakadēvaṉ Poṉṉamudaṉ of Śiṟukuḍi in Pāmbūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu, for a flower-garden for the god Āḷuḍaiyār to be looked after by four gardeners and for the maintenance of a *guhai* (monastery) for *tapasvins*.
4	Do. ..	Do. ..	Do.	7th year and 240th day (in words).	Do. ..	Begins with the same introduction. Registers the remission of taxes, granted by the king, on 3 *vēli* and odd of lands endowed after purchase from the *Mūlaparushai* of Perumbaṟṟappuliyūr, an independent village in Rājādhirāja-vaḷanāḍu, by Uyyavandāṉ Tirumaḷapāḍi-uḍaiyāṉ *alias* Toṇḍaimāṉ of Kaḷattūr in Eyil-nāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu, for the maintenance of a flower-garden *with* 5 gardeners, for the god. Rājēndrasiṅga-Mūvēndavēḷāṉ figures as the royal secretary.
5	Do. ..	Pāṇḍya ..	Māṟavarman Tribhu[vanachakrava]rtin Vīra-Pāṇḍyadēva.	12th year (in words)	Do. ..	Registers a grant of land after purchase in Erukkāṭṭañjēri, a hamlet of Perumbaṟṟappuliyūr, made by Āṭkko[ṇḍāṉ] *alias* Nārāyaṇadēvaṉ Pallavarāyar of Iḷaṅg di *alias* Indrāvatāranallūr in Tenvallattirukk i situated in Pāṇḍi-maṇḍalam, for a flower-garden to the temple of Tiruchchiṟṟambalam-Uḍaiyār.

6	Do. ..	Do. ..	Jaṭāvarman *alias* Tribhuvana-chakravartin Sundara-Pāṇḍyadēva.	12th year and 175th day (in words).	Do. ..	Registers remission of taxes on some lands endowed after purchase in Erukkāṭṭañjēri *alias* Jayaṅgoṇḍa-śōlanallūr, a hamlet of Perumbaṟṟappuliyūr in Madhu-rāntakappērilamai-nāḍu, by Araiyaṉ Nīṟaṇi-Pavaḷak-kuṉṟar *alias* Śōlagaṅgar, the headman of Maṇaṟpāk-kam in Toṇḍai-maṇḍalam, for rearing a flower-garden called 'Kuṉṟanāyakaṉ-tirunandavanam' for the god and the goddess and for the maintenance of the gardeners. The signatory is Gāṅgēyarāya.
7	Do. ..	Chōḷa ..	Tribhuvanachakravartin Kulōt-tuṅga-Chōḷa, 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	11th year and 115th day (in words).	Do. ..	Built in at the bottom. Registers the remission of taxes on the lands endowed after purchase from several individuals by Araiyaṉ Tāyilumnallaperumāḷ of Kaḷattūr in Eyil-nāḍu, a subdivision of Pāṇḍikulā-śaṇi-vaḷanāḍu, for rearing a garden called Tāyilum-nallaperumāḷ-tirunandavaṉam in Kaḍavāychchēri *alias* Tillaināyakanallūr, a hamlet of Perumbaṟṟap-puliyūr, for the god. These were included in the accounts under the *devadāna* lands.
8	West wall of the third prākāra of the same temple, right of entrance.	Do. ..	Tribhuvanachakravartin Rāja-rājadēva.	26th year and 35th day (in words).	Do. ..	Registers gift of 4½ *vēli* and odd of land called Tillai-nāyaka-viḷāgam in Tiruchchiṟṟambalapaṭṭaṇam made by Muppuchchuṇḍāḷvi, an *aḍukkaḷaip-peṇḍu* (maid-servant of the royal household) for the maintenance of persons supplying flowers to the god and goddess and for conducting the *maṭha* built by her in the street leading to Ediriliśōḷaṉ-tiruttōppu. This gift was ratified, at the request of the donatrix, by a royal order signed by the Secretary Rājē[ndraśōḷa]-Mūvēndavēḷāṉ. The land is said to have been originally granted (tax-free) in the 7th year of the king to a certain Gautamaṉ Svāmikumāraṉ Aruḷāḷa-Bhaṭṭaṉ *alias* Savarṇachakravarti of Uttamaśōḷa-maṅgalam in Rājādhirāja-vaḷanāḍu, from whose sons the donatrix had purchased it.
9	Same wall ..	Do. ..	Do.	3rd year and 204th day (in words).	Do. ..	Registers a similar endowment, for a flower-garden to the temple with four gardeners, of the lands which had been obtained by him as present from the *mūla-parushaiyār* of Perumbaṟṟappuliyūr, by Sōmanātha-dēva *alias* Uḍaiyār Svāmidēvar of Śāṇḍilya-gōtra belonging to Uttarāgrahāra in Uttara-rāshṭra in Uttarāpatha, after obtaining the royal sanction for the same.
10	Do. ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakra-vartin Sundara-Pāṇḍyadēva.	13 + 4th year and 60th day (in words).	Do. ..	Registers an order of Kulaśēkhara-Śōḷakōṉ remitting the taxes on three *vēli* of land got in exchange and granted for a flower-garden by Pāṇḍiyaṉ *alias* Nara-siṅgadēva of Mayindapuram in Pāṇḍi-maṇḍalam.
11	Do. ..	Pallava ..	Tribhuvanachakravartin Avaṇi-yā............gadēva.	5th year and 33rd day.	Do. ..	Damaged. Registers a grant of land made after purchase by Rāvaḷar Śrī kayilāsadēvar of the [Gōḷa]-ki-*maṭha* at Tiruvaṇṇāmalai for the maintenance of a flower-garden with four gardeners, for the temple. The king's order is signed by Śōḷakōṉ.
12	Do. ..	Do. ..	Sakalabhuvanachakravartin Avaṇiyāḷappiṟandār *alias* Peruñjiṅgadēva.	5th year (in words) and 234th day.	Do. ..	Registers an order signed by Śōḷakōṉ sanctioning a similar endowment of land, after purchase, made for rearing a flower-garden for the temple, by Poṉṉam-balakkūttaṉ Tulaiyādaśelvaṉ *alias* Kurukularāyaṉ of Pālaiyūr *alias* Rājēndraśōḷanallūr in Pālaiyūr-nāḍu, a subdivision of Ūṟṟukkāṭṭu-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*cont.* CHIDAMBARAM TALUK—*cont.* Chidambaram—*cont.*					
13	Same wall	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva.	10th year and [12]1st day (in words).	Tamil ..	Records a gift, after purchase, of land in Erukkāṭṭañjēri *alias* Jayaṅgoṇḍaśōḷanallūr, a hamlet of Perumbaṟṟappuliyūr in Rājādhirāja-vaḷanāḍu by Tiruttalaiśēraniṉṟāḷ, a maid-servant of the royal household, for a flower-garden to the goddess. The order is signed by the royal secretary Mīnavaṉ-Mūvēndvēḷāṉ.
14	Do. ..	Do. ..	Do.	10th year (in words), Vṛiśchika 9.	Do. ..	Engraved in continuation of the above inscription and connected with it. Registers the details of the land mentioned above which had been purchased by the donatrix.
15	Same wall, left of entrance ..	Do. ..	Do.	24th year and 350th day (in words).	Do. ..	Slightly damaged. Registers an endowment of land, after purchase, by a horse dealer (*kudirai-chetti*) named [Śe]ṉṉi-Nāyakaṉ of Tāḷaippaḷḷi for a flower-garden for the temple. The original sale-deed and the present gift were engraved on the temple wall by royal order issued at the request of Vāṇādhirājaṉ. Mentions the royal secretary Neṟiyuḍaichchōḷa-Mūvēndavēḷāṉ.
16	Do. ..	Do. ..	Do.	24th year (in words), Dhanus, 4.	Do. ..	Damaged and beginning lost. Seems to register a similar endowment of land for the same purpose by another horse-dealer named Paḍappai Nārāyaṇa-Nāyakaṉ and engraved on the temple wall at the request of [Vāṇādhirāja]. Mentions the same royal secretary as a signatory.
17—20	Inner wall of the north gōpura of the same temple, near four stone sculptured figures.				Do. ..	In characters of the 16th century A.D. Gives the names of the four figures sculptured below these labels as follows :— (1) Viruddagiriyil Śēvakapperumāḷ, (2) his son Viśuvamutt[u], (3) Tiruppiṟaikkoḍai Āchāri Tirumaruṅgaṉ, and (4) his brother Kāraṇāchāri.
21—26	Niches containing images of deities in the east wall of the west gōpura of the same temple.				Grantha ..	Gives the names of the images as follows :— In characters of the 13th century A.D. Kāmadēvan, Agastyan, Śrīdēvī, Dēvēndran, Gaṇēśvarar and Durggādēvī.
27—34	Similar niches in the north wall of the same gōpura.				Do. ..	Gives the names of the images as :— Rudradēvar, Rāhu-Kētukkaḷ, Nāradan, Aḷakēśvaran, Chandran, Kriyāśakti, Śanibhagavān and Vāyubhagavān.
35—44	Similar niches in the west wall of the same gōpura.				Do. ..	Gives the names of the images as :— Kshētrapāla-Piḷḷaiyār, Gaṁgādēvī, Dhanvantari, [Tripura*] sundarīdēvī, Śukran, Vaijayan, Nāga, Yamunai, Bhadrakāḷi and Ādichaṇḍēśvarar.
45—48	Similar niches in the south wall of the same gōpura.				Do. ..	Gives the names of the images as :— Niruti, Budhan, Jñānaśakti and Agnidēvaṉ.

	TIRUKKOYILUR TALUK.					
49	**Ārkāḍu.**—South wall of the Rāghavanārāyaṇa-Perumāḷ temple.			Śaka 1496, Bhāva, Makara, śu. 5, Monday, Rēvatī.	Tamil	Registers a gift of land to the god Rāghavanārāyaṇa-Perumāḷ at Vīramaḍakki *alias* Viśvanātha-samudram, a hamlet of Āṟkāḍu, by Śellappar, a resident of the village and son of Aṭṭāmapuram Rāghava-Piḷḷai of the Kāśyapa-gōtra, Āpastamba-sūtra and Yajus-śākhā, after purchase from the Mahājanas of the village, for offerings, lamp and the morning service.
50	**Vīraśōḷapuram.**—Rock to the east of the village.				Do.	In characters of the 14th century A.D. States that this (field) is the tax-free gift for a lamp to the god Tiru-vīraṭṭāṇam-uḍaiya-Nāyaṉār at Tirukkōvalūr.
51	Hero-stone set up in a field to the east of the same village.	Chōḷa	Parakēsarivarman * who took Tañjai '.	3rd year	Do.	States that a certain Karambai [Kali]tuḍaṉ Mukkaṉ of Attiyūr fell while rescuing cattle from a raid by Aṉiyaṉ. The figure of a warrior aiming with a bow and arrow is carved in relief on the slab.
52	**Mēlvālai.**—Rock in a field close to the road and lake.	Do.	Rājakēsarivarman	5th year	Do.	Records that Iḷāḍavaraiyaṉ Araiyaṉ *alias* Koṇa[ri]yaraiyaṉ of Śeruppāṟai in Viḷaiyūr-nāḍu on the north bank of the river Peṇṇai in Vāṇagōppāḍi dug a tank (*ēri*) and gave a field (for its upkeep).
53	Near a mortar-hole cut in a rock in the *Pachchaṇām-nattam*.	Rāshṭra-kūṭa.	Kaṇṇa[radēva]	2[4]th year	Do.	States that this (mortar) was cut by a certain Iḷāḍavaraiyaṉ *alias* Ayyāṟaṉ *alias* Pōrmukha Kañchippēraiyaṉ of . . . in Kaṟpūṇḍi.
54	**Vīraṅgipuram.**—Rock before the Ayyaṉār temple.			Īśvara, Aṟpaśi 5	Do.	Modern and damaged. Registers an order (not clear) of the *ūravar* of Vīratuṅgapuram.
55	**Oḍuvankuppam.**—Rock to the east of the village.	Vijaya-nagara.	Śrīraṅgadēva-Mahārāya	Śaka 1450 (wrong), Bahudhānya, Āvaṇi [4].	Do.	States that the village Akkappanāyakapāḷaiyam in the Vīrapāṇḍyanallūr-śīrmai was given as a *sarvamānya* gift to Tātāchārya-Ayyaṉ of Tiruvaraṅgam by Tirumalainambi-Tiruvēṅkaṭayyaṉ, on behalf of Vayyappa-Nāyaka Kṛishṇappa-Nāyaka (see No. 71 below).
56	Slab set up in the same village			Śaka 1510, Sarvajit, Tulā [1]5.	Do.	Damaged. Seems to register the gift of three specified villages and certain incomes (de ails lost) from three other villages to Vāṇādarāya-Mudaliyār-Paṇḍāram by the *Mahājanas* of Gaṇḍarādittapuram *alias* Vīrappasamudram.
57	**Kaṇḍāchchīpuram.**—Stone set up before the Māriyammaṉ temple.				Do.	In characters of the 10th century A.D. States (that this commemorates) the *nōṉbu* (vow) of Pōkki, daughter of Pālluḍaiyāṉ Peruṅgāḍan.
58	Another stone in the same place				Do.	Records a similar vow of Ariyāḷ, daughter of Karā[y]-uḍaiyāṉ Perumallaṉ.
59	A third stone in the same place				Do.	Records another similar vow of Nāchchi, daughter of Pālluḍaiyāṉ Maṟavan.
60	**Ādichchanūr**—Round the dilapidated Perumāḷ temple.	Vijaya-nagara.	Lost	Śaka 1486, Rak-takshi, Tai 7, Makara, śu. 7.	Do.	Sto es lost in the middle. Seems to register a gift of the village Ādichchanallūr to the temples of Kariya-Perumāḷ at Ādichchanallūr and Vīrapāṇḍyanallūr by Koṇḍama-Nāyaka, son of Akkappa-Nāyaka, who was the uncle of Kṛishṇama-Nāyaka, the son of Vaiyappa-Nāyaka of the Kavarai-Nāyaka community. Mentions Koṇḍama-Nāyaka as the recipient of Vīrapāṇḍyanallūr-śīrmai at the hands of Kṛishṇama-Nāyaka. (see also No. 240 of 1934–35).
61	**Paraṇūr.**—Slab set up near the Chēri.	Do.	Dēvarāya-Mahārāya	Śaka 1355, Paridhāvi, Mīṇa, śu. 5, Thursday, Mṛigaśīrsha.	Do.	States that Śiṟṟāmūr *alias* Mahāpradhāna-Perumāḷadēva-Daṇṇāyaka-chaturvēdimaṅgalam, a hamlet of Paraṇūr in Uḷaikkāḍu-nāḍu on the north bank of the Peṇṇai in Tirukkōvilūr-paṟṟu, is a tax-free *sarvamānya* village.

B.—List of stone inscriptions copied during the year 1935–36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT —*cont.* TIRUKKOYILUR TALUK. Paraṉur—*cont.*					
62	Rock below the hill to the north of the village.	Chōḷa ..	Rājakēsarivarman ..	24th year (in words)	Tamil ..	In characters of the 9th century A.D. Records that Ariñjigai-Vēmbaṉ of Paral[ū]r in Uḍaikkāḍu-nāḍu endowed land and paddy for the maintenance of the tank called Puttēri which he had dug, and for keeping its sluice in proper repair.
63	Same rock	Do.	Do. ..	3rd year ..	Do. ..	States that Iḷāḍarāyar Kaṇamalaṉ Nambāḷi presented the village. . . . . t[ē]māṟi in Iḷāḍaippāḍi Koḍuṅgālūr-nāḍu, as *strīdhana* to his daughter Kēṇi-naṅgai on her marriage to Vāṇakōvaraiyaṉ Toṅgal Maṟavaṉ *alias* Mummaḍi[shō]ḷa-Vā]ṇakōvaraiyaṉ. The signatory is styled Nambāḷi-Sundaraśōḻaṉ.
64	Another rock in the same place..	Vijayanagara.			Tamil (verse).	Records that Dēchara Perumāḷa-Daṇṇāyaka, a subordinate of Dēvarāya, made a gift of the village Paraṉūr to Brahmans (see No. 61 above).
65	Another rock near the Chēri on the hill.	Chōḷa ..	Uḍaiyār Rājēndra-chōḷadēva ..	5th year (in words)	Tamil ..	Records a grant of half *vēli* of land near the northern well to the north-east of the village after reclamation, as *dēvadāna*, by Vāṇarāyaṉ Aṇṇāmalai-Kaṟpakaṉ *alias* Vāṇādarāyan of Paralūr in Uḍaikkāḍu-nāḍu on the northern bank of the Peṇṇai in Vāṇagappāḍi.
66	Rock near the Śelliyamman temple.	Do. ..	Rājarājakēsari[varman] [Rā]-jarājadēva (I).	15th year ..	Do. ..	Portion broken at the right end. Commences with the introduction *Tirumagaḷ-pōla*, etc. Records a grant of four *mā* of land, made tax free, for offerings to the goddess Durgāpiḍāri of Paralūr, by Vēmbaṉ-Sundaraśōḻan *alias* Māvali Vayirapōśaṉ Vāṇarājaṉ of Uḍaikkāḍu-nāḍu.
67	**Kiṅgilivāḍi.**—Rock in a field to the south of the village.	Do. ..	**Uḍaiyār Rājēndra-Chōḷadēva..**	[3]rd „ ..	Do. ..	Records that Vāṇarāyan Aṇṇāmalai Kaṟpagam *alias* Vāṇādarāyan reclaimed 600 *kuḻi* of land between the south and north sluice of the tank at Kiṅkiṇipāḍi in Uḍaikkāṭṭu-nāḍu and endowed it as *dēvadāna* to the god Kaṇṇa-Nakkar.
68	**Chittāmūr.**—Slab called the Sanyāśikkal, set up in the village.			Śaka 1503, Vṛisha, Kumbha, śu. 6, Aśvati, Monday.	Do. ..	Registers the grant of the village Śiṟṟāmūr in Uḍaikkāḍu-nāḍu *alias* Tirukkōvalūr-paṟṟu, a subdivision of Tiruvadi-rājyam in Vaḷudilampaṭṭu-śāvaḍi of Tiru-muṇaippāḍi-nāḍu, for the sacred bath and offerings to the god Chidambarēśa by Bommaiyar-Piḷḷai as the gift of Vaiyappa-Kṛishṇappa-Nāyaka.
69	**Kāḍagaṉūr.**—Slab called the Sanyāśikkal, set up in the village.	..		Parābhava, Āḍi 5 ..	Do. ..	States that the village Kāḍaṉūr was the gift of Kṛishṇappa-Nāyaka as *tiruviḷaiyāṭṭam* to the temple of Paṭṭābhirāma at Śeñji.
70	Slab set up near the Piḍāri temple.	..	....	..	Do. ..	Contains an imprecation on those who violate this *mānya* land belonging to the Piḍāri temple.
71	Rock in a field to the south of the village.	Vijayanagara.	......[ga]dēva-Mahārāya ..	Śaka 151[9], Hēviḷambi, Vṛiśchika, śu. 12.	Do. ..	Registers a gift of 710 *kuḻi* of land at Vīrapāṇḍyanallūr by Tirumalainambi-Tiruvēṅkaṭayyaṉ to Tiruvaraṅgam Tātāchārya for maintaining a Rāmānujakūṭam (feeding house) for itinerant Śrīvaishṇavas, for the merit of Vaiyappa-Nāyaka Kṛishṇappa-Nāyaka. (See also No. 55 above).

72	Rock called Paṉamanda-pāṟai to the north-west of the village.	Chōḷa ..	Rājarāja Rājakēsarivarman, 'who destroyed the ships at Śālai.'	13th year (partly in words).	Do. ..	States that Attimallaṉ Kaṉamallaṉ (Ghanamallan) of Tāyaṉūr in Uḍaikkāḍu-nāḍu on the north bank of the river Peṇṇai in Vāṇagōppāḍi, dug a tank called Kaṉama[l]ṉēri in his name, put up a stone sluice for it and brought the lands under cultivation.
73	Nāyaṉūr.—Rock in the middle of the village.	Pāṇḍya ..	Vikra[ma*]-Pāṇḍyadēva ..	6th year (in words), Paṅguṇi 1.	Do. ..	Damaged. Registers the royal order issued to the *Nyāyattār* and *Vāṇiyakkuḍimakkaḷ* of Nāyaṉūr determining the taxes to be collected from the *Vāṇiyar* settled in the village.
74	Araśaṅkuppam.—Rock in the village.				Do. ..	In characters of the 17th century A.D. Records that the villages Araśaṅkuppam and Perumśōḷiyarpaṭṭu were given as *tiruviḷaiyāṭṭam* to (the temple of) Āyaṉ at Tirukkōvalūr by Śeṇbagarāyaṉ, as the gift of Timmappa-Nāyaka.
75	Slab set up in the compound of the Māriyammaṉ temple.			Yuva, Tai 25 ..	Do. ..	In characters of the 18th century A.D. Records certain benefactions in land made for a water-shed by Tāṇḍava-Vāṇādarāyaṉ of Kāñchī and Andikālamtitta-Vāṇādarāyaṉ.
76	Rock to the west of the same village.	Chōḷa ..	Vikrama-Chōḷadēva ..	8th year ..	Do. ..	Damaged. Seems to register a gift of two pieces of land to the god Tiruvālanduṟai-Mahādēva at Kiḷaikkuṉṟam in Śeṅguṉṟa-nāḍu, a subdivision of Vāṇagōppāḍi on the north bank of the Peṇṇai, and a portion of it to the goddess Piḍāriyār. The donor's name is not clear.
77	Same rock	Do. ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	Do. ..	Do. ..	Badly damaged. Seems to register a gift of land after reclamation to the same god by the *Ūravar* of Kiḷaikkuṉṟam. Śeṅguṉṟa-nāḍu mentioned above is said to be a subdivision of Vāṇagōppāḍi-Rājēndra-vaḷanāḍu.
78	Māraṅgiyūr.—North wall of the central shrine in the Rāmaliṅgēśvara temple.			Krōdhi, Māśi [4] ..	Do. ..	In characters of the 18th century A.D. Damaged. Seems to record the sale of some *dēvadāna* lands which had been in the enjoyment of two persons (brothers ?) as *tirunāmattukkāṇi* to the temple of Tiruvirāmēśvaram-uḍaiya-Nayaṉār, for raising necessary funds for the payment of taxes due by them on their lands at Ēnādimaṅgalam, which they had been unable to pay otherwise.
79	Same wall ..	Chōḷa ..	Sarvabhuvanāśraya Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	2nd year (in words)	Do. ..	Records that Periyuḍaiyāṉ Attima[l*]laṉ *alias* Vikrama-śōḷa-Vāṇakularāyaṉ, the Malaiyamāṉ chief of Kiḷiyūr, set up the image of the goddess Tiruppaḷḷiyaṟai-Āḷuḍaiyāḷ in the temple of Tiruvirāmīśvaramuḍaiya-Mahādēva at Māraṅgūr *alias* Rājēndraśiṅganallūr in Kūḍal-Ilāḍappāḍi in Rājarāja-vaḷanāḍu, and that he remitted the taxes *perumbāḍikāval* and *śirupāḍikāval* on the *dēvadāna* lands, for providing offerings to this deity.
80	Do. ..	Do. ..	Tribhuvanachakravartin Rājamahēndradēva.	4th year, Karkaṭaka, śu. 13, Monday, Tiruvōṇam.	Do. ..	Registers a gift of 500 *kuḻi* of *samudāya* (common) land for the sacred bath, light and offerings during one service every day to the god Tiruvirāmīśvaramuḍaiya-Nāyaṉār by the *Mahāsabhā* of Nelvāyppākkam *alias* Rājēndraśiṅga-chaturvēdimaṅgalam, a *brahmadēya* in Kūḍal-Ilāṟaippāḍi, a subdivision of Rājēndraśōḷa-vaḷanāḍu, as an expiation for some damage caused to the image of the deity on the occasion of a hunting festival on the north bank of the river in their village.
81	Do. ..	Do. ..	Tribhuvanachakravartin Rājarājadēva.	5th year ..	Do. ..	Registers a gift of cows by Śōṟuḍaiyāṉ, a servant (*kaṉmi*) of Ōlai Kumaranārāyaṇaṉ of the village, for a twilight lamp in the temple at Māriṅgūr *alias* Rājēndraśiṅganallūr in Kūḍal-Ilāḍaippāḍi, a subdivision of Rājarāja-vaḷanāḍu.

B.—List of stone inscriptions copied during the year 1935–36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*cont.*					
	TIRUKKOYILUR TALUK—*cont.*					
	Māraṅgiyūr—*cont.*					
82	North and west walls of the same shrine.	Śambuvarāya.	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	1[7]th year (in words), Ṛishabha, [ba] · 1, Monday, Mūla.	Tamil ..	Registers a gift of 4 *mā* of land by Tirumāgāḷamuḍaiyāṉ Tiruvirāmīśvaramuḍaiyāṉ of Māriṅgūr, for offerings and worship to the god. Māriṅgūr *alias* Rājēndraśiṅganallūr is mentioned as situated in Kūḍal-Ilāṟaippaḍi-naḍu, a subdivision of Naḍuvil-maṇḍalam *alias* Rājarāja-vaḷanāḍu.
83	Do.	Chōḷa ..	Tribhuvanachakravartin Rāju̇̄dhirājadēva.	12th year ..	Do. ..	Registers the *uḷvari* in respect of certain old *dēvadāna* lands belonging to the temple and states that their income was to be utilized for the maintenance of four perpetual and six twilight lamps in the temple. Mentions the subdivision as Kūḍal-Ilāḍaippāḍi.
84	West wall of the same shrine ..	Do. ..	Chakravartin Kulōttuṅga-Chōḷadēva.	47th „ ..	Do. ..	Records a gift of cows by Karumāṇikkan Tiruvēgambamuḍaiyāṉ *alias* Gaṇḍarāditta-Pallavarayaṉ, the headman of Kiḷinallūr in Kiḷār-kūṟṟam, for a perpetual lamp in the temple at Māriṅgūr. Mentions the liquid measure *Arumoḷidēvaṉ*.
85	West and south walls of the same shrine.	Do. ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd „ ..	Do. ..	Records the remission of certain specified taxes on the *dēvadāna* lands belonging to the temple, by Malaiyaṉ Periya-Uḍaiyāṉ *alias* Ediriliśōḷa-Vāṇakularāyaṉ, the Malaiyamāṉ chief of Kiḷiyūr in Mēl-Āmūr-nāḍu, a subdivision of Tirumuṇaippāḍi. The subdivision is mentioned as Kūḍal-Ilāḍaippāḍi-nāḍu.
86	South wall of the same shrine ..	Do. ..	Kulōttuṅga-Chōḷadēva ..	2nd year (in words)	Do. ..	Records a gift of eight cows by two Veḷḷāḷa residents of the village for two twilight lamps in the temple. The village is stated to be in Kūḍal Ilāḍaippāḍi.
87	Same wall	Sāḷuva ..	Narasiṅgadēva-Mahārāja ..	Vikṛiti, Arpaśi 13, [Monday], trayōdaśī.	Do. ..	States that as several shrines in the *dēvadāna* villages of the temple of Tiruvirāmīśvaram-Uḍaiyār had fallen into disuse owing to the *Oḍḍiyaṉ-galabhai* and as the temple itself had fallen into disrepair and the *dēvadānas* had become neglected, certain taxes like *jōḍi* etc., were remitted on these lands and worship was thereby revived in the temple by Annamarasa, the agent of the king. (See No. 213 of 1934–35).
88	Do. ..	Chōḷa ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.		Do. ..	Commences with the introduction *Pugaḷśūlnda-puṇari*, etc., and stops with the mention of the king's name.
89	Do.	Pāṇḍya ..	Jaṭāvarman, *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year, Dhanus, śu. 6, Monday, Pūraṭṭādi.	Do. ..	Records the sale of a house-site and a dry land to the temple by the assembly (*Ūravar*) of Māriṅgūr *alias* Rājēndraśiṅganallūr in Kūḍal-Ilāḍappāḍi, a subdivision of Tirumuṇaippāḍi-nāḍu in Rājarāja-vaḷanāḍu.
90	Do. ..	Chōḷa ..	Tribhuvanachakravartin Vikrama-Chōḷadēva.	15th year (in figures and words).	Do. ..	Records a sale of 10 *mā* of land by four persons on behalf of the *Ūravar* to Kambaṉ-Vikramaśōḷa-Vāṇakularāyaṉ of Kūḍal, who endowed it as *tirunāmattukkāṇi* to the temple at Māriṅgūr *alias* Rājēndraśiṅganallūr situated in Kūḍal-Ilāḍaippāḍi in Rājarāja-vaḷanāḍu.

91	East wall of the maṇḍapa in front of the same shrine, right of entrance.	Śambuvarāya.	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	19th year, Kārttigai 17.	Do. ..	Damaged. Seems to record a gift of tax-free land for offerings, worship and lamps to the god, and for conducting a service called *Vīrachampan-śandi* in the temple.
92	Same wall, left of entrance ..	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	7th year, Tulā, ba. 9, Saturday, Makhā.	Do. ..	Registers a gift of 10 *mā* of land by Karumāṇikkadēvan Yādavarāyan Kāliṅgarāyan of Kappalūr *alias* Ulagalandaśōḻanallūr in Muttūrkūṟṟa-nāḍu, a subdivision of Pāṇḍi maṇḍalam, after purchasing it for 50 *paṇam* from the *Ūravar* of Māriṅgūr *alias* Rājēndrasiṁhanallūr in Naḍuvi-nāḍu *alias* Rājarāja-vaḷanāḍu, for conducting a service instituted in the name of the donor in the temple and for the offerings, etc. of the god Tiruvirāmīśvaramuḍaiya-Nāyaṉār of the village.
93	North wall of the same maṇḍapa	Chōḻa ..	Kulōttuṅga-Chōḻadēva ..	7th year (in words)..	Do. ..	Records a gift of 8 cows for a quarter lamp in the temple, by Gaṇḍan-Nambi, *pariyai* of Kōṉūr, for the merit of an officer (*Kūṟuśeyvāṉ*) a Kayiṟūr.
94	Same wall		Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	1 [8] + 3rd year ..	Do. ..	Records a royal order for entering in the Register of tax-free lands 12 *mā* of land granted as *dēvadāna*, for conducting the Muḍimannar-Nāyaṉ-*śandi* and for worship and repairs in the temple. (See No. 102 below.) States that this is a copy. Māriṅgūr is said to have formed part of Iḍaiyāṟu in Tirumuṉaippāḍi-nāḍu.
95	Outermost east wall, inside ..		Do.	18 + 9th year, Āḍi, and [3] 10th day.	Do. ..	Records a royal order issued to the managers of the temple granting Māriṅgūr *alias* Rājēndraśiṅganallūr in Iḍaiyāṟṟu-paṟṟu, as tax-free *dēvadāna* for conducting the service called Parākrama-Pāṇḍyan-*śandi* instituted in the name of the king, for festivals and for other expenses in the temple. Mentions the different kinds of taxes from which the village was exempted. States that this is a copy (*tulyam*).
96	Same wall			18 + 9th year ..	Do. ..	Purports to record the grant by the temple, of the right of supervision of the kitchen arrangements in the temple with daily remuneration in paddy and money attached thereto, on the occasion of the gift mentioned in No. 95 above, to Taḻuvakkuḻaindāṉ Taduttāḷkoṇḍa . . . of Pūdaṉūr, an *āṇḍār* of the temple of Taduttāḷkoṇḍa-Nāyaṉār at Tiruveṇṇaināllūr, who had also to arrange for the singing of sacred hymns. For the latter service he was given the *maṭha* called Inakkunallaperumāḷ Dēvēndravallabha-Brahmādhirāyaṉ-*maṭha*.
97	Do. ..		Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	18 + 9th year (in figures and words) and 269th day.	Do. ..	Records the royal order granting three *mā* of land in Marudai in Iḍaiyāṟṟu-paṟṟu as tax-free *maḍappuṟam* to Taduttāḷkoṇḍa-Nāyaṉ for the maintenance of the *maṭha* referred to in No. 96 above.
98	Same wall, left of entrance ..	Vijayanagara.	Achyutaya-Mahārāya	Śaka 1445 (wrong), Khara, Makara, śu. 6, Hasta, Friday.	Do. ..	Records the gift of the village Arundōḍu as tax-free *tirunāmattukkāṇi* for worship and festivals and other expenses in the temple, by Aṭṭavaṇai Vasavaraśaiyyaṉ Gōvindayyar, the *Mahāpradhāni* of the Tiruvadigairājya.
99	Do. ..		—	Piṅgaḷa, Tai 15 ..	Do. ..	The characters belong to the 16th century A.D. Incomplete. Refers to some order issued to the *Kaikkōḷas* giving certain concessions in the cultivation rights (of temple lands), by the temple managers and Koṇḍama-Nāyaka, the agent of Śīrappa-Nāyaka.
100	Same wall, right of entrance ..	Chōḻa ..	Tribhuvanachakravartin Vīrarājēndradēva.	6th year (in words)..	Do. ..	States that Mādāḷvi, daughter of Kōḷaṅgoṇḍāḷ, a *dēvaradiyār* of the temple, constructed the *tirumāḷigai* and *tiruvāśal* (of the temple).

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*cont.*					
	TIRUKKOYILUR TALUK—*cont.*					
	Māraṅgiyūr—*cont.*					
101	Same wall, right of entrance ..				Tamil ..	In characters of the 15th century A.D. States that the *bali-pīṭha* was set up by Aṟamuḍaiyāḷ, daughter of Mulaiyeḻundāḷ Peri[yā]ṇḍai.
102	Do.		Tribhuvanachakravartin Kō-nērinmaikoṇḍāṉ.	18 + 4th year and 16 [1] st day.	Do. ..	Registers a grant of land as *dēvadāna* for the conduct of the Muḍimaṇṇarnāyaṉ-śandi, instituted in the temple in the king's name (see No. 94 above), and of another for the maintenance of a *maṭha* called Muḍimaṇṇar-nāyaṉ-*maḍam* in the *sannidhi* street where the god was taken during the procession on festival days. Also states that Tyāgapperumāḷ-Peṇṇāgiyaperumāṉ of Śi[ṟṟāmūr] in Iruṅgōḷappāḍi-nāḍu on whose representation the grant was made, was entrusted with the general management of the property.
103	South wall of the Nandi-maṇḍapa in front of the same temple.				Do. ..	States that this work, viz., the construction of the Nandi-maṇḍapa was done by Tirumāgāḷamuḍaiyār and Sūrya-dēvar, sons of Māriṅguḷāṉ Tiruviramīśuram-uḍaiyār Vaḻittuṇai-Śivaṉ.
104	North and west bases of the same maṇḍapa.	Vijaya-nagara.	Vīra-Bhūpati-Uḍaiyar ..	Śaka 1341, Vikāri, Kumbha, ba. [3], Friday, Uttiram.	Do. ..	Fixes the rates of taxes payable on their looms by the Kaikkōḷas newly settled and by those already residing in the *tirumaḍaiviḷāgam* of the temple at Māriṅgūr in Iḍaiyāṟṟu-paṟṟu, a subdivision of Tirumuṇaippāḍi-nāḍu, on the same scale as those obtaining in the *tirumaḍai-viḷāgam* of the temple at Iḍaiyāṟu.
	COIMBATORE DISTRICT.					
	COIMBATORE TALUK.					
105	Marudamalai.—Rectangular stone lying in the Subrahmaṇya temple on the hillock.			Piṅgaḷa, Āvaṇi 20, Friday.	Do. ..	In modern characters. States that this stone (*punniyāṅ-gallu*) in the temple of Marudāchalamū[r']tti was the gift of a certain barber named Paṭṭi.
	GOBICHETTIPALAIYAM TALUK.					
106	Viṇṇapaḷḷi.—Slab set up near the Ādinārāyaṇa-Perumāḷ temple.	Hoysaḷa ..	Vīra-Ballāḷadēva (III) ..	Vishu, Mēsha, śu. 7, Monday, Tiruvō-ṇam.	Do. ..	Much damaged. Seems to register an endowment in money for providing offerings, etc., to the god Dē[va]-nārāyaṇa-Perumāḷ at Viṇṇappaḷḷi in Vaḍapariśāra-nāḍu by Immaḍi Rāhuttarāya Kētaya-Daṇṇāyaka.
107	Stone fixed into the platform of the dhvajastambha in the same temple.				Vaṭṭeḻuttu ..	States that this is the stone-sluice (*tūmbu*) set up by Kōvaḍi-Kāmi, wife of Kaṇḍaṉ Kōvaṉ, a resident of Śrīkōḷūr.
108	Slab set up in a dolmen in the village.	Mysore ..	Dēvarāya-Bhūpāla, son of Dēvarāja-Voḍayar, ruling from his throne at Śrīraṅga-paṭṭaṇa.	Śaka 159[3] (expired), Virōdhikṛit, Bhādrapada, śu. 15, lunar eclipse.	Kannaḍa ..	Registers gift of the village Viṇṇapaḷḷi with its hamlets as an *agrahāra* under the name Nañjanagūḍa-Dēvarājapura by Dēvarāja-Bhūpāla, son of Dēvarāja and grandson of Chāmarāja-Oḍeya of Maisūru, to 60 Brahmans of various *gōtras*.

	SOUTH KANARA DISTRICT.					
	KASARAGOD TALUK.					
109	**Āḍūru.**—Door-jamb of the entrance into the Mahāliṅgēśvara temple.			Kollam 1063 ..	Malayāḷam ..	States that this (door-jamb) was the gift of Pārvati Kōṭṭalamma, (wife) of the Yuvarāja of Māyappāḍi.
110	Stone fixed into the floor at the entrance into the Gaṇēśa shrine in the same temple.			Vikrama, Śrāvaṇa, śu. ..	Kannaḍa in Malayāḷam.	States that the *ānekkallugaḷu*, the *mātṛikā-bali-śile* (stones) and the gods Vināyaka and Vishṇumūrtti were the gift of [Gu]nyapparasa of Kumbuḷe.
111	**Anantapuram.**—Slab set up near the Gaṇēśa shrine in the Padmanābha temple.			Jupiter in Mīna ..	Tuḷu in Malayāḷam.	Purport not clear.
	PUTTUR TALUK.					
112	**Viṭla.**—Bali-pīṭha of the Pañchaliṅgēśvara temple.	..	....	Pramōdūta, Vṛiśchika 1, Sunday.	Kannaḍa ..	States that the *bali-pīṭha* in the temple of Pañchaliṅgadēva was the gift of Mañjana-Seṭṭi of Kukke.
113	Dīpastambha in the same temple	..	....	(Kollam) 1021, Makara.	Malayāḷam ..	States that this was made by Narasiṁharā of Viṭṭala.
114	**Kaṭletala.**—Two sides of a slab set up in front of the well called the Pustaka tīrtha.	Vijayanagara.	Vīra Bukkaṇa-Oḍeya	Śaka 1282, Plava, Mēsha 5, Sunday.	Kannaḍa ..	Much damaged. Records an endowment of land made by Mādarasa, the governor of Maṅgaḷūru, for burning a perpetual lamp before the deity enshrined in the *matha* at Kaṭla[vāḍi], (a hamlet) of Nayirāḍi. In a panel on the top of this slab is cut in relief a *liṅga* in a shrine flanked on one side by the sun and a devotee in kneeling posture and on the other by the crescent moon and a bull.
115	Another slab set up in the same place.	Do.		Śaka 1290, [Sau]mya, Tulā.	Do. ..	Seriously damaged. Seems to record a gift (probably of land) by the Adhikāri of the place, into the hands of one Bīru-Seṭi Doḍavale-Seṭi. Mentions (god?) Kaitiladanātha.
	TANJORE DISTRICT.					
	PATTUKKOTTAI TALUK.					
116	**Kīramaṅgalam.**—West wall of the central shrine in the Pratyakshēśvara temple.		....	Saravadhāri, Māśi 7	Tamil ..	Fragmentary. Gives the name [A]chchutappa-Nāyaka-Toṇḍai[māṉ*].
117	South wall of the same shrine ..			Pārthiva, Paṅguṇi 2	Do. ..	States that the *Nāṭṭu-manushar* (assembly ?) of Dānavanāḍu granted 2 *mā* of land and a dry field for a *maṭha* called the Chidambaram-*maḍam*.
118	Same wall	Pāṇḍya ..	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	5th year ..	Do. ..	Records that by an order of Piḷḷaiyār Sundara-Pāṇḍya issued while on a visit to Kīramaṅgalam, Vāḷavandaperumāḷ *alias* Sundarapāṇḍya-Tāṉavadaraiyaṉ, the chief (*araśu*) of the place, remitted the taxes due on the *tirunāmattukkāṇi* land at Vēppaṅguḍi (hamlet), which had been granted to the temple of Vāḷavandīśuramudaiya-Nāyaṉār by Madhurāntakaṉ Vāḷavandaperumāḷ *alias*Kulōttuṅgaśōḷa-Tāṉavadaraiyaṉ who had consecrated the god.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.*					
	PATTUKKOTTAI TALUK—*cont.*					
	Kīramaṅgalam—*cont.*					
119	East wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvana-chakravartin Sundara-Pāṇḍyadēva, 'who took all countries.'	11th year, Ṛishabha, śu. 3, Friday, [Svāti].	Tamil ..	Stones mutilated, and displaced and some lost. Seems to record an agreement among the several members of the mercantile communities (*Padineṇvishayattār* and *Nagarattār*) fixing the rate of tolls payable by them on several articles of merchandise, to provide for worship and offerings to the image of Piḷaipoṟutta-Piḷḷaiyār at the southern entrance of the temple.
120	A pillar in the same maṇḍapa ..				Do. ..	Gives the name of Tiruvāṇaikkāvuḍaiyār, the headman of Śiṟuvāmbūr, who probably presented this pillar.
121	A second pillar in the same maṇḍapa.				Do. ..	Gives the name Uḍaiyapiḷḷai Kaṇṇuḍai[pperumāḷ] of Neṭṭāḷaṅgai Kaṇṇiyūr.
122	A third pillar in the same maṇḍapa.				Do. ..	Gives the name Tiruvaṉ Kaṇḍaṉ *alias* Nandavanapperu-[māṉ] of Tiruvēṭpūr, (residing) at Rājanārāyaṇapuram.
123	A fourth pillar in the same maṇḍapa.				Do. ..	Gives the name Tiruchchiṟṟambalamuḍaiyāṉ of Śiṟuśēṟṟūr, (residing) at Niyamam.
124	West wall of the Vināyaka shrine in the same temple.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvana-chakravartin Kulaśēkharadēva, 'who took all countries.'	4[1]st year, Vṛiśchika, śu. 4, Sunday, Uttirāḍam.	Do. ..	Registers sale of a land called Śeṭṭaṉ-kuḍikkāḍu by the *Ūrār* of Śiṅgamaṅgalam, the western hamlet of Kaṇḍiyūr *alias* Śōḷaśikhāmaṇipuram in Dāṇava-nāḍu of Teṉṉāchchinam (?) a subdivision of Jayasiṁha-kulakāla-vaḷanāḍu, to the *Nagarattār* at Araśarmikāmaṉ-perunderuvu (at Kīramaṅgalam), as they had no other means of paying the *kaḍamai* due on their *nāḍu* which had fallen into arrears in the 40th year (of the king).
125	South wall of the same shrine ..	Do. ...	Do.	38th year, Makara, śu. 5, Thursday, Rēvatī.	Do. ..	Records an agreement by the *Nagarattār* of several places who had met in the Araśamikāmaṉ-perunderuvu at Kīramaṅgalam, the eastern hamlet of Kiḍāraṅgoṇḍaśōḷapuram in Dāṇava-nāḍu, to pay certain fees collected among themselves every month to the temple of Menniṉṟa-Nāyaṉār for the daily worship of the deity and for the maintenance of the tank in front of the temple called Nānādēśam. The document is signed at the end by representatives from Niyamam *alias* Kulaśēkharapuram, Jayaṅgoṇḍaśōḷapuram, Varugūr and Śiṟuvarambūr.
	TIRUTTURAIPPUNDI TALUK.					
126	Teṟkukkāḍu (Tirukkoḷḷikkāḍu)—South wall of the central shrine in the Agnīśvara temple.	Chōḷa ..	Rājakēsarivarman *alias* Rājarājadēva.	25th year ..	Do. ..	Begins with the introduction *Tirumagaḷpōla*, etc. Records a gift of land made tax-free by the *Ūrār* of Koḷḷikkāḍu in Ārvalak-kūṟṟam, a subdivision of Aṟumoḷidēva-vaḷanāḍu, for the daily offerings of the images of Amarasundara-Perumāḷ and his consort and of Gaṇapati in the temple of Mahādēva at the village. The gift included an extra piece of land set apart for the cultivation of seedlings for transplantation.

127	Same wall	Do. ..	Tribhuvanachakravartin Vīrarājēndra-Chōḷadēva.	7th year (in words)	Do. ..	Records an agreement by two Śivabrāhmaṇas of the temple to burn a twilight lamp in the temple for 32 *kāśu* received by them from Dēvan Kāḷi-Pichchaṉ, a Veḷḷāḷa resident of Marudūr.
128	Do. ..	Do. ..	Kulōttuṅga-Chōḷadēva ..	[Lost] ..	Do. ..	Built in. Records a similar agreement by the Śivabrāhmaṇas to burn a perpetual lamp with the interest on 45 *kāśu* received by them from a certain Ārūraṉ Vēdavaṇamuḍaiyāṉ Tirumāḷi.....
129	Do. ..	Do. ..	Parakēsarivarman ..	3rd year ..	Do. ..	Built in at the right side. Records the gift of 1 *vēli* of land at Arumuḷaichchēri *alias* Mārāyamaṅgalam by Aṇukkaṉ Puttaṉ *alias* Ārvalanāṭṭu-Mūvēndavēḷāṉ of Koḷḷikkāḍu, for worship and offerings in the temple of Mahādēva and the remission of taxes on the same by the assembly of Mārāyamaṅgalam in return for 200 *kāśu* granted by the donor as *iṟaikāval.*
130	South and east walls of the same shrine.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakrava[rtin] Kulōttuṅga-Chōḷadēva.	31st „ ..	Do. ..	States that the introductory eulogy of the king has been omitted for want of space. Built in at the beginning and incomplete. Registers a sale of land to the temple by the *Ūrār* of Kīrinallūr in Ārvala-kūṟṟam.
131	South, east and north walls of the same shrine.	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chō[ḷadēva].	4th „ (in words) ..	Do. ..	Do. Portions lost. Records an agreement by the Śivabrāhmaṇas of the temple to burn two perpetual lamps in the temple for the interest on 200 *kāśu* received from two persons residing at Kīrinallūr.
132	East wall of the same shrine ..	Do. ..	Rājarāja Rājakēsarivarman *alias* Rājarājadēva (I).	21st „ ..	Do. ..	Begins with the introduction *Tirumagaḷpōla*, etc. Registers a tax-free endowment of land made by the *Ūrār* of Koḷḷikkāḍu, for providing offerings to god Tirukkoḷḷikkāḍ-uḍaiya-Mahādēva, and for maintaining two servants for service therein. The gift also included a separate plot of land set apart for raising seedlings for transplantation.
133	East and north walls of the same shrine.	Do. ..	Rājakēsarivarman *alias* Uḍaiyār Rājādhirājadēva (I).	27th „ ..	Do. ..	Begins with the introduction *Tiṅgaḷērtaru*, etc. Incomplete. Seems to record the remission of taxes on the temple lands at Pūdikuḍi, a *brahmadēya* in Ārvala-kūṟṟam by the *sabhā* of the village.
134	Same walls	Do. ..	Tribhuvanachakravartin Rājādhirājadēva (II).	10th year (in words). Vṛiśchika, śu. 2, Monday, Mūla.	Do. ..	States that the eulogy of the king has been left out for want of space. Records an agreement of the Śivabrāhmaṇas of the temple to burn a prepetual lamp with one *uḷakku* of oil due as interest on 100 *kāśu* received by them from Vēdavaṇamuḍaiyāṉ Karuṇākaradēvaṉār *alias* Amaṇi. . . kōṉār of Paḷaiyaṉūr in Mē malai Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam.
135	Do. ..	Do. ..	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	30th year	Do. ..	Stones missing. Seems to record the remission of taxes by the *Ūrār* of Koḷḷikkāḍu, in Ārvala-kūṟṟam, a subdivision of Rājēndraśōḷa-vaḷanāḍu, on some land granted to the temple by certain residents of the village.
136	Do.	Do ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	5 + 1st „ ..	Do. ..	Incomplete. Registers a sale of land by a few residents of Koḷḷikkāḍu to the temple of Tirukkoḷḷikkāḍ-uḍaiya-Mahādēva.

B.—List of stone inscriptions copied during the year 1935–36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*cont.*					
	TIRUTTURAIPPUNDI TALUK—*cont.*					
	Teṛkukāḍu—*cont.*					
137	North wall of the same shrine ..	Chōḷa ..	Kulōttuṅga-Chōḷadēva ..	46th year ..	Tamil ..	Incomplete. Registers a sale of three *mā* of land, made tax-free, to the temple, by a native of Tiruvaḍimaṅgalam, a *brahmadēya* in Ārvala-kūṟṟam, a subdivision of Rājēndraśōḷa-vaḷanāḍu.
138	Same wall ..	Do. ..	Rājarājakēsa[rivarman] Rājarājadēva (I).	27th „ ..	Do. ..	Begins with the introduction *Tirumagaḷpōla*, etc. Registers an endowment of land and house-site by two residents of the village, to provide for music and for sounding gongs and blowing conches during the *śrībali* services in the temple. These were made tax-free by the *Ūrār* of the village. Ārvala-kūṟṟam is mentioned in the inscription as a subdivision of Arumoḷidēva-vaḷanāḍu.
139	Several stones built into the walls of the same shrine.	Do. ..	Parakēsarivarman *alias* Uḍaiyār Rājēndra-Chō[ḷadēva].	[Lost] ..	Do. ..	Stones lost and misplaced. Begins with the introduction *Tirumaṇṇi-vaḷara*, etc. Refers to an enquiry instituted under orders of the king by the officer Rājēndraśōḷa-Mūvēndavēḷān in the 29th year of his reign, regarding the title of some temple lands which had been originally given in the 3rd year of Uttama-Chōḷa and which were not in the enjoyment of the temple for thirty-five years. States that the assembly (*sabhā*), of the village against whom the decision was given, returned the lands free of taxes to the temple in lieu of 400 *kāśu* which they were ordered to pay against the 200 which had been originally received by them (probably as tax-money).
140	Do.	Do. ..	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva.	[Lost] ..	Do. ..	Fragment. Seems to register a gift of land by purchase by a person (name lost), for two lamps in the temple.
	TRICHINOPOLY DISTRICT.					
	MUSIRI TALUK.					
141	Kaṇṇanūr.—North, west and south walls of the central shrine in the Sundara-Varadarāja-Perumāḷ temple.		Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.		Do.	Mutilated in several places. Seems to record that at the request of Ēṭṭakkuḍaiyāṉ, an *aṅgāḍichcheṭṭi* of the royal household, the king repaired the tank of the village and made a gift of 6 *vēli* of land as tax-free *dēvadāna* to the temple of Aḷagapperumāḷ at Kaṇṇanūr in Mēl-Vaḷḷuvappāḍi-nāḍu, a subdivision of Karikāla-kaṇṇa-vaḷanāḍu. The *Tirumandiravōlai* who signed the document was Rājanārāyaṇa-Mūvēndavēḷāṉ.
142	South wall of the same shrine ..	Chōḷa ..	Tribhuvanachakravartin Rājarājadēva.	20th year ..	Do. ..	States that the *tirumuṟṟam* of Aḷagiyaśēma-viṇṇagar-Emberumāṉ was the work of Gōpālaṉ Aḷagiyāṉ Ulagaṉ *alias* Vaḷavakōṉ, a resident of Periya-Kaṇṇanūr.

143	East wall of the maṇḍapa in front of the same shrine.	Vijayanagara.	Vīrapratāpa Dēvarāya-Mahārāya.	Śaka 13[4]9, [Pla]-vaṅga, Makara, śu. 5, Monday, Śravaṇa.	Do.	States that as there was no worship in the temple of Aḷagapperumāḷ for a long time, Kōṭṭai Bommaya-Nāyaka, the *Mahāsāmantādhipati*, granted the village of Śiṟukkaḷḷikkuḍi in the *nāḍu* which was his *jīvita*, besides confirming the property which already belonged to the temple as per old stone inscriptions, for the revival of offerings and worship to the deity.
144	Same wall			Rākshasa, Chittirai 12.	Do.	In characters of about the 15th century A.D. States that the image of (god) Perumāḷ at Periyakaṇṇaṇūr in Mēlaivaḷḷuvappāḍi-nāḍu which was kept hidden owing to the Muhammadan invasion, was reconsecrated in the temple, and the lands belonging to it were restored by Vīraṇaṉ, brother of Śrīgirinātha.
145	Slab set up near the village *chāvaḍi*.			Saumya, Āvaṇi, 5 ..	Do.	In modern colloquial language. States that a certain grove with its big well was ganted as *sarvamānya* for worship to several village deities.
	RAMNAD DISTRICT.					
	TIRUPPATTUR TALUK.					
146	Piḷḷaiyārpaṭṭi.—A pillar in front of the Gaṇēśa image in the rock-cut cave of the Kāśi-Viśvanātha temple.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	39th year, Vaigāśi 19.	Do.	States that the gift of land made after purchase from the *Nāṭṭavar* of Niyamam and its hamlets as *nāṭṭiṟaiyili* by Vāmadēvar *alias* Jayattuvāyttār residing in the Tyāgavinōdaṉ-*maṭha* in the 22nd year of the king's reign, for providing cake-offerings every Sunday to the god Dēśivināyaka-Piḷḷaiyār in the temple of Tiruviṅgai-Īśvaram-Uḍaiyār at Marudaṅguḍi *alias* Rājanārāyaṇapuram, was now registered on stone and copper by order of the *Nāṭṭavar*.
147	South wall of the Śiva shrine in the same cave, right of entrance.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	18th year, Māśi ..	Do.	Registers an agreement given by the *Nāṭṭavar* of Adaiḷaiyūr-nāḍu, Kalvāyil-nāḍu and Kīḻkuṇḍāṟṟu-nāḍu to the *Nagarattār* of Aiññūṟṟuvap-perunderuvu of Eṉkārikkuḍi in Kāṇa-nāḍu, in regard to the taxes leviable on 4 *mā* of land purchased by the latter from the *Ūrār* of Marudaṅguḍi.
148	Wall of the veranda in front of the Gaṇēśa shrine in the same cave, right of entrance.	Do. ..	Tribhuvanachakravartin Śrīvallabhadēva.	22nd year	Do.	Records a gift of 2 *mā* of land by three persons for providing offerings to the god Tiruviṅgaikkuḍi-Mahādēva on the cessation of some enmity, on behalf of a certain Kāḍaṉ Kēraḷaṉ, who had died in a scuffle (?) with Śiṟuvayal Vallakkūṟṟuvaṉ.
149	Same wall	Do. ..	Do.	23rd „ ..	Do.	Registers a gift of sheep by two persons for a lamp to the god on behalf of a certain Vallakkūṟṟuvaṉ Śōṟaṉ of Marudaṅguḍi in Kīḻkuṇḍāṟu, a subdivision of Kēraḷaśiṅga-vaḷanāḍu.
150	Do. ..	Do. ..	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	10th year and 294th day.	Do.	Slightly damaged. States that a *nagaram* (mercantile colony) called [Rā]janārāyaṇapuram was newly formed on 4 *mā* of rent-free land given by the *Nāṭṭavar* to the *Nagarattār* of Aiññūṟṟuvap-perunderuvu of Eṉkārikkuḍi, who had purchased Marudaṅguḍi and its fields.
151	Pilaster to the north of the Śiva shrine in the same cave.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	41st year	Do.	Registers a gift of land on *kuḍiniṅgā-kārāṇmai* tenure to Tiruchiṟṟambala-Vairāgi attached to the temple of Tiruviṅgaichchuram-uḍaiya-Nāyaṉār at Marudaṅguḍi *alias* Rājanārāyaṇapuram in Kēraḷaśiṅga-vaḷanāḍu by the authorities of the temple out of their *dēvadāna* in the village.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—*cont.* TIRUPPATTUR TALUK—*cont.* Piḷḷaiyārpaṭṭi—*cont.*					
152	North wall of the same shrine ..	Pāṇḍya ..	Māṟavarman *alias* Tribhuvana-chakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	20 + 2nd year, Kumbha 16.	Tamil ..	Registers an order of Gāṅgēyaṉ to the merchants of Marudaṅguḍi, Niyamam and Aḷakāpuri fixing the *kaḍamai* and *kāśu* (or *achchuvari*) to be levied on certain lands in Aḷakāpuri newly purchased as *paṟṟu*, at the rates prevailing for similar lands at Marudaṅguḍi.
153	Same wall	Do. ..	Do.	11 + 1st year ..	Do. ..	Registers the fixing by Kaṇḍaṉ Udaiyañjeydāṉ *alias* Gāṅgēyaṉ of the *kaḍamai* and *kuḍimai* taxes on Kuṉṟavayal at Tiruvīṅgaikkuḍi, which had been endowed for conducting a service called Gāṅgēyaṉ-*sandi* to the god Dēśivināyaka-Piḷḷaiyār in the temple of Tiruvīṅgaikkuḍi-Mahādēva, at the rates prevailing in Adaḷaiyūr-nāḍu, and the other taxes like *achchuvari* at one-seventh of the rate prevailing on the *puravu* lands at Tiruvīṅgaikkuḍi itself.
154	Wall of the veranda in front of the same cave, left of entrance.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	[9]th year, Kumbha 17.	Do. ..	Registers a gift of land by purchase by Uyyavandāṉ Āṇḍāḷ, a maid-servant of Āḷavandāṉ *alias* Nāratoṅgarāyan, the chief of Niyamam in Te[ṉ*]ṉāṟṟuppōkku in Adaḷaiyūr-nāḍu, a subdivision of Kēraḷaśiṅga-vaḷanāḍu, for offerings and worship during Śivarātri in the temple of Tiruvīṅgaikkuḍi-Nāyaṉār at Marudaṅguḍi.
155	Same wall	Do. ..	Tribhuvanachakravartin Vikra[ma*]-Pāṇḍyadēva.	12th year ..	Do. ..	Registers a gift of land by Nāṉṉi-Uyyavandāṉ, a merchant of Jayaṅgoṇḍaśōḷap-perunderuvu, for offerings to the image of Tiruppaḷḷiyaṟai-Nāchchiyār set up by him in the temple.
156	Extreme left pilaster of the same cave.		....		Vaṭṭeḻuttu (archaic).	In characters of the 7th century A.D. Gives the name Īkkāṭṭūruk-Koṟṟūru [Aiñ]jaṉ. (See Part II, para. 45).
157	A disused brass pedestal of the Gaṇēśa image.				Tamil ..	In characters of the 15th century A.D. States that the *tiruppaṭṭigai* was the gift of Peruṅgaruṇai perumāḷ.
158	Slab set up at the crossing of two streets in the village.				Do. ..	In characters of the 10th century A.D. Gives the name 'Kāḷaiya[r*]kālaṉ'.
159	Roof of a natural cavern in the hillock called Kuṉṟamēḍu near the village.				Do. ..	In characters of the 13th century A.D. Contains the words 'Pañcha[p*]āṇḍa[va*]rgaḷ paḍu[k*]kai.' A short label engraved in characters of the 15th century A.D. in the same cavern contains the word 'Porumāṉ.'
160	**Kuṉṉakkuḍi.**—Pillar to the left of the Bhairava image kept in the second rock-cut cave.	Pāṇḍya ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva 'who was pleased to present the Chōḷa country'.	8th year, Vaigāśi 17	Do. ..	End built in. Registers a gift of land probably by Uyyavandāṉ Veṉṟumuḍiśūḍināṉ Adaḷaiyūr Nāḍāḷvāṉ for providing offerings to god Kshētrapāla-Piḷḷaiyār set up in the temple of Te[ṉṉāṟṟu*]nīyagar at Tirukkuṉṟakkuḍi by Poṟpōyaṉār Tūḷiyaśiṅgapanman of Śākkaḷūr.
161	A pillar in the third rock-cut cave	Chōḷa ..	Rājarājakēsarivarman *alias* Rājarājadēva (I).	23rd year ..	Do. ..	Damaged at the end. Begins with the introduction *Tirumagaḷpōla*, etc. Registers (probably) a gift of land for providing offerings in the temple of Tirukkuṉṟakkuḍi-Paramasvāmin, by Kāḍaṉ Śrīyārūrdēvaṉ of Mukundaṉūr, a *perundaram* of Rājarājadēva, who had obtained Tē[ṉ*]āṟṟupōkku in Pāṇḍi nāḍu *alias* Rājarāja-vaḷanāḍu, as his *jīvitam*.

162	Mahipālanpaṭṭi near Maruttuvakkuḍi.—Wall of the rock-cut cave.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva 'who was pleased to take all countries.'	10th year, Vṛiśchika, ba. [3], Monday, Pūśam.	Do. ..	Records a remission by the *Nāṭṭavar* of Pūṅguṉṟa-nāḍu, of some taxes on Karuppukkōṉēri which had been purchased by Pulavaṉ Maṅgalādēvaṉ Vaḷattuvāḷvichchāṉ *alias* Pūṅguṉṟanāṭṭu-Brahmādirāyaṉ and others, for offerings and worship to god Tiruppūṅguṉṟam-uḍaiya-Nāyaṉār at Pūṅguṉṟam in Pūṅguṉṟa-nāḍu, a *dēvadāna* of god Kulaśēkhara-īśvaram-uḍaiya-Nāyaṉār.
163	Tiruppattūr.—South wall of the central shrine in the Tiruttaḷīśvara temple.		....	Vibhava, Māśi 20 ..	Do. ..	Records that Śiruppaṇa-Nāyaka who was ruling over Pirāymalai-śīrmai as his *nāyakkattaṉum*, confirmed the grant of lands in several villages in Pūṅguṉṟa-nāḍu which had already been endowed, and remitted the taxes due therefrom in favour of the temple of Tiruttaḷiyāṇḍa-Nāyiṉār at Tirupputtūr, a *brahmadēya* in Kēraḷaśiṅga-vaḷanāḍu, for offerings and worship to the deity and for the conduct of the morning service called Śiruppaṇanāyakaṉ-śandi newly instituted by himself.
163A	Same wall			Śaka 1497, Dhātu, Vaigāśi 10.	Do. ..	Damaged and beginning lost. Seems to refer to the settlement by the *Nādavāśikkārar* of Tirupputtūr-śīrmai of a dispute between two communities regarding the (social ?) privileges claimed by one of the parties, *viz.*, the Ambalakkuḍi of Viraiyāchchilai.
164	West wall of the maṇḍapa in front of the same shrine.	Pāṇḍya ..	...... Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	4th year ...... 7, Friday, Aniḷam.	Do. ..	Continuations of lines lost. Appears to relate to some sale of land made by Tiruviḍaimarud-uḍaiyāṉ Tiruvirāmēśvaram-uḍaiyāṉ mentioned in No. 173 below, for the up-keep of a *maṭha* presided over by Rājēndrattu-Mudaliyār Śaivaprakāśar, a disciple of Bhikshāmaḍattu-Mudaliyār.
165	South wall of the first prākāra in the same temple.	Do. ..	Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to take the Chōḷa country.'	20 + 2nd year (in words), Dhanus 22, Thursday, Mūla.	Do. ..	Registers an order of the officer Kaṇḍaṉ Udayañjeydāṉ *alias* Gāṅgēyaṉ fixing the rates of taxes due on different kinds of produce on the land purchased by two merchants of Tirukkōṭṭiyūr, and making them over to the temple of Tiruttaḷiyāṇḍa-Nāyaṉār at Tirupputtūr, a *brahmadēya* in Kēraḷaśiṅga-vaḷanāḍu for offerings and worship of the god.
166	Same wall	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year	Do. ..	Commences with the introduction *Pūmalar tiruvum*, etc. Records an order of the king issued on the representation made by Aiyaṉ Maḷavarāyaṉ remitting the taxes on the village Aruvalam in Kalvāyil-nāḍu endowed by Araiyaṉ Tirunāḍuḍaiyāṉ *alias* Nīlagaṅgaraiyaṉ of Kīḻaikkoḍumaḷūr *alias* Madurōdaiyanallūr in Kīḻśembi-nāḍu, after purchasing it from Gāṅgēyaṉ for offerings, etc., to the god Āṇḍapiḷḷaiyār in the temple of Tiruttaḷiyāṇḍa-Nāyaṉār. The land-measure called *Kāḷaiyarkālaṉ* is mentioned.
167	Do. ..	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	13 + 5th year, Mīna 3.	Do. ..	States that half of the village Tenvāy-Iḍaikkuḍi belonging to Mummuḍiśōḻaṉ Māḷavamāṇikkam *alias* Māḷavachakravarti was sold as *kārāṇkiḻamai* to Poṟpadikkunāyakaṉ Tiruchchiṟṟambalam-uḍaiyāṉ *alias* Abimuktīśvaram-uḍaiyāṉ of Tiruviḍaimarudu, who was in charge of the *maṭha* in the temple, and that from the taxes thereon provision was made for the *pañchagavyābhishēka* of the god Tiruttaḷiyāṇḍa-Nāyaṉār on the new-moon days.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—*cont.* TIRUPPATTUR TALUK—*cont.* Tiruppattūr—*cont.*					
168	Same wall	Pāṇḍya ..	Tribhuvanachakravartin Kulaśēkharadēva.	...., Tulā 6 ..	Tamil ..	Records a similar sale of the other half of Tenvāy-Iḍaikkuḍi belonging to Kaṇḍan Āḷvuḍaiyāṉ *alias* Kulaśēkhara-Kalvāyilnāḍāḷvāṉ as *kārāṇkiḷamai* to the same person (mentioned in No. 167 above), provision being made for offerings, etc., to god Vināyaka-Piḷḷaiyār in the temple out of the taxes due thereon.
169	Do. ..	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	15th year, Rishabha 17, paurṇamī, Wednesday, Anilam.	Do. ..	Registers the agreement given by the Śivabrāhmaṇas of the temple to burn two perpetual lamps before the god Bāṇaliṅga-Nāyaṉār set up to the east of the shrine of Āṇḍapiḷḷaiyār in the temple by Śrīkailāyam-uḍaiyāṉ Āḍumāṇḍār *alias* Vayirāvaṇar of Aruviyūr *alias* Kulaśēkharapaṭṭaṇam, for 60 *varāhaṉ* received by them from the same person.
170	Do. ..	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who having taken the Chōḷa country was pleased to perform the anointment of heroes at Muḍigoṇḍa-śōḷapuram.'	20 + 1 + 1st year, Mīṇa 20, śu. 12, Monday.	Do. ..	Damaged. Seems to record the confiscation of lands belonging to some persons including Uḷaichchāṇaṉ Vishṇu-Padmanābhaṉ who were guilty of having broken into and stolen away the money from the temple treasury, and were responsible for the slaughter of some Brahmans during the troublous times of the Hoysaḷa (invasion), and its sale by the *Mūlaparishad* to the temple of Tiruttaḷiyāṇḍa-Nāyaṉār.
171	Do. ..	Do. ..	Māṛavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva, 'who was pleased to take all countries.'	1[7] th year, [Kaṉṉi] 20, śu. paurṇamī, Tuesday, Aśvati.	Do. ..	Registers a gift of tax-free land made by Āṇḍapirāṉ Tirunelvēliyuḍaiyāṉ of Pālūr *alias* Rājakēsarinallūr in Miḷalai-kūṟṟam for the several items of expenses connected with the festival on the day of Pushya in the month of Tai in the temple at Tirupputtūr. Mention is made of a Kāliṅgarāyaṉ maṇḍapa and another named Āyirattelunūṟṟuvaṉ-maṇḍapam.
172	West wall of the same prākāra ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Śrīvallabhadēva.	13th year, Aippaśi 16.	Do. ..	Registers an exchange of a *dēvadāna* land by the *Mūlaparusha-mahāsabhai* of Tirupputtūr and the *kāṇiyāḷar* of the temple in return for a tax-free *tirunāmattukkāṇi* land granted to the god by the Kaikkōḷas of the *tirumaḍaiviḷāgam* of the temple, who made a gift of the land as *udirappaṭṭi* to a certain Sundarapāṇḍya-Bhaṭṭan, as damages for some imputations made against him in connexion with the death of his wife in the temple by taking poison.
173	Same wall	Do. ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	11th year, 205th day	Do.	Records the remission of taxes granted on the representation of Kāliṅgarāyaṉ on some lands which had been purchased from Ātrayaṉ Tiruviḍaimarud-uḍaiyāṉ Tiruvirāmīśvaram-uḍaiyāṉ by Sarvēśvara, a disciple of the Bhikshā-maṭha Āchāryas, for the upkeep of the Śaivaprakāśaṉ-*maṭha* situated in the east street near the temple of Tiruttaḷiyāṇḍa-Nāyaṉār supervised by him. (See No. 164 above.)

174	North wall of the same prākāra..	Do. ..	Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	Śaka 1 * * 7 and 105th day, 4th regnal year [Kaṇṇi] 1, ba. 3, Wednesday, Aśvati.	Do.	..	Registers a gift of money by Maṇarkuḍaiyāṉ Poṟpadikkuṇāyagar Tiruvambalapperumāḷ *alias* Peruñjadura-Kubēraṉ Tiruchchiṟṟambalam-teḷivuṟa-niṉaivār Śrīpādabhaktaṉ of Aḷakāpuri *alias* Śeḷiyanārāyaṇapuram in Kēraḷaśiṅga-vaḷanāḍu for offerings and worship to the image of Tiruvambalapperumāḷ installed by him to the north of the middle *gōpura* in the third *prākāra* of the temple, and of Dakshiṇāmūrti set up in the niche of the central shrine. The *Mūlapurusha-Mahāsabhai* of Tirupputtūr made itself responsible for the maintenance of proper worship to these two deities.
175	Do. ..	Do. ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	Śaka * * 07, and 105th day, 4th regnal year. Kaṇṇi 1, ba. 3, Wednesday, Aśvati.	Do.	..	The latter portion of the inscription is completely worn out. Records another gift of money made by the person mentioned in No. 174 above, for offerings to the two images of Tiruchchiṟṟambalam-uḍaiyār and Tiruvādavūr-Nāyaṉār set up by him in the third *prākāra* of the temple. The same *Mahāsabhai* made itself responsible for the proper utilization of this gift also.
176	Do.	Do. ..	Tribhuvanachakravartin Kōnēriṉmaikoṇḍāṉ.	4th year and 1410th day.	Do.	..	Registers an order to the *Tāṉattār* of the temple of Tiruttaḷiyāṇḍa-Nāyaṉār issued on the representation of Aiyaṉ Maḷavarāyaṉ remitting in favour of the temple certain taxes due on the lands in Śaḷipugaḷvēṇḍi *alias* Tiruchchammaṇamaḷagiyanallūr in Adaḷaiyūr-nāḍu which had been endowed by Gāṅgēyaṉ for providing offerings, etc., to the god Āṇḍapiḷḷaiyār in the temple from the 4 + 3rd year of the king.
177	Do. ..	Vijayanagara.	Kṛishṇadēva-Mahārāya ..	Śaka 1440, Bahudhānya, Uttarāyaṇa, Vasanta-ṛitu, Vṛishabha, śu. 15, Monday, Jyēshṭha, Siddha-yōga, Bhava-karaṇa, lunar eclipse.	Do.	..	Registers gift of some lands by Timmappar *alias* Veṅgala-Nāyaka, son of Kṛishṇayarāja, for maintaining a water-shed on the eastern bund of the tank called Timmappaṉ-ūraṇi at Neḍumaram, a hamlet of Tirupputtūr, for the merit of Svāmi Śellappar *alias* Vīra Narasiṁharāya-Nāyaka, who bears the title 'Kāñchīpuravarādhīśvara.'
178	West wall of the Naṭarāja shrine in the same prākāra.	..	.. ..	Śaka 1426, Raktākshi, Grīshma-ṛitu, Āṇi 32, Friday, prathamā, Vishkambha-yōga, Uttarāshāḍha.	Do.	..	Registers gift of (the village) Veḷḷappaḷḷam in Kāraiyūr-śirmai in Kēraḷaśiṅga-vaḷanāḍu by Tummichchi-Nāyaka, son of Eṟa-Liṅgaiya-Nāyaka of Variśai-nāḍu, who bears a number of birudas, as *sarvamānya* to Īśāna-Śiva of the Bhikshāmaṭha-santāna *alias* Lakhshādhyāyi-santāna and the Gōḷakī-dharma, who was in charge of the stone monastery situated to the east of the temple.
179	Same wall	Vijayanagara.]	Achyutadēva-Mahārāya ..	Śaka 1460, Viḷambi, Dakshiṇāyana, ba. 12.	Do.	..	Built in at the end. Registers gift of the village Śāntamaṅgalam in Śōḷapāṇḍya-vaḷanāḍu as *dēvadāna* to the temple of Tiruttaḷiyāṇḍa-Nāyaṉār by Periya Rāmappa-Nāyaka, son of Golla Basa[va]yya-Nāyaka, for the merit of the king, fixing the rates of taxes to be paid by the tenants on the several kinds of produce. A portion of the gift was endowed to (god) Tyāgapperumāḷ-Nāyaṉār.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—*cont.* TIRUPPATTUR TALUK—*cont.* Tiruppattūr—*cont.*					
180	East wall of the same prākāra ..		....	Śaka 1406, Krōdhi, Āvaṇi 2.	Do. ..	Registers gift of 5 *mā* of land out of the temple lands at Maṇṇaṇimaṅgalam to a certain Tiruvambalamuḍaiyār Maṟaijñānasambandar of the Meygaṇḍār-santāna and belonging to this *maṭha* of the village, for having composed a *purāṇa* called the Ōṅgukōyil-purāṇa (in honour of a deity in this temple). (*See* No. 186 below.)
181	West wall of the kitchen in the second prākāra of the same temple.	Pāṇḍya ..	Tribhuvanachakravartin Vikrama-Pāṇḍayadēva.	4th year, Kanni 22	Do. ..	Damaged. Seems to register gift of land by Āḷuḍai.. Tirumalai *alias* Tamiḷadaraiyaṉ of Śaḍaiyāṉēri in Kalvāyil-nāḍu for offerings, etc., to god Jayaṅgoṇḍa-śōḷa-viṇṇagar-Āḷvār at Tirupputtūr. The *Mulaparushan-Mahāsabhai* made itself responsible for the proper maintenance of the endowment.
182	Same wall	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇ[ḍyadēva] 'who was pleased to present the Chōḷa country.'	11+1st year, Karkaṭaka, śu. 12 Sunday....	Do. ..	Registers an agreement by the Śivabrāhmaṇas of the temple to burn two lamps for the 50 *Śōḷiya-narkāśu* endowed by Kōdaikaṇḍaṉ *alias* Kuvalayattaraiyaṉ of Veḷiyāṟṟūr in Kēraḷasiṅga-vaḷanāḍu.
183	Do.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva, 'who was pleased to present the Chōḷa country.'	10th year and 39th day.	Do. ..	Commences with the introduction *Pūmaruviya*, etc. Registers an order of the king to the temple authorities at Tirupputtūr, issued while he was seated on the *paḷḷippiḍam* called Maḷavarāyaṉ in the palace at Madura on the representation of his brother-in law, Aḷagapperumāḷ, making a *dēvadāna-iṟaiyili* the lands at Kaḍavāṅguḍi at Tiruttiyūr-muṭṭam which had been endowed by Śīyaṉ Sambandaṉ Adigaimāṉ of Tiruppūvaṇam, for special worship to god Tiruttaḷiyāṇḍār on the day of the king's natal star Aviṭṭam in the month of Puraṭṭāśi, and for offerings to the images of Kūttāḍumdēvar and his consort, consecrated by him in the temple.
184	Do.	Do. ..	Do.	1 [1]th year, Dhanus, .., śu. 6, Thursday, Aviṭṭam.	Do. ..	Registers an endorsement of the *Mulaparusha-Mahāsabhai* of Tirupputtūr putting into effect the royal order mentioned in No. 183 above.
185	South wall of the second prākāra.	Do. ..	Tribhuvanachakravartin Kulaśēkharadēva.	3 + 2nd year ..		Registers a sale, to the temple of Tiruttaḷi-Paramēśvara by the *Mulaparushan-Mahasabhai* of Tirupputtūr for 500 *Śōḷiyan-kaśu*, of the lands confiscated by them from a certain Paṭagātrayaṉ Śēndasvāmi, son of Kāraiyūrkiḷār and his brothers and nephews, who were implicated in the murder of some Brahmans by the use of swords, and other harm done by them to the community.

186	Same wall	Do. ..			Do. ..	Registers the order of Gāṅgēyaṉ remitting, from the 15th year of king Sundara-Pāṇḍya, the taxes on 10 *mā* of *kāraṇmai-dēvadāna* land at Tirupputtūr for offerings, etc., to the images of god Ōṅgukōyil-Uṟaivār and Uyyaniṉṟāḍuvār, set up in the temple by Poṉṉaṉ Uyyavandāṉ *alias* Māṇābharaṇa-Mūvēnda-vēḷār of Kappalūr.
187	North wall of the maṇḍapa in front of the Bhairava shrine in the same prākāra.	Pāṇḍya ..	Tribhuvanachakravartin Kula-śēkharadēva-	1 [3] + 10th year, Vṛiśchika 16.	Do. ..	Registers a sale of the *Kārāṇkiḷamai* right of the village Kaṭṭi-ēri in Pūṅguṉṟa-nāḍu to Śrīrāmadēvaṉ Dayāparaṉ by Kaṇḍaṉ Āḷvuḍaiyāṉ *alias* Kalvāyil-Nāḍāḷvaṉ on the stipulation that the taxes on them be paid to the shrine of Āṇḍapiḷḷaiyār in the temple. The village was also converted into a tax-free *dēvadāna*.
188	Same wall	Do. ..	Do.	13 + 10th year, Mīṉa 22, Thursday, Mūla.	Do. ..	Registers gift of lands in Pūṅguṉṟa-nāḍu as *dēvadana* to the temple by Mummuḍiśōḷaṉ-Māḷavarmāṇikkam *alias* Māḷavachakravarttigaḷ for *Panchagavya*-bath and offerings to god Āḍdapiḷaḷiyār in the temple, on the day of Makhā, the natal star of the donor.
189	Do. ..	Do. ..	Do.	13 + 5th year Makara 12, Sunday.	Do. ..	Built in below the third line.
190	Do. ..	Do. ..	Do.	[13]th year	Do. ..	Damaged and incomplete. Seems to record a gift of 30 *Śoḻiyaṉ-kāsu* made by the queen (*Nambirattiyar*) Kaṇḍa......Avaṉimuḻuduḍaiyār for worship in the temple during Śivarātri, which was left in the management of a *dēvaradiyāḷ* of the temple named Sundan Ammaiyāḻvi *alias* Kulaśēkhara-māṇikkam.
191	Slab in the ceiling of the maṇḍapa near the Śivagaṅga tank opposite the same temple.				Do. ..	Fragment. In characters of the 12th century A.D. Seems to refer to a grant of land as *tirumaḍaippaḷḷi-puṟam* to the goddess...... -Piṟāṭṭi.
	ARUPPUKKOTTAI TALUK.					
192	Tiruchchuli.—Slab set up in front of the Praḷaya-viṭaṅkar temple.	Madura-Nāyaka.	Vijaya Muttu Chokkanātha-Nāyaka, son of Raṅgakṛishṇa Muttuvīrappa-Nāyaka.	Śaka 1630, Sarvadhāri, Kārttigai, śu. 7, Monday, Tiruvōṇam.	Do. ..	Registers gift of lands in Nāḍākulam near Āchchaṉēr-to the temple of Tirumēninātbasvāmin by Eṟai Veṅkaṭapati-Nāyaka, son of Ramaṇappa-Nāyaka, for the merit of the king.
193	Pallimaḍam.—Stray slab fixed into the north wall inside the central shrine of the Kālanātha temple.			..	Do. ..	States that the *nilaikāl* was the gift of [Śō]ṇāḍaṉ-Nambi.
	TINNEVELLY DISTRICT.					
	TINNEVELLY TALUK.					
194	Ukkiraṇkottai.—North wall of the maṇḍapa in front of the central shrine in the Chokkaliṅgasvāmin temple.	Pāṇḍya ..	Śaḍaiya-Māṟaṉ	2 + 13th year ..	Vaṭṭeḻuttu ..	Registers a gift of 50 sheep by Tuḍarūri of Kuṉṉūr in Karunālakkuḍi-nāḍu, [wife] of Teṉṉavaṉ Pallavadi-yaraiyaṉ *alias* [Mā]ṟāñ-Śūraṉ, for a perpetual lamp to god Āditya-Bhaṭāra in the temple at the eastern entrance of Karavandapura in Kaḷakkuḍi-nāḍu. A fragmentary inscription found engraved near this is also dated in the 2+13th year, apparently of the same king, and mentions some gift made by Dēvaṉ Kuṟṟaṉ of Dēvaṉmaṅgalam in Teṉparappu-nāḍu.

B.—List of stone inscriptions copied during the year 1935–36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TINNEVELLY DISTRICT —*cont.*					
	TINNEVELLY TALUK—*cont.*					
	Ukkiraṉkōṭṭai—*cont.*					
195	Same wall				Sanskrit verse in Grantha.	Records gift of lamp made by Tuḍarūri, wife of Srikaṇṭha-Śūra to the god Vaikarttana (Āditya-Bhaṭāra) who had his temple at Karavandapura. (See No. 194 above.)
196	Two slabs set up as gate-posts on the south side of the same temple.	Pāṇḍya ..	Lost ..	[2] + 9th year ..	Vaṭṭeḻuttu ..	Registers gift of sheep and a lamp-stand by the chief Teṉṉavan-Pallavadiyaraiyaṉ *alias* Kaṇḍaṉ-Śūraṉ to the *ambalam* called *Nagarattāṉ* built by him in the name of the *Nagarattār* who had been settled in the Rājaśiṅgappēraṅgāḍi newly formed by him in front of the palace, and a further gift of 10-*Iḻakkāsu* for the maintenance of the caretaker of the *ambalam*.
197	East wall of the Chokka-Nāyaki temple in the same village.	Do. ..	Vira-Pāṇḍya 'who took the head of the Chōḻa'.	15th year, Kārttigai	Do. ..	Unfinished. Mentions the goddess Vaḍavāyil-Naṅgai (i.e. the deity at the northern entrance) at Karavandapuram in Pāṇḍimāttāṇḍa-vaḷanāḍu.
198	Door-jamb at the entrance into the same shrine.				Tamil (verse)	Much damaged and incomplete. In characters of the 11th century A.D. Mentions Teṉkaḷandai and Kulaśēkhara.
199	A slab lying in the compound of the same temple.				Vaṭṭeḻuttu ..	States that the *tiruchchuṟṟālai* (called) *Nagarattāṉ* of (the temple of) the goddess Vaḍavāyil-amandāḷ was built by Ainnūṟṟuvaniṉban Dēvaṇa-Seṭṭi of Ayyapoḷil.
200	Stone cross-beam of a water-lift near the well in the same temple.	Pāṇḍya ..	Śaḍaiya-Māṟaṉ	2 + 10th year .	Do. ..	Portion containing ends of lines broken. Registers gif of a perpetual lamp to the temple of .... [kē]sariy īśvarattu-Dēvar for the merit of Amaraṉ-Uttami.
201	Boulder called Āṉaippāṟai near the bund of the tank called Kāḍupaṭṭi-kuḷam in the Uttumalai Zamin, two miles from Ukkiraṉkōṭṭai.	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva 'who was pleased to present the Chōḻa country'.	11th year ..	Tamil ..	Records an order fixing the taxes to be levied on th *dēvadāna* and other lands belonging to the temples o Arikēsariśvaram uḍaiya-Nāyaṉār and Iyalkāṭṭiśvaram-uḍaiya-Nāyaṉār at Kaḷakkuḍi in Kaḷakkuḍi nāḍu for the annual deepening and up-keep of the tank called Parāntakap-pērēri, irrigating them.
	AMBASAMUDRAM TALUK.					
202	Ambāsamudram.—South wall of the central shrine in the Vīramārttāṇḍēśvara temple.	Travancore	Śankaranārāyaṇa Veṉṟumaṉkoṇḍa Bhūtalavīra Vīra-Rāmavarman of Jayatuṅganāḍu.	Kollam 722, Mārgaḻi 8, śu. 13, Monday, Rōhiṇī.	Do. ..	Records the order of the king issued while camping in Māttaṇḍatātar-maḍam at Nālukkal in Nāñji-nāḍu appointing Śaṭṭaipperumāḷ Dharmakkūttaṉ of the Meykaṇḍā-santāna in Vēḷākurichchi to write the account of the *maṭha*, to arrange for the recitations of hymns before the deity and to supervise the supply of garlands to the god, in the temple of Vīramārttāṇḍiśvaram-uḍaiya-Nāyaṉār in Udaiyamārttāṇḍa-chaturvēdimaṅgalam to the east of Vēḷākurichchi, a village attached to Rājarāja-chaturvēdimaṅgalam a *brahmadēya* in Muḷḷi-nāḍu.

	MADURA DISTRICT.					
	MADURA TALUK.					
203	**Madura.**—Broken slab lying in the compound of the Santāna-gōpāla temple.	Pāṇḍya ..	.. ya-Māṟan ..	[Lost]	Vaṭṭeḻuttu ..	Fragmentary. Appears to register a gift of 25 sheep by a queen (name lost) to the god......tturutti-Bhaṭāra. Mentions Aṇḍa-nāḍu.
	GUNTUR DISTRICT.					
	VINUKONDA TALUK.					
204	**Agniguṇḍāla.**—Slab lying in Survey No. 83 to the south of the village.	Velanāṇḍu	Rājēndra-Chōḍa, son of Kulōttuṅga-Chōḍa-Goṅka.	Śaka 1093, Khara, Māgha, paurṇamī, Wednesday, lunar eclipse.	Telugu ..	Damaged. Seems to register a gift (of land?) by the king to the temple of Śikharēśvara situated on the Śrīparvata hill.
205	**Boggaram** (near Muppāḷḷa).—Pillar lying near the Guṟṟālamma temple.			Śaka 1323, Vṛisha, Phālguṇa, śu. 15, Monday.	Do. ..	Registers the gift of the village Boggaram to the goddess Guṟṟāla-Paramēśvarī by the trading chiefs of several communities including the *Nānādēśis* who assembled together in the *maṇḍapa* of god Sōmēśvara of Nelikuduru, on the occasion of the *Vasanta-mahōtsava* festival of god Narasiṁha of Addaṅki. Also specifies the contributions given by the several artisan classes of the village. Refers to the *billa-kumāras.*
206	**Dōmalaguṇḍa** (near Gaṇḍiganamala).—Slab set up near the well to the east of the village.			Śaka 1516, Manmatha, Jyēshṭha, ba. 7, Thursday.	Do. ..	Registers a gift of *mānya*-land at Dōmalaguṇḍa made to a certain Nāgābattuḍu, son of Kammābattuḍu of Sattenapalle, by Nīlapaṁgāru, son of Liṅgama-Nāyaḍu and grandson of Gummalapu Nīlapa-Nāyaḍu, for having constructed a well.
207	Sculptured slab lying in Survey No. 336, about two furlongs to the north-east of the village.		Gaṇḍapeṇḍāra [Am]badēva-Mahārāja.	Śaka 121[5], Vijaya, Vaiśākha, śu. 10, Thursday.	Do. ..	The inscription is incomplete. Seems to refer to some gift made for the prosperity of the king.
208	Slab lying in the forest about a mile to the north-east of the village.			Śaka 1[5]13, Śōbhakṛit, Āshāḍha, śu. [11].	Do. ..	Registers a gift of land at Dōmalaguṇḍa made to Peda-Mallābattuḍu of the Māruṭla-gōtra by a certain Rāmana Timmā-Reḍḍi, son of Basvi-Reḍḍi who belonged to the Valluṭla-gōtra.
209	**Gaṇḍiganamala.**—Slab set up near a well called Mālabhāvi about a furlong to the north-east of the village.			Parābhava, Āshāḍha, śu. 11.	Do. ..	Damaged. In characters of the 16th century A.D. Refers to the construction of two wells in the village for the merit of Basivi-Reḍḍi and his wife Akama-Sāni by their son (name lost).
210	Base of a sculpture in a shrine near the ruined temple of Śiva.		....	Manmatha, Śrāvaṇa, śu. 15.	Do. ..	Refers to the figures of the sculpture as those of Vēlpula Basvi-Reḍḍi and his *sati* wife (*peraṭālu*) Anyamma.
211	**Garikapāḍu.**—Mutilated image lying under a banyan tree in Survey No. 111/A, to the east of the village.	..	....		Do. ..	Gives the name Mōli [Tikkaya-Nāyuṇḍu *alias* Periya Perumāḷi-dāsulavāru. In characters of the 13th century A.D.
212	**Gummanampāḍu.**—Slab set up near the well to the south of the choultry.		....	Śaka 1564, Chitrabhānu, Kārttika, śu. 12.	Do. ..	Damaged. Refers to the digging of a well in the village Gummanampāḍu by Sūraṇḍu, son of Timmi[nēṇḍu].
213	**Inumella.**—Slab lying in Survey No. 479, to the west of the village.		....	Śaka 1[0]35	Do. ..	Damaged. Refers to a certain Savuka-Bōyaḍu, grandson of Trikaṭa-Bōyuḍu and to the temple founded by him. He is said to be the *raṭṭaḍi* of Tagaṭūru.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT —*cont.* VINUKONDA TALUK—*cont.* Inumeḷḷa—*cont.*					
214	Slab set up in front of the Bhāvanārāyaṇasvāmin temple in the same place.			Śaka 1730, Vibhava, Māgha, śu. paurṇamī.	Telugu ..	Records the gift of the villages Inumeḷḷa and Bhadrapāḷem to the temple at Inumeḷḷa and the raising of a garden, and construction of a well and tank therein, by a certain Veṅkaṭaramaṇayya (Veṅkaṭaramaṇamma), the senior wife of Rājā Veṅkaṭaguṇḍā-Rāyaniṅgāru. Specifies the quantities of provisions such as rice, ghee, oil, etc., supplied for the daily worship of the god. Also refers to the setting up of a gold-plated *kalaśa* and a *chakra* over the *vimāna* of the temple by the same lady.
215	Same slab, reverse ..	—	...		Do. ..	Registers the foundation of a mango grove and a well on the north-west side of the temple for the god, and gift of these by Rājā Malrāju Ramaṇammagāru in the name of her elder daughter Jūpalli Lakshmīkāntamma who was the wife of Rājā Malrāju Veṅkaṭaguṇḍā-Rāyaniṅgāru and the mother of Veṅkaṭramaṇayya and Lakshmayya.
216	**Kanamalacheruvu.**—Stone set up near the *Lambāḍi* colony on the way to Palukūr.	—	...	Śaka 1771, Saumya, Vaiśākha, śu. 6.	Do. —	Records the settlement of the boundary dispute between the villages Palukūru and Kanamalacheruvu by Mr. [Chenasu ?] and Hassankhān Sāhib, the Tahsildar, and the setting up of the boundary-stone to the west of the Sōmula-vāgu (brook).
217	**Kanamarlapūḍi.**—Pillar lying in Survey No. 120.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva.	[Śaka] 1070, 4th year, Uttarāyaṇa-[saṅkrāmaṇa].	Do. ..	Damaged. Refers to the construction of a Śiva temple (name lost) and the gifts made to it (probably of land) by Mahāmaṇḍalēśvara Tribhuvanamalladēva-Chōḍa-Mahārāja, for the worship etc. of the deity, for the merit of his father (name lost).
218	Same pillar, reverse ..	—			Do. ..	Damaged. Mentions Kaḍamiṭlapūṇḍi as the village belonging to the temple of Śiva (name lost) at Kañcheruvu, and seems to refer to the gift of lands made to it. Refers also to some *pratishṭhā* made by Kāṭya-Dēsaṭi.
219	**Kārumañchi.**—Fragment of a slab lying under a tamarind tree in Survey No. 223, near the Gāḷimādāvi tank.	Velanāṇḍu (?)	[Mahāmaṇḍalē]śvara Kulōttuṅga-Rājēndra-Chōḍarāja.	Śaka 10[30], Uttarāyaṇa-saṅkrānti.	Do. ..	Damaged and worn out. Registers the gift of land made for a perpetual lamp in the temple of Tripurāntakadēva by Pōti-Nāyaka, and another, sons of Prōlaya-Nāyaka, the servant of the king.
220	**Koṇḍramuṭla.**—Slab set up to the east of the ruined maṇḍapa in Survey No. 395, to the east of the village.	—	—		Do. ..	Much damaged. Seems to register the gift of an *agrahāra* village to a certain Bhīmasiṅga-Bhaṭṭāra. The characters may be assigned to the 10th century A.D.
221	Slab set up on the east side of the bund of the tank called Siddappacheruvu.	Telugu Chōḍa.	Mahāmaṇḍalēśvara Vijayadēva-chōḍā-Mahārāja, son of Karikālachōḍa-Mahārāja.	Śaka 10[87], Uttarāyaṇa-saṅkrānti.	Do. ..	Registers a gift of land made for the daily offerings of the god Mallikārjuna at Koṇḍamuṭra. Mentions Bhīmājīyya as the *sthānapati*.
222	**Kottalūru.**—Pillar lying in Survey No. 234/2, about two furlongs to the south-east of the village.	—	....	Viśvāvasu, Jyēshṭha, ba. [7], Thursday.	Do. ..	States that the pillars were set up by a certain Pedi-Nēṇḍu, son of Tōṇṭakūra Malli-Nēḍu of Pōṭlūru.

223	**Küchenapalle.**—Slab set up in front of the ruined temple of Śiva in Survey No. 421, to the east of the village.			Śaka 1498, Dhātu, Vaiśākha, śu. 10.	Do. ..	Registers the consecration of the god Gōpālakṛishṇamma of Küchenapalle by Tippā-Nāyuṇḍu of Poṭlapalli and a gift of land to the same made by him.
224	Another slab set up in the same place.	Telugu Chōḍa.	Mahāmaṇḍalēśvara Kandūri Bhīmadēva-Chōḍa-Mahārāja.	Śaka 1156, Jaya, Āshāḍha, śu. pañchādaśī, Monday.	Do. ..	Registers the grant of the village Küchakopalli to the temple of Yēlēśvara by the king, for the daily worship and offerings of the deity.
225	**Mannēpallepāḍu.**—Slab set up near a well in Survey No. 317.		....	Pramādi, Jyēshṭha, ba. 10.	Do. ..	States that the well was dug by one Kolla
226	**Matukumalli.**—Slab set up behind the image of Āñjanēya, situated on the back-side of the Karaṇam's house.	Gajapati ..	Purushōttama-Gajapati ..	Śaka 1406, Krōdhi, Kārttika, śu. 15.	Do. ..	Registers a gift of the village Matukumpali in Vinikoṇḍa-sīma by Ajama-khāna who is entitled Sāmantarāya-Mahāpātra, on the occasion of the lunar eclipse. The donee's name is not clear.
227	**Mōḷḷavāgu.**—Rock in Survey No. 675/3 in Lālipuram (hamlet).			Śaka (wrong for Kali ?), 4483 (in words), Bhāva, Jyēshṭha, śu. 15, Sunday.	Do. ..	Registers a gift of land made by a certain Verlaṇṭi Peddayaṁgāru to Sāvōju Rāmābaṭṭuḍu.
228	**Nāyanīpālem.**—Image set up on the tank-bund about a mile to the west of the village.			Virōdhikṛit, Kārttika, śu. 12, Saturday.	Do. ..	Records the consecration of the image of Prōturāju on the tank-bund at Eḍlūru by China-Yellappa, son of Gādela-Yallappa, and registers a gift of land for the worship of the image.
229	**Nīlagaṅgavaram.**—Broken slab set up in Survey No. 307/3, about two miles to the north-west of the village.		Ambadēva-Mahārāja ..	Śaka 1212, Vikṛita, Bhādrapada, ba. 15, Tuesday, solar eclipse.	Sanskrit and Telugu.	Much damaged. Registers the gift of the village Mollala-Kallūru as a *Śivapura* by the king to a certain Reṇḍrēvula Mallināthaiyaṁgāru. Mentions Gaṅgaya-Sāhiṇi of the Kāyastha community, his sister Chandalāmbā, her husband Ambadēva and two sons Janārdana and Tripurāridēva.
230	**Pērūrupāḍu.**—Slab set up in Survey No. 329/2, by the side of the cart-track leading to Koppukoṇḍa village.				Telugu ..	States that this is a stone indicating the boundary of the village Doṇḍapāḍu.
231	**Pōṭlūru.**—Slab lying in the ruined temple of Vishṇu to the west of the village.				Do. ..	Fragmentary. Seems to register gift of land made by some persons.
232–3	Pedestals of two mutilated images lying in the compound of the same temple.				Do. ..	These are labels giving the names of the images as 'Kulaśēkharuḍu' and 'Periyāḷvāru'.
234	**Rāvulāpuram.**—Slab set up near a well in Survey No. 230, by the side of the cart-tract leading to the village from Mannēpallepāḍu.				Do. ..	Seems to be an incomplete record. Mentions a Chōḍarāja and registers a gift of land made for his merit to the temple of Bhīmēśvara.
235	Slab in Survey No. 39 near the ruined temple of Śiva behind the forest bungalow.	Kākatīya ..	Gaṇapatidēva-Mahārāja .	Śaka 1182, Siddhārthin, Śrāvaṇa, ba. 1, Thursday.	Do. ..	Fragmentary and damaged. Mentions a certain Nūvula Kāmadē[va].
236	**Rēmiḍicherla.**—Lintel of the door-way leading into the *garbhagṛiha* of the Vishṇu temple.			..	Do. ..	States that the carvings of the door-way of the temple of Kēśavanātha were the gift of Gumṭala Siṁgi-Reḍḍi. In characters of the 15th century A.D.
237	Mutilated hero-stone in the compound of the Śiva temple.				Do. ..	Mutilated. Seems to refer to the setting up of the hero-stone by some residents of the village.
238	Slab set up near the well behind the same temple.			Śaka 1557, Bhāva, Kārttika, ba. 15.	Do. ..	Damaged. Seems to register the construction of the well by a certain [Advula] Rāmā-Nāyaniṅgāru.
239	**Śāvalyapuram.**—Pillar lying by the road-side.	Velanāṇḍu	Rājēndra-Chōḍayarāja	Śaka 1092, Chaitra, śu. 5, Tuesday, Vishuvu-saṅkrānti.	Do. ..	Damaged. Registers a gift of land made to the god Tripurāntakadēva of Komaragiri by Pōli-Nāyaka, a subordinate of the king, for the merit of his lord and of his own parents and relatives. Mentions Chōḍa-samudram.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT —*cont.*					
	VINUKONDA TALUK—*cont.*					
240	**Vaḍḍemguṇṭa.**—Slab set up near the temple of Rāmaliṅgasvāmin in Survey No. 436, about a mile to the north-west of the village.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 11[9]0, Vibhava, Āshāḍha, śu. 1, Thursday.	Telugu ..	Registers gifts of lands made to the god Abhinava-kaṭakam Mailāradēva of Vaddagikuṇṭa by Appaṇa-Bolli-Nāyuḍu, the *aṅgarakshaka* (body-guard) of the king.
241	**Vanikuṇṭa.**—Slab lying near the tank in Survey No. 39, about a mile to the west of the village.	Vijaya-nagara.	Śrīraṅgarāyadēva-Mahārāya ..	Śaka 1[614], Bahu-dhānya, Āśvija, śu. 10.	Do. ..	Registers the gift of the village Vaniguṇṭa to Kandāḷa Annaṅgarāchāryula-Ayyavāru, son of Raṅgāchāryula-Ayaṁgāru, by the chief Veligōṭi Veṅkaṭappa-Nāyanim-gāru, son of Rāyapa-Nāyanimgāru and grandson of Peda-Koṇḍama-Nāyanimgāru of the Rēcharla family. The village granted is stated to be situated in the Vinukoṇḍa-sīma which was given as *amaranāyaka* to the donor by the king.
242	**Vēlpūru.**—Slab set up in front of the Rāmaliṅgasvāmin temple.			Śaka 1363, Raudri, Pushya, ba. 30, Sunday, Ardhō-daya-puṇyakāla.	Do. ..	Registers a gift of land made to the god Rāmayyadēva of Vēlupūru by a certain Kēśavōjhulu of the village, for the merit of his parents.
	WEST GODAVARI DISTRICT.					
	BHIMAVARAM TALUK.					
243	**Ēlūrpāḍu.**—Nandi-pillar set up in front of the Bhīmēśvara temple.			Śaka 1057	Sanskrit and Telugu.	Praises the city Sarasīpurī. Registers that Bhujabala-Bhīma Kāṭama-Nāyaka exempted the Brāhmaṇas, the ascetics, their women, cattle and all other things that belonged to them, from tolls in the wharf of Neṇḍapi, and states that he set up the Nandi-pillar in front of the temple of Mahādēva on the bank of the river.
244	Same pillar ..	..		Śaka 1150, Vishuvu-saṅkrānti.	Do. ..	Registers the gift of sheep for a perpetual lamp to the god (name not specified), by a certain Saṅkurāju of Ēḷūru, (his) three servants (*lēṅkas*) and the residents of the village, for the merit of Mahāmaṇḍalēśvara Kolani Kēśava-Maṇḍalēśvara.
245	**Kumudavalli.**—Pillar lying in front of the Viśvēśvara temple.	..		Kāḷayukta, Śrāvaṇa, śu. 14, Sunday.	Do. ..	Slightly damaged in the end. Seems to state that Ārādhyula-Ammarāju and another person marked the boundaries of the village. Mentions Kākatarāju Kṛishṇapa and Nātarāju Veṅkaṭaiya.
	NIDADAVOLE TALUK.					
246	**Kumāradēvam.**—Pillar in the Kalyāṇa-maṇḍapa of the Veṅkaṭēśvarasvāmin temple.		Malayamuna Vishṇuvardhana-dēva-Chakravarti.	Śaka 1203, Vṛisha, Pausha, śu. 15, Friday, Uttarā-yāṇa-saṅkrānti.	Telugu ..	Sates that a certain Mahādēva-Nāyanimgāru bought a piece of land from Vāsudēva-Bhaṭṭa and granted it probably to the temple of Sōmanāthadēva of Tila-tīrtha. Also refers to a gift of 45 sheep made for a perpetual lamp to the god. Mentions the *vidvan-mahājanas* of Sūryanārāyaṇapuram.

247	Same pillar			Śaka [1157], Mārgaśira, śu. daśamī, Wednesday.	Do. ..	Badly damaged. Mentions the temple of Sōmēśvara-Mahādēva at the Tila-tīrtha in the village Sūrya-nārāyaṇapuram and seems to register a gift of land by Malayamuna Mahādēvarāja to the same.
248	Pillar in the mukha-maṇḍapa of the same temple, proper left.			Śaka 1159, Uttarāyaṇa-saṅkrānti.	Do. ..	Damaged. Registers a gift of money made by Polisena-Ollasāni, daughter of Oilupa-Malli-Nāyuḍu to the temple of Ishṭakāmēśvara-Mahādēva at Gajjaram, for some lamps in the temple.
249	Same pillar			Śaka 1162, Uttarāyaṇa-saṅkrānti.	Do. ..	Damaged. Registers a gift of land to the temple of Ishṭakāmēśvaradēva of Vēlpūru made for worship and a perpetual lamp, by Lōkema, daughter of Kōna-Bētrāja and wife of Malayamuna Gaṇapatidēva.
250	Do. ..			Śaka 11[7]2, Māgha, punnamī.	Do. ..	Badly damaged. Seems to register a gift of 50 cows to a temple (name lost). Refers to Vēṅgīśvararāja of Vēṅgī and Malayamuna Gaṇapa[ti].
251	Do. ..			Śaka 11[62]	Do. ..	Bady damaged. Registers gifts of lands made by Aḍapa Mahādēvana-Pegaḍa, son of Muchchirāja, for offerings to the God Ishṭakāmēśvara-Mahādēva.
252	Another pillar in the same maṇḍapa, proper right.			Śaka 11[6]0, Kārttika, śu. mahādvādaśī, Thursday.	Do. ..	Registers the gift of taxes made to the temple of Ishṭakāmēśvara-Mahādēva of Gajjaram by the merchants (*nakara*) of the village.
253	Same pillar			Śaka 1244, Mārgaśira, ba. 15, solar eclipse.	Do. ..	Registers the setting up of six (?) pillars in the temple mentioned above, by Appana-Peggaḍa Annamaṁgāru and a gift of land made to it by the same person.
254	Do. ..			Śaka 11[8]8, (wrong for 1373), saṅkrānti.	Do. ..	Registers gift of land made to the temples of Ishṭakāmēśvara-Mahādēva and Rāmanāthadēva at Gajjaram.
	TADEPALLIGUDEM TALUK.					
255	Anantapalle.—Pillar set up at the entrance into the mukha-maṇḍapa of the Vēṇugōpālasvāmin temple, proper right.			Śaka 1383, Prajāpati, Kārttika, śu. 12, Friday.	Do. ..	Registers a gift of land made to the temple of Kēśava-[rāya]-Perumāḷu of Ānūṇḍipalli by Ābinēḍu, son of Chilakūri Kāchinēḍu.
256	Pillar set up in the same place, proper left.				Do. ..	Damaged. Seems to register the grant of a village as a *sarvamānya-srōtriyam* to Kaṅka-Jīyya.
257	Pillar in the shrine of Vighnēśvara in front of the Vēgi-Liṅgēśvara temple.			Nandana, Śrāvaṇa, [śu.] 10, Sunday.	Do. ..	States that [the shrine] was built by Vīrayya, son of Bhīmuḍu Ammana.
	KURNOOL DISTRICT.					
	NANDYAL TALUK.					
258	Kānāla.—Broken slab lying in front of the temple of Chennakēśava.	Vijayanagara.	Sadāśivadēva-Mahārāya ..	Śaka [14]81	Do. ..	Registers an annual grant of 10 *varāhas* from the tax realised out of the *sarvamānya* village Telugurāyani-Peddakrānāla *alias* Krishṇarāyasamudram in the Siruvōḷa-sīma, by Krishṇamarājayyadēva-Mahārāja, son of Mūrtirājayyadēva-Mahārāja and grandson of Āravīṭi Bukkarāja-Rāmarājayyadēva-Mahārāja, for the perpetual lamps and the lamps at the entrances of the temple of Chennakēśvara-Perumāḷ of that village.
259	Two fragments of a slab lying near the same temple.	Do.	[Sadāśivadēva-Mahārāya] ..	Śaka 14[69], Plavaṅga,..	Do. ..	Fragmentary. Mentions Krishṇarāyasamudram as the surname of a village (name lost), probably the one mentioned in No. 258 above. Registers some gifts, probably of taxes, made to the temple of Viṭṭhalēśvara. Mentions Kandanavrōli-sīma.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*cont.*					
	NANDYAL TALUK—*cont.*					
	Kānāla—*cont.*					
260	Slab set up in front of the Nāgēśvarasvāmin temple.	Kākatīya ..	Pratāparudradēva 'ruling from Oraṅgallu.'	[Śaka 1]23[0], ... Kārttika, śu.	Telugu ..	Much worn-out. Registers gifts of lands by a general (name lost) of the king to the temple of Mūlasthānam-Nāganāthadēva at Kānāla for the worship of the God. The chief seems to have held sway over Ghaṇḍikōṭa, Mulki-nāṇḍu. Penampāḍi, Pottapi-nāṇḍu, Peḍakallu and Nātavāḍi. The donor bears also the title *Rāyapaṭṭa-sāhiṇi*.
	SIRUVEL TALUK.					
261	Pedda-Chintakuṇṭa (near Āḷḷagaḍḍa).—Pillar in the mukha-maṇḍapa of the Sāmbaśivēśvara temple.			Hēviḷambi, Āshāḍha, ba. 7.	Do. ..	States that Tammaḷa-Paruvatana had an image of Gaṇēśa made by Ka[nu]mala Kommana and granted (to him) some land near Yammanūru.
262	Same pillar ..			Akshaya. Kārttika, ba. [13], [Monday].	Do. ..	States that Malli-Seṭṭi, son of Gānala Vaji-Seṭṭi of Siraṅgapuram constructed a pond by raising a dam across a stream flowing through the field at Chintakuṇṭa.
263	Another pillar in the same place..			Śukla, Āshāḍha, śu. 15, Thursday.	Do. ..	States that a fourth share of the lands belonging to Anna-Jīyya was sold to Kāvēmula Nāga-Jīyya and records a statement of Sidda-Jiyya, Māra-Jiyya and Kampa-Jiyya, sons of Anna-Jiyya, that they would observe the conditions under which the lands were given by their father. As witnesses to this transaction are mentioned Pōchema-Reḍḍi, Kasavi-Reḍḍi and several others. The characters belong to the 14th century A.D.
264	A broken slab lying in the compound of the same temple.			Śaka 1364, Durmati, Pushya, śu. 15, Thursday, lunar eclipse.	Do. ..	Mutilated and worn-out. Confirms grants of land formerly made to the eight temples, viz., Rāmayadēva, Gōpinātha, Mayilāradēva, Vināyaka, Chavuḍēśvarī, Gaṅgā. Pōtularāju and Sōmayadēva by Mahāmaṇḍalēśvara Kampayyadēva-Mahārāja son of Avubhalayyadēva-Mahārāja and Ōbāyamma, for the merit of his parents.
265	Slab set up in the temple of Hanumān in front of the village *Chāvaḍi*.	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka 147[0], Kīlaka, Māgha. śu. 7, (Ratha-saptamī).	Do. ..	Registers a remission of the *Jōḍi*, etc., taxes on their holdings to the *Karaṇams* of the village Chintakuṇṭa in the Avuku-sīma, which was his *nāyaṅkara* by China-Timmayyadeva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja.
266	Slab set up against the front wall of the Vēṇugōpālasvāmin temple.	Do.		Śaka....,Parīdhāvi, Kārttika, śu. 12.	Do. ..	Badly worn-out. Seems to be a record of the time of Sadāśiva.

267	**Dēvarāyapuram.**—Slab set up against the front wall of the Āñjanēya shrine.	Do.	Sadāśivadēva-Mahārāya ..	Śaka 1469, Plavaṅga, Śrāvaṇa, ba. 30, Monday.	Do. ..	Registers the gift of Dēvarāyapura-agrahāram to the learned men of that village by China-Avubhaḷayya-dēva-Mahārāja, son of Narasiṅgarāja and grandson of Nandēla Siṅgarāja of the lunar race and the Ātrēya-gōtra, for the merit of Narasiṅgarāja Raghupatirāja Avubhaḷarāja. The village granted is stated to be situated in Siruvōḷa-sīma which was given to the donor as *nāyaṅkara* by the king. The grant was made in the presence of the god Paṇḍaraṅgi Viṭṭhalēśvara.
268	Mutilated slab in another shrine of Āñjanēya.				Do. ..	Damaged. Seems to refer to the setting up of the image of Hanumān in the temple. Mentions Chintakuṇṭa.
	KOILKUNTLA TALUK.					
269	**Bōdemmanūru.**—Slab lying in the temple of Chennakēśava-svāmin.	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka 1470, Kīlaka, Māgha, śu. 7.	Do. ..	Registers remission of certain taxes on their holdings to the *karaṇams* of the village Pinayammanūru in Avuku-sīma granted as *nāyaṅkara* to him by China-Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āraviṭi Bukkarāja on the occasion of *Ratha-saptamī*. The village Pinayammanūru is stated to be situated in the Tāḷḷa-podavū-risīma, at the foot of the Ghaṇḍikōṭa hill.
270	**Iñjēḍu.**—Slab set up against the prākāra wall (inside), to the proper right of the main entrance into the temple of Veṅkaṭēśvara.	Do. ..	Do. ..	Śaka 1480, Kāḷayukta, Chaitra, ba. 6.	Do. ..	Damaged. Registers a remission of taxes on the barbers and *dommaris* of Gondalūru, by Koṇḍrājayya-dēva-Mahārāja, son of Mahāmaṇḍalēśvara Ramaraja Veṅkaṭēśa.
271	Another slab in the same place, proper left of the entrance.	Do. ..	Do. ..	Śaka 1[475], Ānanda, Chaitra, śu. [10].	Do. ..	Registers certain gifts made by a body of *Vipravinōdins* to the god Veṅkaṭanātha of Iñjēḍu on the occasion of Śrī-Rāma-Jayanti, for the merit of their community.
272	A third slab in the same place ..	Do. ..	Achyutarāya- Mahārāya ..	Śaka 1455, Vijaya, Māgha, śu. 15, Thursday, lunar eclipse.	Do. ..	Registers the grant of the marriage-taxes, etc., of the village of Iñjēḍu to the temple of Tiruveṅgaḷanātha by Rāmappaṅgāru, son of Bācharasayya, the governor of Guddalūru-sīma for offerings, etc., to the god.
273	Slab built into the wall of a room on the north side of the central platform inside the prākāra of the same temple.	..		Śubhakṛit, Vaiśākha, śu. 5.	Do. ..	Registers the gift of a tamarind grove and lands to the temple of Veṅkaṭādri at Iñjēḍu by Maṭli Varadarāja.
274	Another slab built into the same wall.			Śaka 1[522], Vikārin, [Śrāvaṇa], ba. 1[3], Wednesday.	Do. ..	Registers a grant of land made to the temple of Tiruveṅgaḷanātha of Iñjēḍu by a certain Mogatalla Akki-Reḍḍi of Pinayamanūru, who is stated to have consecrated the images of the goddess and the Āḷvārs therein.
275	Slab set up under a margosa tree to the north of the same temple.		....	Śaka 146[1], Vikārin, Jyēshṭha, ba. 30.	Do. ..	States that Pāṇayya, son of Kasavarāju, the *karaṇam* of Iñjēḍu, constructed a step-well in the temple of Veṅkaṭādri. Registers a gift of land made by a certain Māchi-Nāyani Pāpi-Nāyanimgāru for the worship of the god and for the maintenance of the well.
276	**Tummalapeṇṭa.**—Mutilated slab lying in front of the Āñjanēya temple.	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka ...., Piṅgaḷa, Phālguṇa, śu. 11.	Do. ..	Registers the grant of remission of the taxes on the barbers of Avuku-sīma by Mahāmaṇḍalēśvara Rāmarāja-Tirumalarājayyadēva-Mahārāja to Timmōju. Mentions the *dommari-pannu* among the taxes.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*cont.*					
	KOILKUNTLA TALUK—*cont.*					
277	Uyyālavāḍa.—Two fragments of a slab lying in the Chennakēśavasvāmin temple.	Gajapati ..	...		Telugu ..	Badly damaged. One of the fragments refers to a Śiva temple and that of Ahōbalēśvara and to the setting up of a *jayastambha* by Narasiṁ . . . trudu, the *ūḷigam* of [Kapilēśvara]dēva-Mahārāja. The other fragment mentions some gifts of lands given for the merit of Kapilēśvaradēva-Mahārāja and the donor's parents.
	NANDIKOTKUR TALUK.					
278	Dāmagaṭla.—Slab set up against the prākāra wall (outside) of the temple of Bhōgīśvarasvāmin.	Kākatīya ..	Pratāparudradēva ..	Śaka 1233, Virōdhikṛit, Bhādrapada, śu. 2, Monday,	Do. ..	States that Kappera Mallasānamma of Dāmagaṭla gave a cow, etc., had an iron-drum made for the temple of Bhōganāthadēva and erected a shed for keeping the drum. Dāmagaṭla is stated to be situated in the *nāyaṅkara* territory of Viḍyamu Kommarāju. On another slab in the same place is a much damaged inscription dated in Śaka 1235 which mentions a certain Mahārāja (name lost) and his gifts.
279	Slab fixed in the ceiling of the temple of Chennakēśavasvāmin.			Śaka 1650, Plavaṅga, Chaitra, śu. daśamī.	Do. ..	Records the obeisance of the stone-cutter (*kāśa*) Śarabhanna to the god Chennakēśvarasvāmin of Dāmagaṭla.
280	Vipanagaṇḍla.—Fragment of a slab built into the platform under the margosa tree near the well called Bommanna-bhāvi.				Do. ..	Fragmentary. Mentions a certain Veṅkaṭādrirāja. Seems to register contributions levied on the produce of grain in the village.
281	Slab set up near the same well ..			Śaka 1632, (wrong for 1623), Vṛisha, Mārgaśira, ba. 10, Friday.	Do. ..	Registers a gift of land given as *ināṁ* to Bommi-Reḍḍi, son of Bhūmi-Reḍḍi, who dug a well in the village of Vimpanagaṇḍla. This village is said to have been in Kandanavrōlu-(sīma) and to have been formerly given to Mūsā-Khan as *mokhāsa* by Abdullā-Wāhabu-Sāhebulayyavāru who was governing the Kandanavrōlu-sthala under Sultan Pādaśāha Vijayāpura of Bijapur.
282	Slab standing on the bed of a brook to the east of the village.	Kākatīya ..	Gaṇapatidēva-Mahārāja ..	[Lost] ..	Sanskrit in Telugu.	Very much worn out. Gives the genealogy of the king and mentions a subordinate of his (name lost), and registers the grant of a village for the merit of his overlord, the king, and of his own parents, on the occasion of a solar eclipse.
283	Slab lying in Survey No. 291, about half-a-mile to the north of the village.				Telugu ..	Damaged. Seems to refer to some gifts of land and an *agrahāra*. The figure of a *sanyāsin* or Vāmana is carved below the writing. Mentions Vipunagaṇḍla.
284	Slab built into the parapet of the well near the Śiva temple, about a furlong to the west of the village.			Śaka 1659, Naḷa, Vaiśākha, śu. 10.	Do. ..	States that the well was constructed by Vīramarāju, who was the son of Doḍḍamarāju and grandson of Pū[vi]rāju. He is said to have belonged to the Kāśyapa-gōtra, the Kātyāyanī-sūtra and the Sūraparāju-vaṁśa.

	Pattikonda Taluk.					
285	**Kuṅkanūru.**—Pillar set up in front of the Āñjanēya temple.			Siddhārthin, Kārttika, śu. 15.	Do. ..	Registers a *kavulu* (cowl) given to the *kāpus* of Kuṁkanūru by Mahāmaṇḍaḷēśvara Komāra-Rāmarājayya, (son of) Pōṭapāṭi Komāra Timmarājayadēva-Mahārāja.
286	Slab set up in the Rāmaliṅgēśvara temple.	Western Chāḷukya.	Bhūlōkamalladēva, 'ruling at Jayantīpura'.	Chāḷukya - Vikrama year (mistake for Bhūlōkamalla year 3. Kīlaka, Kārttika, śu. 10, Thursday.	Kannaḍa ..	Partly worn out. Registers gifts, probably of lands, made for the worship in the temple of Rāmēśvaradēva of the *ghaṭikā-sthāna* Kukuvenūru situated in Sauḷu-70, a subdivision of Naṛavāḍi-500, by Sakaradēva-chōḷa-Mahārāja, son of Bhīmadēva, and by Manneya Mācharasa. Sakaradēva, bears the usual Telugu-Chōḷa titles.
287	Hero-stone set up outside the compound of the Rāmaliṅgēśvara temple, on the east side.			..	Do. ..	In characters of the 12th century A.D. Mentions a certain Sōma-gāvuḍa as a devotee of Rāmēśvaradēva. A figure of a hero in a fighting posture is sculptured on the slab.
288	Slab set up in front of the Kēśava-svāmin temple.		....		Telugu ..	Badly damaged. In characters of the 15th century A.D. Seems to record the establishment of an *agrahāra* called Śrīraṅgapura.
289	Slab set up near the well called Mādireḍḍi-bhāvi to the west of the village.	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka 148[4], Siddhārthin, Bhādrapada, śu. 11.	Do. ..	Refers to the construction of a well and a lift at Kuṁkanūru by the sons of a certain Ōbayya of the Ṛik-śākhā, the Gautama-gōtra and the Āśvalāyana-sūtra, and registers gifts of lands made for the merit of Mahāmaṇḍalēśvera Pina-Śrīraṅgarāja by his son Timmarāja. Kuṅkanūru is stated to be situated in Tēkanṭikōṭa-sīma, which was the *nāyaṅkara* of the latter.
290	**Maddikera.**—Slab set up near the village *Chāvaḍi*.	..		Śaka 1661, Siddhārthin, Māgha, śu, 2 and Śaka 1696, Jaya, Śrāvaṇa. ba. [1]4, Monday.	Do. ..	Damaged. Registers the original grant and the *kavulu* given by Rājaśrī Rāmappa-Nāyanivāru, son of Bujjapa-Nāyaka and grandson of Mahārājaśrī Dēvanikoṇḍa Rāmappa-Nāyanivāru, and its subsequent renewal by his son Kṛishṇarāyalu. Rāmappa-Nāyanivāru, the great-grandfather of his namesake mentioned above, is said to have belonged to the lunar race and the Mārkaṇḍēya-gotra and bears the title '**Dēsiṅgarāya-rā[jya-]sthāpanāchārya.**' Refers to Maddikēra-sthala and the 56 countries.
291	One of the pillars set up in a row at the top of the flight of steps in front of the Chennakēśava temple.		....	Śaka 1603, Durmati, Śrāvaṇa, ba. 12, Monday.	Do. ..	Registers a grant of land made to certain stone-masons by Rāmappa-Nāyanivāru, son of Rājaśrī, Dēvanakoṇḍa Bojjappa-Nāyaḍu, for having made and set up some pillars (*uṭla-kambhālu*) in the temple of Chennakēśavadēva of Maddikera.
292	Slab set up against the wall (outside) of the house of Kotta-pēṭa Veṅkaṭa-Reḍḍi.	Vijaya-nagara.	Sadāśivadēva-Mahārāya ..	Śaka 1466, Krōdhin, ...	Do. ..	Damaged. Registers a remission of taxes on barbers of Maddikera by Śrīraṅgarāja-Ayyavāru who was ruling at Jagatāpi Guttidurga, at the instance of Alluḍu-Rāmarājadēva-Mahārāja.
293	Slab lying on the roof of the ruined temple of Vīrabhadra in front of the house of Jamedār Timmappa-Nāyuḍu.			Śaka 1484, Dundubhi, Māgha, ba. 14.	Do. ..	Damaged. Registers the grant of the two villages Maddikera and the attached *agrahāra* Timmāpura made by Ajātivīraśaiva-Śidhabhikshāvṛitti-Ayyavāru, for worship and offerings during the festival of Kārttika to the god Vīrabhadra of Maddikera. The gift was made in the presence of god Mallikārjuna-Mahādēva at Śrīparvata.
294	Fragment of a slab set up near the Bijjappa-Nāyaḍu's hall.		....		Kannaḍa (archaic).	Fragmentary. Seems to register some gift of land. The donor's name and the purpose are lost. The characters belong to about the 9th century A.D.
295	Slab set up near the dhvaja-stambha in front of the temple of Maddamma.			Śaka 1731, Śukla, Āśvija, śu. 10.	Telugu ..	States that Mallikārjuna-Nāyanivāru, son of Kṛishṇarāyalavāru and grandson of Dēvanakoṇḍa Rāmappa-Nāyanivāru, made a new image of the goddess Mādhavī-dēvī and installed it in a temple at Maddikera, as the original one had been damaged.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*cont.*					
	PATTIKONDA TALUK—*cont.*					
296	**Maddikera**—*cont.* A slab lying in a field about two furlongs to the north-east of the village.			Śaka ....., Pushya, śu. 1.	Telugu ..	Badly damaged. Engraved indistinctly.
	CUDDAPAH DISTRICT.					
	JAMMALAMADUGU TALUK.					
297	**Anantapuram.**—Stone used as a mortar near the temple of Narasiṁhasvāmin about two miles to the south-west of the village.			Śaka 1635, Hēvi-ḷambi, Vaiśākha, śu. 2, Tuesday.	Do. ..	States that the mortar was caused to be made by Veṅkaṭayya, son of Nārāyaṇa, the *karaṇam* of Anantapuram.
298	A slab set up in Survey No. 135, on the site of the ruins of the Śiva temple.				Telugu (archaic).	Damaged. Records the death of a hero named Korjjin-dunṛu in a cattle raid. A figure is depicted as holding an arrow in the right hand and a bow in the left. The characters may be assigned to about the 8th century A.D.
299	Another slab set up in the same temple.				Do. ..	Damaged and worn-out. The characters may be assigned to the 8th century A.D. The expressions *śāsana* and *lāñchhana* are visible.
300	**Bukkapaṭṇam.**—A slab set up in Survey No. 375-1, to the south of the village.	Vijaya-nagara.	Dēvarāya-Mahārāya	Śaka 1353, Sādhā-raṇa, Māgha, śu. 5, Thursday.	Telugu ..	Registers gifts of lands made to the god Vīrabhadra of Bukkapaṭṇam by Kumāra Timmayagāru and other prominent men of the place, for the merit of the king and of Sāḷuva Tip-parāja and Nala-Kamparāja. The donor also was a Sāḷuva chief.
301	A stone in Survey No. 414, to the east of the village.			Śaka 14[0]5, [Kārt-tika], [śu.] 15, lunar eclipse.	Do. ..	Badly damaged. Seems to register some grant of land by the residents of Bukkapaṭṇam.
302	**Eṭūru.**—A slab in the Chenna-kēśava temple.			..	Do. ..	Badly damaged. Seems to register some gifts of land.
303	**Peddaṇḍlūru.**—Fragment of a slab built into the platform in front of the Āñjanēya temple.	Vijaya-nagara.	Achyutarāyadēva-Mahārāya ..	[Śaka] [14]64, Śōbha-kṛit, [Pushya], śu. [9].	Do. ..	Fragmentary. Seems to register the appointment of certain Rāvula-Nāyuḍu as the warden (*baṇṭu*) of Chaṁnūru-sīma, which was the *nāyaṅkara* of Veṅgalu-rāja, son of Tirumal-rāja.
304	A slab set up in Survey No. 200, to the east of the village.			[Śaka] 1[2]1[9], Jyēshṭha, śu. 15, Thursday.	Do. ..	Badly damaged. Gives the epithets Mahāmaṇḍalēśvara, Maṇḍalika brahmarākshasa, Gaṇḍapeṇḍāra, Eruva-Mallidēvani talagoṇḍu-gaṇḍa, *etc.*, of a chief (name lost) of the Kāyastha family, who was evidently Ambadēva-Mahārāja.
305	**Poṭṭipāḍu.**—Slab lying near the dhvajastambha in front of the Śiva temple, inside the compound of the Narasiṁha temple.	..		Śaka 1 ..., Tāraṇa, Mārgaśira, śu. 12.	Do. ..	Registers grant of lands made to a certain Pedayedda-laya by the Reḍḍi and Karaṇam of Poṭṭipāḍu, with the permission of Bāla-Veṅkaṭ-reḍḍi, in view of his capture by the Tāṭimaṟṟi people and subsequent release.

306	Slab kept in the *chāvaḍi* by the side of the Narasiṁhasvāmin temple.			Śaka 807 (in words), [Sō]bhakṛit, ... ba. trayōdaśī, Dakshiṇā[yana]-saṅkrānti.	Kannaḍa (archaic).	Damaged. Refers to a certain Dhavaḷeyarasa as ruling and to the territory Ponmanapāḍi, and registers some gifts made by him to Puṇya-bhaṭṭa. Mentions Chandraita-Gāmuṇḍa and Pāluvaṟṟa Komaraya as witnesses to the transaction.
307	Garuḍa-stambha set up in front of the same temple.			..	Telugu ..	States that the pillar was set up by Niṭūri Virā-Bhaṭṭuḍu.
308	Tāḷḷaproddaṭūru.—Pillar set up in front of the Āñjanēya temple.	Telugu Chōḍa.	[Gaṅgaya] — Dēva-chōḷa Mahārāja.	Śaka 1244, Dundubhi, Magha, śu. 1. Saturday.	Do. ..	States that the king excavated a tank called Gaṅga-samudram for the merit of his parents Allu Gaṅgarāja and Gaṅgādēvī. The chief bears a number of epithets such as 'the vanquisher of Oraüra-Bhīma' and 'the capturer of the wealth of Gaṅgaya-Sāhiṇi' and is called Jagatāpi-Gaṅga in the panegyric verses at the end.
309	Same pillar				Telugu (verse).	Engraved below the above inscription in characters of the 14th century A.D. Gives a panegyric of Ēruva-Bhīma who is credited with the conquests of Chakra-goṭṭha, Manthyana, Veṅgī, Kaliṅga, etc.
	KAMALAPURAM TALUK.					
310	Indukūru.—Slab set up at the entrance of the village.	Chōḷa (Rēnāḍu).	Chōḷa-Mahārāja		Telugu (archaic).	States that a certain Erigal-Dugarāja made a gift of *pannasa*. The donee's name is not clear. The characters may be assigned to about the 8th century A.D. Above the inscription is engraved the word Uruguṭūru in similar characters.
311	Same slab	Vijaya-nagara.	Vīra — Veṅkaṭapatirāyadēva-Mahārāya.	Plava, [Mā]rgaśira, śu. 10, Tuesday.	Telugu ..	Registers a grant of a lease by Timmannagāru, an agent under Chinabaṇḍāram Nāgappa-Nāyanigāru, to the *Kāmpus* of Indupūru. The latter is stated to have been the officer in charge of the king's treasury (*bokkasam*).
312	Slab set up in front of the village-chāvaḍi.	Do.	Dēvarāya-Voḍeyalu ..	Śaka 1308, Kshaya, Vaiśākha, śu. [11], Thursday.	Do. ..	Records the construction of a tank by Erugama-Reḍḍi Mārama-Reḍḍi, and registers gifts of lands as *dasavandha*, etc.
313	Another slab set up in the same place.			Śaka 1643, Plava, Māgha, śu. 15, Monday.	Telugu ..	Refers to the construction of a temple to the god Chennakēśavasvāmin of Indupūru by Rajaśrī Gōvardhanadāsu Killē Chandragirigāru and to the consecration of the images therein, and registers gifts of lands to Bollavaram Śēshaya, the *Mirāsdār* of the village, who was appointed as the priest, and to Doḍḍavōju and Vaḍla Gurvābattuḍu for having constructed the temple. Besides this gift of land, Śēshaya received from the village a certain amount of money every month fixed by the donor.
314	Fragment of a slab set up in front of the 'Mugguru-Akkalamma' temple.				Do. ..	Damaged. The writing is much worn out. Refers to some *cowl*, the nature of which is not possible to determine.
315	Slab which was lying in the ruins of the Śiva temple, now set up in the compound of the 'Mugguru-Akkalamma' temple.	..	Trailōkyamalla Hemmāḍidēva	Bhūlōka [malla*] year 54, Durmati, Paushya, śu. ēkādaśī, Thursday, Uttarāyaṇ-saṅkramaṇa.	Kannaḍa ..	Registers a gift of land and of a bell made to the temple of Bhōgīśvara of Indupura by Mupaṇa of Kellagere. See part II, paragraph 25.
316	Kolavali.—Fragment of a slab lying by the side of the cart-track about a furlong to the east of the village.			..	Telugu ..	Registers gift of a *vṛitti* and a garden-land made to the temple of Chennakēśavadēva on the occasion of the consecration of the god therein.
317	A pillar lying in Survey No. 483 to the east of the village.	Vijayana-gara.	Sadāśivadēva-Mahārāya ..	Śaka....,Parābhava, Chaitra, śu. 11, Monday.	Do. ..	Registers the remission of taxes on the barbers of Kolavali by Nandela Timmarāja, by order of the king and of Rāmarāja.
318	Slab set up near the house of Nallappa.	Do.	Do.	Śaka 1468, Plavaṅga, Āśvija, śu. [15].	Do. ..	Mutilated. Refers to Mahānāyaṅkarāchārya Kūnapuli Dāvināyani Pedapāpi-Nāyanimgāru] and some gifts of lands made by him.

B.—List of stone inscriptions copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT —*cont.* KAMALAPURAM TALUK—*cont.*					
319	Slab lying in front of the Rāmasvāmin shrine.	(Vaidumba).			Telugu ..	The characters may be assigned to about the 10th century A.D. The record is much damaged and worn out. It contains the introduction characteristic of the Vaidumba kings and seems to refer to the gift of the village Kolavelli.
320	**Pālagiri.**—Stone near the dhvaja-stambha in the Chennakēśava temple.		....	Śaka 1442, Vikrama. ....ba. 3, Thursday, Makara-saṅkramaṇa.	Do. ..	Damaged. Mentions the son (name lost) of a certain Mahāmaṇḍalēśvara Rāchirāja Basuvayyadēva and registers some gifts made by him.
321	Slab set up in front of the same temple.	Sāḷuva ..	Immaḍi Narasiṅgarāya-Mahārāya.	Śaka 1425,Rudhirōdgārin, Kārttika, śu. 12, Tuesday.	Do. ..	Registers gifts of lands to the temple of Chennakēśavarāya (also called Chennarāya) made by Kāmarasu-Timmayaṁgāru for the daily worship of the god. The gifts are stated to have been made in the presence of god Viṭṭhaladēva, on the bank of the Tuṅgabhadrā and on the occasion of Utthāna-dvādaśī, for the merit of the king and Narasānāyaṁka-Voḍayalu. Pālagiri is said to be situated in Muliki-nāḍu. Also registers gifts of land made by Rāchirāja Eṛam-Timmaya to the same temple for the merit of the Rāya and Narasā-Nāyaka.
322	Slab set up on the steps in front of the same temple.	Vijaya-nagara.	[Sadāśivadēva-Mahārāya] ..	[Lost] ..	Do. ..	Mutilated and damaged. Registers gifts of lands probably to the same temple mentioned in the above inscription.
323	Slab set up in front of the Śiva temple.	Vaidumba..	Bhīmarāja ..	Śaka 978, Durmati (wrong for Durmukhi ?). Āshāḍha, śu. 15, Thursday.	Kannaḍa ..	States that the king renewed the gifts of land made to the temple of Samarthēśvara previously by king Akālavarsha Kannaradēva and renovated the temple.
324	Same slab ..			..	Telugu ..	Seems to register a gift of taxes on marriages among Balija-śeṭṭis to the temple of Bhīmēśvara, made by the *Mahānāḍu* (general assembly).
325	**Talapanūru.**—Slab set up in the Āñjanēya temple.	Vijayana-gara.	Achyutarāya ..	Śaka 1456, Jaya, Vaiśākha. śu. 11, Saturday.	Do. ..	Damaged and worn out. Registers the gift of the tax called *dommari-pannu* to (the temple of) Gōpīnātha.
326	Another slab lying in front of the same temple.			..	Do. ..	Very much damaged. Only the imprecatory portions towards the end are slightly preserved.
327	Slab set up in front of the ruined temple of Śiva.	Vijayana-gara.	Sūvaṇa-Uḍaiya	Śaka 1[2]79, [Śubhakṛit, Jyēshṭha], śu. 15, Thursday.	Do. ..	Worn-out. Registers some gifts of lands made to the temple of Mūlasthāna-Mallināthadēva of Talpanūru by a Nāyaka. Mentions Voḍayalu Kaṁparāju.
328	**Uruṭūru.**—A slab set up in Survey No. 1/2, about 1½ miles to the east of the village.			Sādhāraṇa, Jyēshṭha, ba. 7.	Do. ..	States that the pillar demarcates the boundary between the three villages Kirttipalle *alias* Timmarājapuram, Uruṭūru and Peddanapāḍu.
329	Slab lying near the Gaṇēśa shrine to the north of the village.				Do. ..	Fragmentary. Registers a grant of money made to the temple by a community, probably *Dommaris*, for the worship of the god on different occasions such as *Śivarātri*, etc., for the merit of the 64 families of their community.
330	Slab in the threshing floor of Śanivārapu-Hanumanta Reḍḍi.	Chōḷa (Rēnāṇḍu).	Chōḷa-Mahārāja ..		Telugu (archaic).	Registers the gift of *pannāsa* made by Erigal-Dugarāja (see No. 310 above). The characters belong to about the 8th century A.D.

	PRODDATUR TALUK.					
331	**Hanumalagutti.**—A pillar of the Nandi-maṇḍapa in front of the Śiva temple.			–	Telugu ..	States that this is the funeral spot (*chiti*) of Bōḷaṛa Parvatarishi. The characters may be assigned to the 10th century A.D.
332	Hero-stone set up against the dhvajastambha in front of the Śiva temple.				Do. ..	Very much worn out. Seems to mention a certain Irugama Badirāju, son of Chavuka-Baṇṭu, who was probably killed while hunting as suggested in a frieze below the record. The characters may be assigned to about the 9th century A.D.
333	**Poṭladurti.**—Slab set up in the prākāra of the Chennakēśava temple.	Vijayanagara.	Sadāśivarāya-Mahārāya ..	Śaka 1468, Parābhava, Śrāvaṇa, ba. 8, Thursday.	Do. ..	Registers a gift of the taxes levied on shops, oil-mills, looms etc., in the village of Pōṭladoriti belonging to the Nallavalle-ṭhāṇe, made jointly by Mallappa, son of Andugula Parvatarāja, and Timmayya and Sūrayya, sons of Timmarāja, to the temple of Chennakēśavarāya on the day of Krishṇāshṭamī, for the merit of Nandēla Timmarājayya and Nāraparājayya. The gift was intended for the daily worship and for the palanquin festival of the god.
334	Another slab set up in the same place.	Do.	Kṛishṇadēva-Mahārāya ..	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. 13, Thursday.	Do. ..	Registers a gift of the tolls of Pōṭladorti made to the Chennakēśava temple by Mahāmaṇḍalēśvara Rāchirāja, son of Eraguḍi Gaḍḍamayyadēva-Mahārāja, for midnight offerings in the temple on the day of Śrījayanti. Another inscription on the same slab registers gifts of lands to the same temple by Chinna Mallayya (and?) Tātayya.
335	A third slab set up in the same place.	Do.	Achyutadēva-Mahārāya ..	Śaka 14[55] Nandana, Kārttika, śu. 12, Sunday.	Do. ..	Damaged. Seems to register gifts of lands made by Mahāmaṇḍalēśvara Tiru..aladēva-Mahārāja, son of Rāmarāja Śrīraṅgayyadēva-Mahārāja of Kandanavrōlu, to Vāraṇāsi Yallambhaṭlu and several other Brahmans of Pōṭladurti, for the merit of the king. The gift is said to have been made in the presence of the god Viśvēśvara-Virūpāksha on the banks of the Tuṅgabhadrā.
	BELLARY DISTRICT.					
	HOSPET TALUK.					
336	**Hampi.**—Pedestal of a missing stone image kept in the courtyard of the Archæological Museum.	Vijayanagara.		Śaka ...., Bhava, Phālguṇa, ba. [prati]pad, Monday.	Sanskrit in Telugu.	Refers to the construction of a *Chaityālaya* at the city of Kandanavrōlu and the consecration of the image of Kumthu-Tīrthaṅkara therein by Immaḍi-Bukka-Mantrīśvara, son of Baichaya-Daṇḍanātha, who was a disciple of Dharmmabhūshaṇa-Bhaṭṭārakāchārya of the Mūla-saṅgha, Balātkāra-gaṇa and Sarasvatī-gachchha.
337	Walls of the Sarasvati temple ..	Do.	Sadāśivadēva-Mahārāya ..	Śaka 1466, Śōbhakṛit, Kārttika, śu. 12, Utthāna-dvādaśī.	Telugu ..	Damaged. Registers some gifts of lands in Kṛishṇāpuram-agrahāra founded by Kṛishṇadēvarāya, made after purchase by a certain Tippamma-Būmakkaṅgāru of the Chaturtha-gōtra, to the temple of Tiruvēṅgaḷanātha for the merit of her ancestors.
338	Pedestal of a Vishṇu image kept in the Traveller's Bungalow.				Do. ..	Mentions a certain Kochchaya, son of Bhīmaya and grandson of Bhīmaya, who was probably the donor or sculptor of the image.
339 to 342	On the pedestals of four stone images of Vishṇu (?) lying in the compound of the Viṭṭhalasvāmin temple.					In characters of the century A.D. They read (1)

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1935-36, calculated with the help of the *Indian Ephemeris.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VAIDUMBA.
		Bhuvana-Trinētra Vaidumba-Mahārāja.
A	7	Śaka 893, Āshāḍha, śu. 7, Thursday, Dakshiṇāyana-saṅkrānti. The details agree for Śaka 891 (expired) = A.D. 969, June 24, Thursday. It may however be noted that the king became king in Śaka 894. (No. 325 of 1905). The quoted *tithi* and week-day coincided also in Śaka 894 (expired), the equivalent being Thursday, June 20, A.D. 972 ; but the *saṅkrānti* actually occurred four days later.
		Bhīmarāja.
B	323	Śaka 978, Durmati (wrong for Durmukhi), Āshāḍha, śu. 15, Thursday = A.D. 1056, June 29, Saturday (not Thursday) ; ·80. If śu. 15 was a mistake for śu. 5, the details work out correctly for A.D. 1056, June 20, Thursday ; ·78.
		WESTERN CHALUKYA.
		Bhūlōkamalladēva.
..	286	Chāḷukya-Vikrama year 3, Kīlaka, Kārttika, śu. 10, Thursday. The year quoted was probably a mistake for the king's regnal year ; the date was probably A.D. 1129, November 7, Thursday ; f.d.t. ·60. The cyclic year was an expired one.
		VELANANDU.
		Rājēndrachōḍa.
..	239	Śaka 1092, Chaitra, śu. 5, Tuesday, Vishu-saṅkrānti = A.D. 1170, March 24, Tuesday ; ·62.
..	204	Śaka 1093, Khara, Māgha, paurṇamī, Wednesday, lunar eclipse = A.D. 1172, January 12, Wednesday, lunar eclipse.
		TELUGU CHODA.
		Mahāmaṇḍalēśvara Kandūri Bhīma-Dēvachōḍa-Mahārāja.
..	224	Śaka 1156, Jaya, Āshāḍha, śu. panchadaśī, Monday = A.D. 1234, June 12, Monday ; f.d t. ·07.
		Gaṅgaya-Dēvachōḷa-Mahārāja.
..	308	Śaka 1244, Dundubhi, Māgha, śu. 1, Saturday = A.D. 1323, January 8, Saturday ; ·69.
		KAKATIYA.
		Gaṇapatidēva.
..	235	Śaka 1182, Siddhārthin, Śrāvaṇa, ba. 1, Thursday = A.D. 1259, August 5, Tuesday (not Thursday) ; ·72 ; but in the previous year, i.e., Kāḷayukti (Śaka 1180), the details regularly corresponded to Thursday, July 18, A.D. 1258 ; ·01.
		Rudradēva-Mahārāja.
..	240	Śaka 11[9]0, Vibhava, Āshāḍha, śu. 1, Thursday = A.D. 1268, June 13, Wednesday (not Thursday) ; ·17.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1935-36, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KAKATIYA—*cont.*
		Pratāparudradēva-Mahārāja
B	278	Śaka 1233, Virōdhikrit, Bhādrapada, śu. 2, Monday = A.D. 1311, August 16, Monday ; ·78.
		CHOLA.
		Rājamahēndradēva.
"	80	4th year, Karkaṭaka, śu. 13, Monday, Tiruvōṇam = A.D. 1062, July 22, Monday ; ·03 ; f.d.n. ·92.
		Tribhuvanachakravartin Rājādhirājadēva II.
"	134	10th year, Vṛiśchika, śu. 2, Monday, Mūla. The details are correct for A.D. 1171, November 1, Monday ; ·42 ; f.d.n. ·46. But this date fell in his 9th regnal year and not the 10th.
		PANDYA.
		Tribhuvanachakravartin Kulaśēkharadēva.
"	189	13 + 5th year, Makara 12, Sunday = A.D. 1208, January 6, Sunday.
"	188	13 + 10th year, Mīṇa 22, Thursday, Mūla = A.D. 1213, March 14, Thursday ; f.d.n. ·40. The solar date was Mīṇa 21.
		Māṛavarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva* '*who took the Chōḷa country*'.
"	182	11 + 1st year, Karkaṭaka, śu. 12, Sunday, ... = A.D. 1227, June 27, Sunday ; ·95. The nakshatra was Anurādhā which was current till ·36, after which Jyēshṭha commenced.
"	184	17th year, Dhanus .., śu. 6, Thursday, Aviṭṭam = A.D. 1233, December 8, Thursday ; the nakshatra Aviṭṭam had, however, ended at ·34 the previous day. The solar date was Dhanus 13.
"	165	20 + 2nd year, Dhanus 22, Thursday, Mūla = A.D. 1237, December 17, Thursday ; f.d.n. ·34.
"	170	20 + 1 + 1st year, Mīṇa 20, ba. 12, Monday.... Mīṇa 20 was a Monday in A.D. 1239, March 14 ; but the *tithi* was śu. 8 (·71).
		Jaṭāvarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva* '*who took all countries*'.
"	162	10th year, Vṛiśchika, ba. [3], Monday, Pūśam = A.D. 1260, November 22, Monday ; ·83 ; f.d.n. ·97.
"	119	11th year, Ṛishabha, śu. 3, Friday, [Svāti]. Irregular : śu. 3 and Svāti cannot combine in Ṛishabha. If śu. 3 is a mistake for śu. 13, the details work out for A.D. 1261, May 13, Friday ; f.d.t. ·29 ; ·99.
		Tribhuvanachakravartin Vīra-Pāṇḍyadēva.
"	174 & 175	Śaka 1..7, 4th year, Kaṇṇi 1, ba. 3, Wednesday, Aśvati. The Śaka year may be 1207. The details would correspond to A.D. 1284, August 30, Wednesday ; ·83 ; f.d.n. 24. The solar date was Kaṇṇi ? (not 1).
"	164	4th year, ... 7, Friday, Anusham. In the 4th year of the king (= A.D. 1284), Anusham was current on a Friday in the month of Simha corresponding to A.D. 1284, August 18, Friday ; f.d.n. ·36, the *tithi* being śu. 7 (f.d.t. ·21).

C.—Principal dates from Appendices A and B to the *Annual Report* for 1935-36, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		PANDYA—*cont.*
		Maṟavarman alias *Tribhuvanachakravartin Kulaśēkharadēva,* *'who took all countries'*
B	169	15th year, Rishabha 17, paurṇami. Wednesday, Anilam = A.D. 1283, May 12, Wednesday ; f.d.t. ·06 ; f.d.n. ·09.
"	171	1[7]th year, [Kaṇṇi] 20, śu. paurṇami, Tuesday, Aśvati = A.D. 1284, September 26, Tuesday ; ·36 ; f.d.n. ·56. The solar date was 29 (not 20).
"	125	38th year, Makara, śu. 5, Thursday, Rēvati = A.D. 1306, January 20, Thursday ; ·15 ; ·48.
"	124	4[1]st year, Vriśchika, śu. 4, Sunday, Uttirāḍam = A.D. 1308, November 17, Sunday ; f.d.t. ·35 ; f.d.n. ·39.
		Jaṭāvarman alias *Tribhuvanachakravartin Sundara-Pāṇḍyadēva.*
"	89	13th year, Dhanus, śu. 6, Monday, Pūraṭṭādi. The details are correct for the two kings of this name, whose dates o accession were A.D. 1277 and 1303 respectively :— (i) A.D. 1289, December 19, Monday ; ·90 ; ·72. (ii) A.D. 1316, December 20, Monday ; f.d.t. ·22 ; ·93. Reasons for assigning this to the earlier king are given in Part II below
		Māṟavarman alias *Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.*
"	92	7th year, Tulā, ba. 9, Saturday, Makha = A.D. 1341, October 6, Saturday ; ba. 10 (not 9) ; ·10 ; ·60.
		HOYSALA.
		Vīra-Ballāḷadēva III.
"	106	Vishu, Mēsha, śu. 7, Monday, Tiruvōṇam. The cyclic year Vishu corresponded to Śaka 1263 in the reign of Ballāḷa III. Śu. 7 and Tiruvōṇam cannot combine in the month of Mēsha, but if śu. 7 is a mistake for ba. 7, then the equivalent would be A.D. 1341, April 9, Monday ; ·08 ; f.d.n. ·16.
		VIJAYANAGARA.
		[Sā]vaṇa-Oḍeya.
"	327	Śaka 1[2] 7 [9], Śu [bha]krit, Jyēshṭha, śu. 15, Thursday. Śubhakrit corresponded to Śaka 1284, i.e., A.D. 1362. In this year Jyēshṭha śu. 15 fell on Wednesday (not Thursday) ; June 8 ; ·28. But according to the Northern cycle, Śaka 1279 corresponded to Śubhakrit. Jyēshṭha, śu. 15 in this year was Friday, June 2, A.D. 1357.
		Vīra Bukkaṇa-Oḍeya.
"	114	Śaka 1282 [Pla]va, Mēsha 5, Sunday. = A.D. 1361, March 30, Tuesday (not Sunday).
		(Harihara II).
"	336	Śaka . . . Bhāva, Phālguṇa, ba. pratipat, Bhāva would correspond to Śaka 1317 in Harihara's reign, and the details would agree for Monday = A.D. 1395, March 8, Monday.
		Vīra Bhupati-Oḍeya.
"	104	Śaka 1341, Vikāri, Kumbha, ba. [3], Friday, Uttiram = A.D. 1420, February 2, Friday ; ·87 ; ·60.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1935-36, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*cont.*
		Dēvarāya-Mahārāya.
B	143	Śaka 13[4]9, [Pla]vaṅga Makara, śu. 5, Monday, Śravaṇa. Irregular. In the month of Makara in Plavaṅga (= A.D. 1428), śu. 5 commenced at ·95 on Tuesday (January 20), when the nakshatra was Uttara-Bhādrapada ; ·20.
,,	300	Śaka 1353, Sādhāraṇa, Māgha, śu. 5, Thursday = A.D. 1431, January 18, Thursday ; ·63.
,,	61	Śaka 1355, Parīdhāvi, Mīṇa, śu. 5, Thursday, Mṛigaśīrsha = A.D. 1433, March 26, Thursday ; ·16 ; ·66.
,,	312	Śaka 1308, Kshaya, Vaiśākha, śu. 1[1], Thursday. The Śaka year is evidently a mistake for 1368, the equivalent being A.D. 1446, April 7, Thursday ; ·93.
		SALUVA.
		Narasiṅgadēva-Maharaya.
,,	87	Vikṛiti, Aṛpaśi 13 [Monday], trayōdaśī. Irregular. These details are also given in No. 213 of 1934-35, where the Śaka year 1393 is quoted.
		Immaḍi Narasiṅgaraya-Maharaya.
,,	321	Śaka 1426, Rudhirōdgārin, Kārttika, śu. 12 (utthāna-dvādaśi), Tuesday = A.D. 1503, October 31, Tuesday ; f.d.t. ·29. The Śaka year quoted was current.
		TULUVA.
		Kṛishṇadēva-Maharaya.
,,	334	Śaka 1435, Śrīmukha, Śrāvaṇa, ba. [13], Thursday. If ba. was a mistake for śu. the details agree for A.D. 1513, July 14, Thursday ; (śu. 13) f.d.t. ·74.
,,	177	Śaka 1440, Bahudhānya, Vṛishabha, śu. 15, Monday, Jyēshṭha, lunar eclipse = A.D. 1518, aMy 24, Monday ; ·91 ; f.d.n. ·19 ; lunar eclipse.
		Achyutadēva-Maharaya.
,,	98	Śaka 1445 (wrong), Khara, Makara, śu. 6, Hasta, Friday. The Śaka year must have been 1453. Śu. 6 and Hasta cannot combine in the month of Makara. If śu. 6 is a mistake for ba. 6, the corresponding date would be A.D. 1531, December 29, Friday ; ·36 ; f.d.n. ·14.
,,	2	Śaka 1451, Virōdhi, Phālguṇa, Sunday, ba. 5, Mūla = A.D. 1530, February 20, Sunday ; (ba. 8) ·78 ; f.d.n. ·78 ; ba. 5 seems to be a mistake for ba. 8.
,,	335	Śaka 14[55], Nandana, Kārttika, śu 12, Sunday = A.D. 1532, November 9, Saturday (not Sunday) ; ·81.
,,	272	Śaka 1 55, Vijaya, Māgha, śu. 15, Thursday, lunar eclipse = A.D. 1534, January 29, Thursday ; f.d.t. ·03 ; lunar eclipse.
,,	325	Śaka 1456, Jaya, Vaiśākha, śu. 11, Saturday = A.D. 1534, April 24, Friday (not Saturday) ; ·59.
		Sadaśivadēva-Maharaya.
,,	317	Śaka 1[46]8, Parabhava, Chaitra, śu. 1[1], Monday. If śu. is a mistake for ba. the details would regularly correspond to A.D. 1546, March 29, Monday ; f.d.t. ·12.
,,	333	Śaka 1468, Parābhava, Śrāvaṇa, ba. 8, Thursday = A.D. 1546, August 19, Thursday ; ·10.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1935–36, calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		TULUVA—*cont.*
B	267	Śaka 1469, Plavaṅga, Śravaṇa, ba. 30, Monday = A.D. 1547, August 15, Monday ; ·36.
"	60	Śaka 1486, Raktakshi, Tai 7, Makara, śu. 7 = A.D. 1565, January 3, Wednesday. The tithi was however śu. 1, not śu. 7. (Śaka 1486 fell in the reign of Sadaśiva, whose name is lost in the inscription.)
		Veṅkaṭapatidēva-Maharaya.
"	311	Plava, Margaśira, śu. 10 [Tuesday]. Plava corresponded to the Śaka year 1523. The details agree for A.D. 1601, November 24, Tuesday ; f.d.t. ·10.
		Veṅkaṭaraya ' ruling from Penugoṇḍa-paṭṭaṇa '.
A	14	Śaka 1556, Bhāva, Māgha, śu. paurṇami, lunar eclipse = A.D. 1636, February 10, Wednesday, lunar eclipse. The cyclic year Bhava was an expired one.
		TRAVANCORE.
		Vira-Rāmavarman.
B	202	Kollam 722, Mārgaḻi 8, śu. 13, Monday, Rōhiṇī = A.D. 1546, December 6, Monday ; śu. 14 (not 13) ; ·53 ; ·39.
		SETUPATI.
		Raghunāthadēva-Sētupati.
A	12	Śaka 1589, Plavaṅga, Uttarāyaṇa, Phālguṇa, śu. 3, Thursday, Aśvinī = A.D. 1668, February 6, Thursday ; śu. 4 (not 3) ; ·16 ; f.d.n. ·47.
		MYSORE CHIEFS.
		Dēvarāya-Bhūpāla.
B	108	Śaka 15[9]3 (expired), Virōdhikṛit, Bhādrapada, śu. 15, lunar eclipse = A.D. 1671, September 8, Friday, lunar eclipse.
		MADURA NAYAKA.
		Vijaya Muttu Chokkanātha-Nāyaka.
"	192	Śaka 1630, Sarvadhāri, Kārttigai, śu. 7, Monday, Tiruvōṇam = A.D. 1708, November 8, Monday ·84 ; ·11.
		(WESTERN CHALUKYA)
		Vīra Noḷamba-Chakravarti.
A	1	Śaka 327 (wrong), Parabhava, Vaiśakha, ba. Monday, paurṇami. If Śaka 327 is taken to be wrong for Śaka 927, which was also the cyclic year Parābhava, the details would regularly correspond to A.D. 1006, April 15, Monday ; f.d.t. ·37.
		(WESTERN CHALUKYA).
		Trailōkyamalla Permaḍidēva-Mahārāja.
B	315	54th year of Bhūlōka[malla], Durmati, Paushya, śu. 11, Thursday, Uttarāyaṇa-saṅkramaṇa. Durmati did not correspond to Bhūlōkamalla year 54. It appears to be a mistake for 74. The details agree for A.D. 1202, December 26, Thursday ; ·88 ; Uttarayaṇa-saṅkramaṇa. The cyclic year was Dundubhi.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1935-36, calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS.
		Malayamuna Vishṇuvardhanadēva-Chakravarti.
B	246	Śaka 1203, Vṛisha, Pausha, śu. 15, Friday, Uttarāyaṇa-saṅkrānti = A.D. 1281, December 26, Friday ; 82.
		Ambadēva-Mahārāja.
"	229	Śaka 1212, Vikṛiti, Bhādrapada, ba. 15, Tuesday, solar eclipse = A.D. 1290, September 5, Tuesday ; ·28 ; solar eclipse.
"	207	Śaka 1215, Vijaya, Vaiśākha, śu. 10, Thursday = A.D. 1293, April 16, Thursday ; f.d.t. ·50.
		Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.
"	82	17th year, Rishabha, [ba.] 1, Monday, Mūla = A.D. 1353, May 20, Monday ; ba. 2 (not 1) ; ·97 ; ·62.
		Kampayyadēva-Mahārāya.
"	264	Śaka 1364, Durmati, Pushya, śu. 15, Thursday, lunar eclipse. = A.D. 1441, December 27, Wednesday (not Thursday) ; ·97 ; lunar eclipse.
		GENERAL.
"	49	Śaka 1496, Bhāva, Makara, śu 5, Monday, Rēvatī = A.D. 1575, January 17, Monday ; ·17 ; ·91.
"	68	Śaka 1503, Vishu, Kumbha, śu. 6, Aśvati, Monday = A.D. 1582, January 29, Monday ·78 ; ·68.
"	178	Śaka 1426, Raktākshi, Aṇi 32, Friday, prathamā, Uttarāshāḍha = A.D. 1504, June 28, Friday ; ·52 ; ·41.
"	205	Śaka 1323, Vṛisha, Phālguṇa, śu. 15, Monday = A.D. 1401, February 28, Monday.
"	206	Śaka 1516, Manmatha, Jyēshṭha, ba. 7, Thursday = A.D. 1595, June 19, Thursday ; ·07.
"	222	Viśvāvasu, Jyēshṭha, ba. 7, Thursday. Probably A.D. 1665, May 25, Thursday ; ·24.
"	227	Śaka (mistake for Kali) 4483 (wrong), Bhāva, Jyēshṭha, śu. 15 ; a date in the 17th century A.D. Sunday. The details are irregular. The record may be assigned to the 17th century A.D.
"	228	Virōdhikṛit, Kārttika, śu. 12, Saturday. The inscription is assignable to the 14th century A.D. Probably A.D. 1311, October 23, Saturday ; f.d.t. ·03.
"	242	Śaka 1363, Raudri, Pushya, [ba.] 30, Sunday, Ardhōdaya-puṇyakāla. = A.D. 1441, January 22, Sunday ; f.d.t. ·09 ; Śravaṇa ; ·79. Amāvāsya in Pausha month falling on a Sunday with nakshatra Śravaṇa and Vyatīpāta-yōga is called Ardhōdaya-puṇyakāla.
"	245	Kālayukta, Srāvaṇa, śu. 15, Sunday. The characters are roughly assignable to the 17th century A.D. and the date would be A.D. 1618, July 26, Sunday ; f.d.t. ·28.
"	247	Śaka 115[7], Mārgaśira, śu. 10, Wednesday = A.D. 1235, November 21, Wednesday ; ·42.
"	252	Śaka 11[6]0, Kārttika, śu. Mahādvādaśī, Thursday = A.D. 1238, October 21, Thursday ; f.d.t. ·11.

C.—Principal dates from Appendices A and B to the *Annual Report* for 1935–36, calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		GENERAL—*cont.*
B	253	Śaka 1244, Mārgaśira, ba. 15, solar eclipse = A.D. 1322, December 9, Thursday, solar eclipse.
,,	255	Śaka 1383 (wrong for 1373), Prajōtpatti, Kārttika, śu. 11, Friday = A.D. 1451, November 5, Friday; ·28.
,,	257	Nandana, Śrāvaṇa, śu. 10, Sunday. Modern; the date is probably A.D. 1832, August 5, Sunday; f.d.t. ·14.
,,	262	Akshaya, Kārttika, ba. 13, Monday. Probably A.D. 1626, November 6, Monday; ·87. 38, July 8, Thursday; ·99.
,,	263	Śukla, Āshāḍha, śu, 15, Thursday. Probably A.D. 1629, ~~June 25, ·42~~.
,,	274	Śaka 1[522], Vikāri, Śrāvaṇa, ba. 1[3], Wednesday = A.D. 1599, August 8, Wednesday; ·62.
,,	281	Śaka 1632 (wrong for 1623), Vṛisha, Mārgaśira, ba. 10, Friday = A.D. 1701, December 12, Friday; f.d.t. ·78.
,,	290	Śaka 1696, Jaya, Śrāvaṇa, ba. 14, Monday. Probably A.D. 1774, September 4, Sunday (not Monday); ·99.
,,	291	Śaka 1603, Durmati, Śrāvaṇa, ba. 12, Monday = A.D. 1681, July 31, Sunday (not Monday); ·93.
,,	297	Śaka 1635, Hēviḷambi (wrong), Vaiśākha, śu. 2, Tuesday. If Śaka 1635 is taken as correct, the cyclic year would be Vijaya, and the details are correct for A.D. 1713, April 14, Tuesday; f.d.t. ·83. If Hēviḷambi is taken as correctly quoted, the Śaka year would be 1639, and the details would correspond to A.D. 1717, April 2, Tuesday; ·54.
,,	301	Śaka 1405, [Kārtti]ka, śu. 15, lunar eclipse = A.D. 1483, October 15, Wednesday, lunar eclipse.
,,	304	Śaka 1[2]1[9], Jyēshṭha, śu. 15, Thursday = A.D. 1297, June 6, Thursday; ·73.
,,	313	Śaka 1643, Plava, Māgha, śu. 15, Monday = A.D. 1722, January 21, Sunday (not Monday); ·37.
,,	320	Śaka 1412, Vikrama,....., [ba.] 3, Thursday, Makara-saṅkramaṇa = 1520, December 27, Thursday; ·16.

APPENDIX D.

List of photographs taken during the year 1935-36.

Number.	District—Locality.	Description.	Size.
1358	Dharwar – Ron ..	Broken hero-stone lying in the Taluk office (upper half, with sculptures and part of inscription B.K. No. 175 of 1926-27).	Full.
1359	Do. ..	Do. do. (with paper impression of the inscription).	Do.
1360	Do. ..	Do do. (upper half-top portion).	Do.
1361	Do. ..	Do. do. (upper half-bottom portion with impression of inscription).	Do.
1362	Do. ..	Do. do. (lower half with sculpture in panel and part of inscription (B.K. No. 175 of 1926-27).	Do.
1363	Do. ..	Do. do. (with paper impression of the inscription).	Do.
1364	Do. ..	A modern image of seated Rāma in black stone, owned by a private resident.	Do.
1365	Do.—Savadi ..	Inscribed slab (B.K. No. 1 of 1927-28) with three sculptured panels, set up in front of the *Chāvaḍi*.	Do.
1366	Do. ..	Do. do. (with paper impression of the inscription).	Do.
1367	Do.—Kavajgeri	Inscribed slab (B.K. No. 13 of 1927-28) with four sculptured panels, set up on the tank-bund.	Do.
1368	Do.	Do. do. (with paper impression of the inscription).	Do.
1369	Do.—Kaḷaāpur	Stone figure of a Jaina *Tīrthaṅkara* (standing) locally called Jinnidēva.	Do.
1370	Do.	Stone figure of a Jaina *Tīrthaṅkara* (seated) ..	Do.
1371	Do. —Nāgāvi	Nāgārjuna temple—Stone image of Nāgārjuna with four arms (seated).	Do.
1372	Do. ..	Raṇadhīra temple—Stone image of Raṇadhīra (Demon ?) killing a man with sword.	Do.
1373	Do.—Maḷsamudra	Rāmaliṅga temple—Stone image of Raṇadhīra (Demon ?) killing a man with sword.	Do.
1374	Do.— Veṅkaṭāpur	Veṅkaṭēśvara temple—Inscribed slab (B.K. No. 82 of 1926-27).	Do.
1375	Do.	Do. —Image of Svayambhu-Veṅkaṭēśa.	Do.
1376	Do.—Mēvuṇḍi	Basavaṇṇa temple—Hero-stone with sculptures and inscription (B.K. No. 60 of 1927-28).	Do.
1377	Do.	Basavaṇṇa temple—Hero-stone with sculptures and inscription (reverse)	Do.
1378	Do.—Agaḍi	Pillar lying in Survey No. 155—Top portion with inscription (B.K. No. 1 of 1932-33) and sculptures of Śaṅkhanidhi, Śriyādēvi and Padmanidhi.	Do.
1379	Bellary—Hampi	Viṭṭhalasvāmin temple—Sculpture of a huntress with attendant, on a pillar in the *Kalyāṇa-maṇḍapa*.	Do.
1380	Do. ..	Do. —Sculpture of Rāma killing Māricha, on another pillar in the same *maṇḍapa*.	Do.
1381	Do. ..	Do. —Sculpture of a huntress with attendant, on a third pillar in the same *maṇḍapa*.	Do.
1382	Do. ..	Do. —Four broken stone images of Vishṇu lying in the compound.	Do.

D.—List of photographs taken during the year 1935-36—*cont.*

Number.	District—Locality.	Description.	Size.
1383	Bellary—Hampi.	Viṭṭhalasvāmin temple—Labelled pedestals of four stone images of Vishṇu (lost) lying in the compound.	Full.
1384	Do. ..	Do. —Sculptured panel showing Manmatha and Rati with attendants, on the basement of a *maṇḍapa*.	Do.
1385	Do. ..	Achyutarāya temple—Sculpture of a woman wringing out her hair, on a pillar in the side *maṇḍapa*.	Do.
1386	Do. ..	Do. —Sculpture of a three-headed male figure in dancing pose, on another pillar in the same *maṇḍapa*.	Do.
1387	Do. ..	Do. — Sculpture of a clown with a bag, in dancing pose, on a third pillar in the same *maṇḍapa*.	Do.
1388	Do. ..	Hazāra Rāma temple—Sculpture of a woman wringing out her hair, on the basement of the *gōpura*.	Do.
1389	Do. ..	Do. —Sculpture of a woman holding serpents, in dancing pose, on the same basement.	Do.
1390	Do. ..	Do. —Sculptured panel depicting a royal personage making a gift, on the door-jamb of a shrine.	Do.
1391	Do. ..	Do. —Sculptured panel depicting a royal personage (another) making a gift, on the door-jamb of a shrine.	Do.
1392	Do. ..	Unfinished rock-cut cave known as *Oṇṭiguṇḍu*..	Do.
1393	Do. ..	Bhīma's Gate—Two sculptured panels depicting Bhīma killing Duryōdhana.	Do.
1394	Do. ..	Bird's-eye view from Mātaṅgaparvata (hill) showing Achyutarāya temple and Sūḷe-bazaar in the middle fore-ground.	Do.
1395	Ramnad—Śāttūr	Veṅkaṭāchalapati temple—Portion of *maṇḍapa* with painted ceiling.	Do.
1396	Do. ..	Mēṭṭukkāḍu—Fragments of pre-historic pottery and conch-ornaments found on the mound.	Half.
1397	Do. —Śrīvilliputtūr.	Nāchchiyār temple—Central shrine showing architectural details (south view).	Full.
1398	Do.	Do. do. (north view).	Do.
1399	Do.	Do. —Two bronze figures of Dīpa-Lakshmī (front view).	Do.
1400	Do.	Do. do. (back view).	Do.
1401	Do.	Nāchchiyār temple—Āṇḍāḷ shrine: Gilded statues of a Nāyaka chief and his wife, on a pillar in the arnha-*maṇḍapa*.	Do.
1402	Do.	Do. do.—Painting on a wall of the *maṇḍapa* representing god Śrīnivāsa Āṇḍāḷ and Garuḍa.	Do.
1403	Do.	Tuḷasi-Bṛindāvanam near the Narasiṁhasvāmin temple (locally supposed to mark Āṇḍāḷ's birth-place).	Do.
1404	Do.	Narasiṁhasvāmin temple—Vasanta-*maṇḍapa* known as *Gōpāla-Vilāsam*, showing details of arched wooden ceiling.	Do.
1405	Do.	Do. —Chakkarattāḻvar shrine—Stone statue of a chief, on a pillar.	Do.
1406	Do.	Vaidyanāthasvāmin temple—Stone statues of a Nāyaka chief and his two wives (front view), on a pillar in the dancing hall.	Do.
1407	Do.	Do. do. (side view).	Do.

D.—List of photographs taken during the year 1935-36—*cont.*

Number.	District—Locality.	Description.	Size.
1403	Ramnad—Śrīvillipūttur	Vaidyanāthasvāmin temple—Stone statues of a Nāyaka chief and his two wives (side view, another).	Full.
1409	Do.	Do. do. (another).	Do.
1410	Do.	Do. —Stone statues of Tirumala-Nāyaka and his two wives (front view), on a pillar in the dancing hall.	Do.
1411	Do.	Do. do. (side view).	Do.
1412	Do.	Do. do. (side view, another).	Do.
1413	Do.	Do. —Interior view of the dancing hall.	Do.
1414	Tinnevelly—Vira-śikhāmaṇi.	Rock-cut cave temple with stone Nandi on a raised platform in front.	Do.
1415	Do.	Do. do. View of the *sanctum* with two dvārapālakas.	Do.
1416	Do.	Cavern on the hill—View showing the Pañcha-pāṇḍava beds.	Do.
1417	Do. —Tenkaśi	Vāliyanpottai hill—Burial urns found on the mound.	Do.
1418	Do.	Do. —Prehistoric earthen pot with lid, found on the mound.	Half.
1419	Do.	Do. —Prehistoric earthen vessels found on the mound.	Do.
1420	Do.	Do. —Prehistoric potsherds found on the mound.	Do.
1421	Do. —Maṇṇārkōyil	Rājagōpālasvāmin temple—Stone statue of a chief (or king), on a pillar in the *maṇḍapa.*	Full.
1422	Do. —Ambāsamudram	Tirumūlanātha temple—Stone image of Vishṇu (standing).	Do.
1423	Do.	Krishṇa temple—Metallic image of Krishṇa ..	Do.
1424	Do.	Masonry pillar known as Śuḍalai-Māḍaṉ near the bridge over the Tāmraparṇī river.	Do.
1425	Śivaśailam	A prehistoric potsherd found in a field	Half.
1426	Tinnevelly—Tinnevelly	Nellaiyappar temple—Stone statue of a warrior, on a pillar in the outer *mahamaṇḍapa.*	Full.
1427	Do.	Do. —Stone statue of another warrior on a pillar in the same *maṇḍapa.*	Do.
1428	Do.	Do —Stone figure of Karṇa (?) on a pillar in the same *maṇḍapa.*	Do.
1429	Do.	Do. —Composite pillar in the *mukha-maṇḍapa.*	Do.
1430	Do.	Do. —Metallic images of Sundara-mūrthi-Nāyaṉar and god Kirātamūrti.	Do.
1431	Do.	Do. —Metallic images of Māṇik-kavāchakar, Sambandar and Appar.	Do.
1432	Do.	Do. —Corridor in front of the Veḷiyambalam, showing details of the stone arched roof.	Do.
1433	Do.	Do. —Stone figures of two hunters, one carrying a deer and the other a tortoise, on a pillar in the first *maṇḍapa.*	Do.
1434	Do.	Do. —Stone figure of a woman (locally known as Pavaḷakkoḍi), on another pillar in the same *maṇḍapa.*	Do.
1435	Do.	Do. —Stone figure of a woman (locally known as Kuratti), on a third pillar in the same *maṇḍapa.*	Do.

D.—List of photographs taken during the year 1935-36—*cont.*

Number.	District—Locality.	Description.	Size.
1436	Tinnevelly—Tinnevelly	Nelliyappar temple—Stone pillar cut in the model of a *gopura*, in the *Kalyaṇa-maṇḍapa*.	Full.
1437	Do. ..	Do. —View of the corridor on the south side of the first *maṇḍapa*.	Do.
1438	Do. ..	Do. —Stone image of Vīrabhadra set up in the flower-garden.	Do.
1439	Do. —Ukkiraṉkōṭṭai	Chokkanāthasvāmin temple—Four-pillared *maṇḍapa* in front.	Do.
1440	Do. ..	Chokkanachchi-Ammaṉ temple—Stone image of Vishṇu (seated), in the temple compound.	Do.
1441	Do. ..	Prehistoric potsherds found in a field	Half.
1442	Do. ..	Prehistoric earthen pot found in a field	Do.
1443	Do. ..	Prehistoric earthen pot found in a field (another view).	Do.
1444		An inscribed copper-plate (upper half) from the Batavia Museum (from a photograph) (C.P. No. 11 of 1935-36).	Full.
1445		Do. do. (lower half).	Do.
1446		Do. do. (reverse).	Do.
1447		Inscribed stone at Bōdanampāḍu (No. 182 of 1934) (from an illustration: *Nellore Inscriptions*, Darsi 7).	Half.
1448	..	Seal of copper-plate No. 1 of 1935-36	Do.
1449	..	Do. No. 2 of do.	Do.
1450	..	Do. No. 3 of do.	Do.
1451	..	Do. No. 1 of 1920-21	Do.
1452	..	Do. No. 2 of do.	Do.
1453	..	Do. No. 2 of 1925-26	Do.
1454	..	Do. No. 19 of 1928-29	Do.

PART II.

INTRODUCTORY.

Some ancient sites and monuments.

At Sāttūr in the Ramnad district I found a mound locally known as **Mettukkadu** covering an area of about 30 acres, which abounds in potsherds and other relics of ancient habitation, of a variety found in old village sites. The temples at Śrīvillipputtūr and Śaṅkaranayinārkōvil in the Tinnevelly district were inspected and photographs of several interesting objects including the fine spacious dramatic theatre-hall attributed to Tirumala-Nāyaka in the former were taken. **Virasikhamani** near the latter village, famous for its caverns and beds, '*Pandava-padukkai*' was also visited and its rock-cut cave temple inspected. The hillock called Vāliyampottai near Teṉkāśi abounds in prehistoric burial-urns imbedded in the mound close to each other in various states of preservation. Some of them are reported to have contained fragments of bone. These urns are locally known as *madamadattan-tali* involving a tradition behind the name that ancient people grew shorter and shorter before their death, till they suited the size of the pot to which they were finally consigned and buried. Of great interest are smaller earthen-ware vessels with narrow necks and pointed bottom found here, one of which resembles a vessel of the Ādichchanallūr find of previous years. **Kilambur** and **Sivasailam** in the Ambasamudram taluk are also reported to contain a number of sepulchral urns of ancient times adjoining the village sites.

Tenkasi and Ukkirankottai.

Pots of ancient design were also secured at **Ukkirankottai** a village about 18 miles from Tinnevelly. Near this village is a raised area of about 100 acres in which are seen the remnants of an old moat. The temple of Chokka-nāchchiyammaṉ here has some fine sculptured friezes and well-carved images of Vishṇu etc. of an early type. The early Pāṇḍyan Vaṭṭeḻuttu inscriptions of this place establish the identity of the village with **Karavandapura** the native place of Madhurakavi, the minister of the Pāṇḍya king Parāntaka who excavated the Āṉaimalai cave temple near Madura. This Karavandapura is known to have had a fort surrounding it in ancient times and the extensive area mentioned above should evidently be the present vestige of this ancient fort. It is not impossible that the name Ukkiraṅkōṭṭai has its origin in the name of the early Pāṇḍya king Ugra-Pāṇḍya called also Ugra-Peruvaḻudi.

Chaitya at Kurnool.

2. An inscription (No. 336) engraved on the pedestal of an image (now lost) kept in the open-air Archæological Museum at Hampi records the construction of a **chaityalaya** at Kandanavrōlu and the consecration of an image of Kuṁthu-Tīrthaṅkara therein by Bukka-Mantri, son of Baichaya, who was a (lay) disciple of Dharmabhūshana-Bhaṭṭāraka of the Mūla-saṅgha. Kandanavrōlu is evidently the modern Kurnool. The period when or the circumstance under which an image set up at Kurnool was transferred to Hampi where the pedestal now lies is not known. It is possible that the statement is only a reference to the minister's foundation at Kurnool.

Kottai Bommaya-Nayaka's sculpture at Kannanur.

3. At Kaṇṇaṉūr in the Musiri taluk of the Trichinopoly district (different from the Hoysaḷa capital of the same name which is in the Trichinopoly taluk) are noticed in a field a furlong off from the present village, a small shrine dedicated to a hero locally known as Bommadēva, who is represented in the sculpture as riding on horse-back with his wife (?) behind him on the saddle, and holding in his right hand a long lance. He should evidently be identical with the Mahāsāmantādhipati of the Vijayanagara king Dēvarāya II named **Kottai Bommaya-Nayaka** who is mentioned in a record from that place (No. 143), as having revived worship in the Aḻagapperumāḷ temple and made a grant of a village in his *jivita* for the god. An open meadow to the right of the present trunk-road con-

tains the remains of what is known as the *aramanai* (palace), evidently of this chief, which is a small brick structure with a triple arch on its front side. Behind this are ruins of other brick buildings which are reported to have yielded some old coins, occasionally washed down by rains.

4. Among the places inspected by the Second Epigraphical Assistant mention may be made of **Pillaiyarpatti** in the Ramnad district which has a **rock-cut cave temple,** with early sculptures carved on its walls. Such rock-cut temples abound in several places in the Pāṇḍya country including the famous Āṇaimalai cave-temple of Narasimha excavated in A.D. 770 by Madhurakavi, the Pāṇḍya minister mentioned above. The palaeography of a short label inscription of two lines engraved in characters of about the 7th century A.D. found on one of the pilasters of the Pillaiyārpatti temple suggests for this cave a date nearly a century earlier than that of the Ānaimalai cave and makes it the **earliest cave-temple** known so far in the Pāṇḍya country.

The early cave temple at Pillaiyarpatti.

5. Of the villages visited by the Reader, mention may be made of **Agnigundāla** in the Vinukonda taluk, Guntur district, which has a big dolmen in a field composed of huge unhewn rocks, the top slab of which measures about 8' long by 5' wide and ½' thick. Round about the village of **Tummalakunta** are sites of ancient burials in fields. Huge boulders are arranged in circles each about 15 feet in diameter, and a large slab of about eight feet square and one foot thick is placed in the centre. It is reported that on excavating one such circle, pots of different sizes with ashes and pieces of bone inside were found within the four walls of the cists built of hewn stone. At **Garikapādu** in the same taluk are two big life-size images in stone in high relief one bearing the label *Perumalidasulavaru,* which by its pose and curly hair reminds one of the images of the Buddha. On its two upper corners are shown female attendants with *chauris.* The lower portion is broken and lost. The other image which has a beard and wears a long and elaborately designed gown, sash and sword hanging therefrom and a lofty head-gear evidently represents a local chief who is sculptured with folded palms in worshipping attitude. At **Remidicharla** are the ruins of a structure called Mannēpāṭi-guḍi with a **circular hall,** the wall of which is built of bricks measuring about 15" long by 8" wide and 2½" thick. The walls have fallen down and the *debris* now fills up the hall inside. Sewell notices the existence of dolmens at this village (*List of Ant.*, Vol. I, p. 67).

Antiquities at Tummalakunta, Gorikapādu and Remidicharla.

6. **Nāgāvi** in the Gadag taluk and **Agadi** in the Haveri taluk visited by the Telugu Assistant are rich in traditions relating to **Nagarjuna** for whom there is actually a temple in the former village. The forest of Agaḍi extending up to Siḍenūr is largely associated with this divine who is believed to have buried there underground some valuable medicinal preparations. The forest abounds in stone circles on raised levels signifying the burials of pre-historic times. Some of these when excavated by private enterprise are reported to have yielded broken earthen vessels and bones at a depth of about 6 feet. The ancient town of **Lakshmesvar** in the Miraj State which should have extended over a vast area is now represented by a small village with the ruins of early temples and buildings scattered all around it to a distance of 5 or 6 miles. The most important of its suburbs is the Basti-Baṇa with its Jaina temple called Śaṅkha-Jinālaya or Śaṅkha-Basti containing in the left *mandapa* of its central hall a shrine which is an excellent piece of workmanship with exuberant decorations. On the four corners of this shrine are four standing figures of *Chaturmukha Tirthankaras* each about 5 feet in height, besides the 1008 smaller figures of *Tirthankaras* who have attained *siddha-hood,* which are cut on all the sides of the shrine. This is a rare example of exquisite workmanship next in beauty only to the shrines at Baḷagāvi in Mysore which is rich in Jaina sculptures. **Saundatti** in the Parasgod taluk of the Belgaum district is famous for its temples of Yellamma, Paraśurāma and Jamadagni (besides a

Nāgārjuna tradition at Nagavi and Agadi.

Jaina antiquities at Lakshmēsvar.

group of other shrines of Iśvara, Hanumān, Gaṇēśa, etc.), situated on a hillock about 3 miles from the village. The goddess Yellamma, otherwise known as Rēṇukā, is represented by a stone figure about 2½ feet high seated on a rectangular pedestal holding a pan-like object in her left hand and a dagger in her right. To the right of this temple is a small shrine of Paraśurāma whose fine image about 2 feet high is sculptured as holding a chaudiki (musical instrument) by both the hands, with the *parasu* and *trisula* cut to the right and left sides of the deity respectively.

Rēṇukā-Parasurama tradition in Karṇatak and Konkaṇ.

About a furlong from these shrines is the temple of Jamadagni who is represented by a beautiful figure with a long beard, holding a rosary and a *dam ru* by the right and left hands respectively and seated in the *padm sana* pose. On the pedestal of this image is cut in relief the figure of Kāmadhēnu flanked on either side by flower-designs. The Jamadagni-Renuka-Parasurama cult is popular among a section of the people (mostly non-Brahmans) in the Konkan and the Karnatak regions, and some are known to dedicate themselves to a life of celibacy and of worship of the deities Yellamma and Paraśurāma in imitation of whom they play upon the chaudiki. There is a famous temple of Paraśurāma in the Konkan to which pilgrims from all parts resort every year. Saundatti is also a place of such pilgrimage popular among the people of the Mahārāshṭra and the Karṇāṭaka countries including the Hyderabad and Mysore States. Banavasi in the North Kanara district which was also visited by the Telugu Assistant occupies only a small area of the extensive site of the ancient city of Vaijayantī, the capital of the Kadamba kings. The site of the city appears to have extended over several miles, the major portion of which is now covered with forest where ruins of ancient temples are found in good number. Excavations on the site may yield important finds, as the place was a centre of Buddhist and Jaina cultures in the pre-Christian and early Christian eras. The village is now noted for its temple of Madhukēśvara with a number of early inscriptions. The earliest of these is a Prākrit record in Brāhmī characters of the 2nd century A.D. belonging to king Viṇhukaḍa-Chuṭukulānanda Sātakamṇi [Lūder's *List of Brāhmi Inscriptions,* No. 1186).

Antiquities at Banavasi.

CHOLAS OF THE RENANDU COUNTRY AND VAIDUMBAS.

7. From the Superintendent, Government Museum, Madras, was received during the year for review a set of copper-plates which contains three inscriptions of three different kings (Nos. 5 to 7 of App. A). The plates which are five in number measure 9¾ inches by 31/8" to 3¼" and have slightly raised rims all round. They are strung together on an elliptical copper-ring measuring 2½" by 2 7|8". This passes through a ring-hole about ¾" in diameter, but unfortunately no seal is attached to the ring.

The Madras Museum plates of Srikantha-Chola.

The first which is the earliest of the three records is engraved on the inner side of the first plate, both the sides of the second and the third plates and on the upper half of the first side of the fourth plate. The second of the records is commenced on the second side of the fourth plate and continued and concluded on the lower half of the first side of the fourth plate. It is therefore evident that when this record was engraved the fifth plate was not in the set but must have been tagged on subsequently. It is also likely that the original seal, if any, that must have naturally belonged to the first set was removed or tampered with when this was tagged on, either wantonly or unwittingly. This suggestion seems to gain support from the fact that the third (and latest) of these inscriptions is of a different dynasty from the one to which the first two belong. At the back of the fifth plate is carved the figure of a shrine containing in it a *linga* on a pedestal and a standing bull in front. The set with the ring weighs 177 tolas.

The first of the inscriptions belongs to king Srikantha whose genealogy is traced from Brahman, through Marīchi and other mythological persons down

to Chōḷa, after whom in course of time came Karikāla. In his lineage was born Sundarananda who was succeeded by Navarāma. The subsequent kings were Ereyamma, Vijayakāma, Vīrārjuna, Agraṇipiḍugu, Kōkili, Mahēndra-varman, Eḷamjōḷa, Nṛipakāma and Divākara, after whom came Śrīkaṇṭha, the king of our grant. Srīkaṇṭha is stated to have acquired victory in battles. Whether this suggests that he attained his throne by vanquishing rival claimants or merely refers to battles fought with foreign enemy kings, it is not definite. It should, however, be noted that the king is styled Chōḷadhira in this record. He made a grant of the village Mandara for the daily worship etc. of the god Prētīśvara into the hands of Bālaśaktiguru, exempting from the operation of this grant all the previously held *brahmadeva* and *devabhoga* lands and making it free from all imposts.

The grant neither bears a date nor does it give the name of the composer or the engraver. This record has been already noticed by Prof. Kielhorn (*Ep. Ind.*, Vol. V, p. 123 fn.). Recently a text of it accompanied by a plate has been published by Dr. P. Srinivasachari in the *Journal of Iddian Mistory* (Vol. XV, pp. 30 ff and p. 255 f). With reference to this contribution, it may be said that while the readings are fairly accurate, the conclusions reached therein are very tentative and conjectural. The name of the deity to which the grant is made is actually Prētīśvara as read in the text, but not Prithvīś-vara as given in the introduction to the article. It is not here proposed to go into the several political problems raised by Dr. Srinivasachari in his article, but it is necessary to note a few important points relating to this and the allied records, viz., the Mālēpāḍu Plates of Puṇyakumāra, etc., which have a bearing upon their mutual relationship in point of genealogy and chronology. The late Rao Bahadur Krishna Sastri had also reviewed the present grant in connection with his edition of the Puṇyakumāra Plates (*Pp. Ind.*, Vol. XI, p. 341). In the latter we are told that after Sundarananda and Dhananjaya, the younger brothers of Simhavishṇu, came to the throne a king named Mahēndravikramavarman, who, among other titles, bore the surname Navarāma. This king, I venture to suggest, is identical with king Navarāma who, according to our plates came to the throne after Sundarananda. He was not his predecessor Sundarananda's son and need not be looked upon either as such or as his immediate successor. But we cannot be certain whether Ereyamma, the successor of Navarāma according to our grant, was the surname of Guṇamudita or his (younger) brother Puṇyakumāra. A certain hero named Ereyamma is stated to have died in the battle at Kōṭūru, during the time of the Vaidumba king Baidumba-Mahārāja (No. 327 of 1922). It is not definite, but it is possible, that the hero Ereyamma was identical with the king mentioned in our grant. The name of king Elañjōḷa figuring as an ancestor of Srikaṇṭha reminds us of the name of Elanchōḷa-Mahādēvi of No. 400 of 1904 (*Ey. Ind.*, Vol. XI, p. 343). He was in all probability identical with the king Elachōla-Mahārāja figuring in No. 495 of 1906, which comes from Nallacheruvu-palle in the Cuddapah district (See also *Ep. Rep.* for 1923, p. 99, paragraph 15). The name Agraṇipiḍugu of another and earlier ancestor of Srikaṇṭha and the immediate predecessor of Kōkili seems to suggest on analogy that the prenomen in the name Mārpiḍugu Rattaguḍlu, the *ajnapti* of inscription No. 384 of 1904 was based on one of the several surnames of Puṇya-kumāra and it is not impossible that the king bore the surname Mārpiḍugu also.

Incidentally we may say a word about the donee in the Mālepādu plates. He is called Chiruvanahaḷa-Kēśavaśarman. The first of these names refers to the family or village from which Kēsavaśarman came. It is almost certain that it refers to the village Chiruvanahaḷa, the modern representative of which is Chiramana, a village in the Atmakur taluk of the Nellore district. It is also probable that the gift village Biraparu mentioned in those plates is identical with Billupādu, an *inam* village (even now) in the same taluk, within the postal jurisdiction of Atmakūr town. Hiranya-rashtra, in which the gift village was situated, is mentioned here for the first time and it is

Hiranya rashtra identified.

certain that it must have included the northern and western parts of the modern Nellore district. The rashtra was probably named after the clan Hiraṇyakas who occur in the Nāgārjunakoṇḍa Prākrit epigraphs under the name Hiraṁñaka (*Ep. Ind.*, Vol. XX, pp, 5, 18 etc.). Similarly the territorial division of Pūṅgi-nāḍu which according to an inscription at Mallavaram in the Ongole taluk of the modern Guntur and old Nellore district (*Nellore Inscriptions*, Ongole 73) covered the country round about Addaṅki, must originally have been called Pūki-nāḍu or Pūgi-nāḍu, after the clan of Pūkiyas or Pūgiyas also who figure in the Nāgārjunakoṇḍa Prākrit inscriptions (*Ep. Ind.*, Vol. XX, pp. 5, 12, 17).

8. The second of the records engraved on the set from the Government Museum mentioned above (No. 6 of App. A) belongs to a king called **Balliya-Chola-Maharaja**, who was evidently of the Telugu-Chōḷa lineage. He bears the epithet commencing with '*charana-saroruha-vihita*' etc., which occurs in almost all the inscriptions of this family found in the Nellore and adjoining districts. Chiefs of this family are already known to have occupied feudatory positions under the western Chāḷukya kings Trailōkyamalla-Sōmēśvara I (*Ep. Rep.* for 1921, page 88, paragraph 5) and Tribhuvanamalla Vikramāditya VI (*Ep. Rep.* for 1916, page 131, paragraph 42 ; *ibid*, 1917, page 112, paragraph 13). But among these earlier chiefs of this family Balliya-Chōḷa is not known so for. From the position of the record in this set, coming as it does before the Vaidumba inscription of Śaka 893, and from its palæographical features we have to look for an early date for Balliya-Chōḷa. The earliest chief of this name known to Epigraphy or Literature so far is Chōḍa Nanni-Chōḍa (*Ep. Rep.* for 1921, page 112, paragraph 65), of the Telugu poet Balli, the father

An early Balliya-Chōḷa, not known hitherto.

If Nanni-Chōḍa belongs to Śaka 1,000 as has been supposed already, Chōḍa-Balli should be assigned to about Śaka 975. Consequently it appears possible that Balliya-Chōḷa of the present grant was an earlier member perhaps of the same assigned to about Śaka 850–60. It is however evident that he was the last branch and may be member of the line to enjoy possession of the Rēṅāṇḍu (Cuddapah) country for, as witnessed by the third grant on these plates (No. 7 of App. A), we find Vaidumba-Mahārāja ruling over it in about Śaka 893 (= A. D. 971). The last quarter of the tenth century appears to have seen the fall of the Chōḷas in this reign. They must have migrated thereafter to the eastern regions (the modern Nellore and Guntur districts), where we have inscriptions of these chiefs belonging to subsequent times.

9. The third grant found in the set (No. 7 of App. A) belongs to the reign of king **Bhuvana-Triṇētra Vaidumba-Mahārāja**, who is introduced with the well-known dynastic eulogy *anēka-samara-sanghaṭṭana°* etc. It is in the Telugu language and is dated in Śaka 893. The grant in question was issued from his capital (*vīḍu*) at Pottapi in Pāka-nāḍu. On the Dakshiṇāyana-saṅkrānti of the year quoted (= A.D. 972), the king made to the god Nṛitta-Lōkēśvara (Naṭarāja ?) or Trilōkēśvara—the reading here is doubtful—at Artirēvula (which village finds mention in the other two grants engraved on this set) a gift of land at Kāṭicheruvu in the Kaḍapa-Twelve sub division. The village Artirēvula is evidently identical with Attirāla, an *inam* village in the Rājampeta taluk of the Cuddapah district. The territorial division Kaḍapa-Twelve was obviously named after Kaḍapa, the modern Cuddapah. This seems to be the earliest known epigraphical mention of this place. The gift village Kāṭicheruvu, I would indentify with the modern village Kāṭimayakuṇṭla in the Rayachoti taluk of the district.

Bhuvanatriṇētra Vaidumba-Mahārāja —Śaka 893.

From the wording at the end, of the record, the king appears to have been the son of Bhīmarāja and [Bī]chavvari, for it is stated that the gift was made for the benefit of these personages who must have been the king's parents. The recipient of the gift was Kuchi-Bhaḍālu of Majaramu which appears to be identical with the village Mandaram mentioned in the two foregoing inscriptions of this set. The *ānati* (executor) of the charter was Sirama (Śrīrāma ?)-Peggaḍlu and the composer was Dēsarati Bhīma. It is interesting to notice

that the record bears at the end in the Telugu-Kannaḍa script the signature Śrī-Abhinutavāku, which was evidently the king's official surname or title.

The king Bhuvana-Trinētra Vaidumba-Mahārāja is clearly identical with the king of the name whose coronation is mentioned in an inscription from Upparapalle in the Cuddapah district dated Śaka 894 (*Ep. Rep.* for 1906, page 66, paragraph 52). Regarding a later chief of this family named Bhīmarāja who ruled over this part of the country in about A.D. 1056 (Śaka 978) see below, paragraph 23.

WESTERN CHALUKYAS (?)

A spurious copper-plate grant of Vīra-Nonamba-Chakravarti.

10. Among the copper-plates of the year's Collection is an interesting record which comes from the Dharwar district (No. 1 of App. A). It belongs to Mr. Parasappa Chauḍki of Tumminkaṭṭi, a village in the Ranibennur taluk of the district. The document consists of a set of three copper plates measuring roughly 9 " long by $4\frac{3}{4}$ " high with a ring-hole of $\frac{1}{2}$ " in diameter near the proper right margin. Through this hole passes a ring of about $3\frac{3}{8}$ " in diameter, the ends of which are soldered into the bottom of an oval seal measuring $1\frac{1}{4}$ " by 1 " on the surface, which carries a relief figure of what looks like a boar facing the proper left of the seal below the representations of the Sun and the Crescent. The first and the last plates of the set bear inscription on their inner sides while the middle has writing on both the sides. The plates do not show signs of proper dressing. The letters are damaged on almost all the plates and the damage by way of layers having peeled off is reported to have been caused by an ignorant attempt made to clean the accretions by exposing them to fire. The whole set with the ring and the seal now weighs 145 tolas.

The document by itself is not of much historical importance but forms an addition to an interesting series of forgeries of the period of which we have already known some examples. It purports to belong to the reign of a Chāḷukya king named Vīra-Nonamba-Chakravartin who was ruling from Kalyāṇapura and issued the grant in the Śaka year 327. There is no attempt at any elaborate introduction by way of invocatory verses, but on the other hand the record commences with the oft-quoted minatory verse beginning with '*akarasya*' etc. Then it directly proceeds in pose with the business portion starting with the description of the king in the style of the later Western Chālukyan stone-inscriptions. The wording is rather indifferent, being a careless jumbling of Kannaḍa epithets and faulty Sanskrit and Marāṭhi expressions. The object of the deed is to record the *sarvanamasya* gift of land together with some regal insignia made to some chief, who was the king's elephant-keeper, and to the deities of the village called Usana-grāma, situated in the Nonambavāḍi-32,000 country on Monday, the pūrṇamāsi-*tithi* in the dark fortnight (!) of the month Vaiśākha in the cycle year Parābhava corresponding to the Śaka year 327. On the face of it this date is impossible for the record which is engraved in late Nāgarī of the 11th and 12th centuries A.D.

It would not be helpful to leave the record at that, with the mere assumption that it is a forgery. On the other hand we must attempt to trace the forgery to its origin and try to understand its genesis. We have already stated that it belongs—rather claims to belong—to the Chāḷukya king Vīra-Nonamba-Chakravarti. The king's name, the style of the record and the impossible date establish it as a sister forgery to the Bangalore plates of the same king dated nearly 40 years later i.e. in Śaka 366 (published in *Indian Antiquary*, Vol. VIII, p. 89). The characters of both the records are almost alike though the wording varies in some places. In the Bangalore plates the donee receives some lands along with some regal insignia, as in the present case, which among other things, mentions the bugle (*kāhala*) called *Chaladaṅka-Rāma.* [In passing it may be pointed out that this epithet *Chaladaṅkarāma* occurs as part of the name Tribhuvanamalla Chaladaṅkarāva (i.e. Chaladaṅkarāma) Hoysala-seṭṭi in an epigraph of Śaka 1051 at Śravaṇa Beḷgoḷa (No. 68)].

11. About the dates of these two grants there is an interesting consistency, though the early period to which they lay claim cannot be granted. Our present grant is dated in Śaka 327, Parābhava, Vaiśākha, *ba.* (mistake for *śu*)-paurṇamāsī, Monday. The details *correspond very regularly* to the year Parābhava coinciding with Śaka 927–28 and the English equivalent would be Monday, April 15, A.D. 1006. The Bangalore plates, dated presumably in Śaka 369, Tāraṇa, Phālguṇa, *ba.* amāvāsyā, Thursday, would appear to be dated in Śaka 966, which corresponded to Tāraṇa, and the English equivalents for the details which are *quite regular* in this case also would be Thursday, March 21, A.D. 1045. The alphabets employed in both the grants fully agree with the period i.e. the 11th century A.D., to which I have assigned them. We see then in both the cases that the Śaka year quoted is to be increased by 600.

Era probably counted from some conquest of Vinayaditya about Saka 600.

What could be the reason or basis for such a consistent adoption of **Saka 600** as the starting point in both the cases ? There must have happened at this time some event which justified the introduction or adoption, even in stray cases, of a new era, the commencement of which was assumed to be in or about Śaka 600—A. D. 678. From the Togarchēḍu plates of the Western Chāḷukya king **Vinayāditya**, it would appear that the king's reign commenced in Śaka 601 (*Indian Antiquary*, Vol.VI, p. 85). Almost all the genuinely dated records of this king place his accession in the zone of Saka 600–602, and it is not impossible that some unique event occurred at this period which was evidently looked upon as anepoch. Vinayāditya's well-established success over a northern king and his acquisition of a *pālidhvaja* banner probably gave rise to such a land-mark. It is to be admitted, no doubt, that no such important event is emphasised in the king's own inscriptions. It is equally possible that his conquest of all the southern monarchs including the Trairājya-Pallava forces, at the command of his father Vikramāditya, which must have happened about this period accounted for this year being looked upon as an important epoch (Vide *Ep. Ind.*, Vol. XXII, p. 28). It is evident that the appearance of two copper-plate grants (though apparently spurious) dated with such plausible consistency with reference to Śaka 600 throws some importance over that period.

EASTERN GANGAS.

12. When I visited Tekkali in the early part of the year 1935, the Raja Sahib of the place was kind enough to place at my disposal a set of three copper-plates belonging to the **Eastern Ganga king Anantavarman** (No. 3 of App. A). The plates measure 4 $\frac{3}{8}$″ by 2 $\frac{7}{8}$″ with a ring-hole of about 7$\frac{1}{4}$ ″ in diameter at the left margin. Through this hole passes a ring about 2$\frac{1}{2}$″ in diameter, the ends of which are soldered into the bottom of a circular seal measuring about 7/8″ in diameter. On the surface of the seal is cut in relief the figure of a **seated bull** facing the proper left. The first and third plates bear writing on one side only. while the second as usual bears it on both the sides. The set weighs 57 tolas. The figure of the bull is somewhat worn out. The ring securing the plates was already cut when the plates reached this office. The plates were returned to the owner after examination.

Tekkali Plates of Anantavarman, son of Dēvēndravarman.

The document which is worded in a very corrupt style commences with the usual introduction of the Gaṅga grants, praising the city Kaliṅgangara' and mentioning the glorious god Gōkarṇasvāmin established on the top of the Mahendra mountain. Then it proceeds to describe the qualities of king **Anantavarman**, son of Mahārāja **Dēvēndravarman** and records the gift by him of the village Iñicharaṇa, together with its tank to Vithubhata, son of Harichandra of the Kuṇḍilyagōtra. The date of the record is given in words as *Gāngeyavamsa-pravardhamana-vijayarāyya samvachhara trisatam athavanasāha* (358) and the occasion for the gift as '*sūryagrahōparāgra*' i. e. solar eclipse. The deed was composed by Matrisiri (sri) Samanta and engraved by the *akhasāli* (*akshasalin*) Nanaya.

13. From the indifferent wording and the script adopted and also from the definitely worded date of the record, it may be assigned to the period to which Chicacole plates of Satyavarman, son of Dēvēndravarman, dated in the Gāṅgēya year 351 belongs (*Ep. Ind.* Vol, V, App. No. 684). Our record dated in the Gaṅga year 358 would come seven years after Śatyavarman's grant and it is reasonable to infer that Anantavarman, the king of the present record who was also a son of Mahārāja Dēvēndravarman, was younger brother of Satyavarman. The genealogy would then tentatively stand thus:—

A provisional genealogy of the Eastern Gangas.

Dēvēndravarman

Satyavarman
Ganga year 351 ; (Kielhorn's *Northern List*, No. 684

Anantavarman
Ganga year 358 ; (present grant)

We have already got a line of kings for the period immediately preceeding Satyavarman noticed in the table on p. 137 of the *Ep. Rep.* for 1918, viz.

Mahāraja Rājēndravarman I

Mahārāja Anantavarman
(Gaṅga year 304)

Maharāja Rajāendravarman II
(Gaṅga year 342)

Provisionally assuming that Rājēndravarman I was the son and successor of Dēvēndravarman of the Chicacole plates of the Gāṅgēya year 51 (Kielhorn's *Northern List*, No. 682) which on palæographical and genealogical grounds I would assign to the 251st year (See also Bhandarkar's *List of Northern Inscriptions*, No. 1480) and consequently identify its king with the Dēvēndravarman of the 254th year of the Gāṅgēya era (*ibid* No. 681) and for similar reasons also assuming that Dēvēndravarman, the father of Satyavarman was a younger brother of Anantavarman of the 304th year, the genealogy for these kings may provisionally be reconstructed as given below. The correctness of it will however depend upon future discoveries.

Guṇārṇava

Dēvēndravarman
Gāṅgēya year 183 (*Ep. Ind.*, Vol. III, page 131 f.)
Gāṅgēya year 184 (*Ep. Rep.*, for 1920-21 ; C.P. No. 1)

Anantavarman
Gāṅgēya year 204 (C.P. No. 2 of *Ep. Rep.* for 1920-21)

Dēvēndravarman
Gāṅgēya years 251 and 254 (Kielhorn's *Northern List*, Nos. 682 & 681)

Rājēndravarman I

Anantavarman of of the Gāṅgēya year 304.

Dēvēndravarman * of the Gāṅgēya year 308 (*Ep. Ind.* Vol. XXIII —No. 12) and the Gāṅgēya Year 310 (?)

Rājēndravarman II of the Gāṅgēya year 342

Satyavarman of the Gāṅgēya year 351.

Anantavarman of the Gāṅgēya Year 358

* Cf. Jl. *Andhra Hist. Res. Society* Vol. V, p 275-76.

The supposition made in the above table regarding Dēvēndravarman, the father of Satyavarman, acquires support from Dr. Hultzsch's remarks regarding him in *Ep. Ind.*, Vol. XVIII, p. 312.

The occasion for the grant made in this record was a solar eclipse. In my *Epigraphical Report* for 1931–32 (p. 45, para. 3) I have suggested that the Christian year 493 should be taken as the starting point of the Gāṅgēya era. Adopting this as the initial date, year 358 of the era would correspond to A.D. 851 in which year there was a solar eclipse on April 5. This may therefore be assumed to be the actual date on which the grant was made.

Palamgara grant of Anantavarman Chōḍagaṅga—Śaka 1040.

14. When camping in the village of Galāvilli in the Bobbili taluk of the Vizagapatam district early in the year 1935, I had come to know of a set of inscribed copper-plates lying in the possession of Mr. Rāmābhaṭla Abbāyi Bhukta Gāru of Guḍivāḍa in the Palkonda taluk of the same district. The plates were reported to have been washed down into the gardens of the village Kiñjaṅgi in the latter taluk, during the floods of the river Vēgavatī, two years previously. On receipt of this information, I addressed the Collector of the district, E. C. Wood, Esq., I.C.S., who kindly secured the plates for my examination.

The plates belong to the Eastern Gaṅga king Anantavarman-Chōḍagaṅga-dēva and are five in number. They measure 11″ by 5¾″ and at the left margin bear a ring-hole of ⅘″ in diameter. Through this hole passes a ring 4½″ in diameter the ends of which are welded into the bottom of a circular seal, which among other emblems bears a bold figure in the round of a couchant bull usually associated with this dynasty. On the surface of the seal and round about the bull are depicted in relief the Sun and Crescent in front of the animal, the *śaṅkha*, a bugle (*kāhaḷa*), an open umbrella and what looks like a spear or arrow with feathers, to its proper right, and a fly-whisk (*chāmara*), an *aṅkuśa*, a flag-staff with banner and a pitcher to its left. Behind the animal there is an object which resembles a long drum kept in a horizontal position. A careful comparison of this seal with that of the Vizagapatam plates will show that what has been taken to be a *liṅga* on an *abhisheka*-stand by Dr. Fleet in the latter is really a *śaṅkha*. It would be interesting to notice that almost all the royal emblems that are stated in these inscriptions to have been acquired by Kāmārṇava through the grace of god Gōkarṇasvāmin, before the king descended from the Mahēndra mountain and conquered the Kaliṅga country, are depicted on these two seals in a more or less clear form.

The inscription is engraved, like the Vizagapatam plates and the Korni plates of the king, in the Telugu script of the period and the language is Sanskrit. It is a long record of 121 lines, and like the said two grants gives the genealogy of the king's family right down from god Ananta. The descriptive and narrative portions are almost exact to those of the Korni plates. No fresh historical facts either with reference to the earlier members of the family or with reference to the king come to light in this record. It however confirms the fact that the name of the king, whom Kāmārṇava, 'the conqueror of the Kaliṅga country', defeated was **Śabarāditya** as given in the Vizagapatam and the Korni plates and not **Balāditya** as read by Dr. Fleet (*Ind. Ant.*, Vol. XVIII, p. 167 ; see also *Ep. Rep.* for 1924–25, p. 79, paragraph 8). On an examination of the original plate I find that the actual reading of the Vizagapatam plates is *samara-śirasi Śabalāditya* and not *samara-śirasika-Balāditya* as adopted by Fleet. Incidentally we may also note that an examination of the original furnishes the correct name of Guṇārṇava II's son as **Pōtāṅkuśa** which is given in the Vizagapatam and Korni plates and also in the present record. Dr. Fleet had unfortunately misread the name as Jitāṅkuśa which must now be definitely given up. It must also be noted that it is incorrect to say that the Korni plates omit the name of the son of Kāmārṇava (*Ep. Rep.* for 1924–25, p. 79, paragraph 8) since, like the allied grants, they give his name **Raṇārṇava**. As in the connected records king Chōḍagaṅga's coronation is stated herein also to have taken place in Śaka 999.

15. The object of the inscription is to record the grant, made by the king, of the village **Palaṁgaṟa** situated in the **Samba-vishaya** to Ulagiyagoṇḍa-Perumāḷ, son of Vajjidēva and his wife Āḷapirandār and the grandson of Chōḷiyar and Śriyādēvī. Chōḷiyar (or Śōḷiyar in Tamil) is stated to have been a resident of the village Urattūru in Raṭṭa-maṇḍala. Ulagiyagoṇḍa-Perumāḷ (Ulaguyyakkoṇḍa-Perumāḷ in Tamil) was a close and dear relation of the king and had won his love and appreciation by his success in several battles and was a scion of a noble family and possessed a reputation for righteous conduct. To such a man was given the village Palaṁgaṟa freed from all encumbrances (*sarva-pīḍā-vivarjita*) and comprising its entire land and water (*sa-jala-sthala*) to last as a free-hold as long as the Sun and the Moon lasted, for the increase of the spiritual merit and fame of the king and his parents. It is interesting to note that though this gift was not in the nature of an *agrahāra* to a Brahman learned in the Vēdas, etc., still it was placed on a par with such a gift although made to a relation of the royal household and to a Kshatriya hero who had won laurels in the field of battle. Evidently this was in the nature of a *vīrāgrahāra* or *śūrāgrahāra* or what we may term a *vīra-bhukti*.

The donee Ulagiyagoṇḍa-Perumāḷ, a close relation of the king.

The **date** of the inscription is Śaka 1040 expressed by the chronogram (*viyad-udadhi-khēndu*) and the occasion of the gift was Dakshiṇāyana. Though the date is not verifiable for want of details we may roughly equate it with **Wednesday, June 26, A.D. 1118,** on which day occurred the (*Karkāṭaka*) Dakshiṇāyana-śaṅkrānti of the year.

The gift village Palaṁgaṟa is evidently identical with the modern village Palagara of the Bobbili taluk. The territorial division Samba-*vishaya* is not difinitely represented by any known local tract. It is given in the form Saṁvā-*vishaya* in the Vizagapatam plates of the king. It appears almost certain that the name is preserved in the name of the village Rāmachandra-puram Agrahāram of **Saṁbhām-paragaṇa,** found in the Chipurupalle taluk of the same district. Śaṁbhāṁ-paragaṇa is clearly a reminiscence of the ancient Samba-*vishaya* or Śamvā-*vishaya*. The *vishaya* must have included within its limits parts of the modern Bobbili and Chipurupalle taluks which are contiguous to each other.

Samba-vishaya located.

The donee Ulugiyagoṇḍa-Perumāḷ was evidently a Tamilian as can be seen from his name. Urattūr, the native place of his grandfather Chōḷiyaṟu, and the territorial division Raṭṭa-maṇḍalam in which it was situated must be looked for in the Tamil country. But there is no village named Uṟattūru in close proximity to Koḍumbāḷūr or Pudukkotah. From Nārtāmalai, about 10 miles from Puddukkotah, comes an inscription of the 3rd year of the Chōḷa king Parakēsari-varman Rajēndradēva mentioning Iraṭṭapāḍikoṇḍa-shōḷa-vaḷanāḍu (*Pudukkottah State Inscriptions* No. 110). Raṭṭa-maṇḍalam of our inscription might refer to this tract which is supposed to have included a major portion of the modern Pudukkottah State (*Ep. Rep.* for 1905, p. 44, para. 17). Uṟattūr-kūṟṟam was the name of the division to which Koḍumbāḷūr belonged in the time of Parāntaka I, (*S.I.I.*, Vol. III, p. 231), and Koḍumbāḷūr is within 25 miles from Pudukkotah. The territorial division Raṭṭa-maṇḍalam might also alternatively represent the tract known as **Raṭṭapāḍikoṇḍa-Chōḷamaṇḍalam** covering the modern Puṅganūr and adjacent country (Nos. 537 and 538 of 1906). Uṟattūr mentioned in this grant may be identical with the village of that name which was one of the boundaries of the village Tirukkāṭṭuppaḷḷi, the gift of which is recorded in the Vēlūrpāḷaiyam plates of Pallava Nandivarman III (Vide *S.I.I.* Vol. II, p. 514). There is no village of that name at present. Tirukkāṭṭupaḷḷi and its boundary villages have been suggested to be in the modern Ponneri taluk of the Chingleput district. This tract might have formed part of Raṭṭapāḍikoṇḍa-Chōḷa-maṇḍalam.

Uṟattūr in Raṭṭa-maṇḍalam.

The donee Ulagiyagoṇḍa-Perumāḷ appears to be identical with the individual named Ulagiyavanda-Permmāḍidēva figuring as the donor of a perpetual lamp to the god Madhukēśvaradēva (at Mukhaliṅgam) in the Śaka year 1054 (*S.I.I.* Vol. V, No. 1015). The epigraph mentions him as the younger brother of Chōḍagaṅgadēva, and this fact confirms the identity in view of the reference to him in the copper-plate record under review, as a *priyabāndhava* of the king. It is possible that he was a cousin (younger brother) of the king on the mother's side. He is referred to in similar terms of relationship, i.e., as the younger brother of the king in another record from Mukhaliṅgam (*ibid.* No. 1019) dated two years later, i.e., in Śaka 1056 (= A.D. 1134) and recording the gift of a lamp to god Madhukēśvara by his wife Māṅkama-Mahādēvī.

Influence of Tamil culture in the Telugu country.

16. An examination of the several epigraphs of Drākshārāma of this period shows the existence of a large influence of Tamilian culture on the temple life of the Telugu country. In them appear a number of donors with Tamilian names making various gifts to the god Bhīmēśvara of the place. This was evidently due to the influx of Tamilian ideas into this tract coming in the wake of the fusion of the Chāḷukya and Chōḷa crowns in the person of the Chāḷukya-Chōḷa king Kulōttuṅga-Chōḷa I. As a consequence of this fusion of crowns, many officers were naturally imported from the Tamil into the Telugu country and a good example of such an instance and influence is found in the Drākshārāma inscription of Kulōttuṅga-Chōḷa I edited by Mr. K. V. Subramanya Ayyar (*Ep. Ind.*, Vol. XXII, No. 23). Many other instances may be noticed but are omitted here for want of space.

In the present case we see a similar phenomenon of Tamil influence spreading into the Eastern Gaṅga country, examples for which are not wanting in inscriptions. This influence must have begun to operate definitely and potentially as a result of Chōḍagaṅga's father Rājarāja's marriage with Rājasundarī, the daughter of Rājēndra-Chōḷa whose conquest of the Gaṅga country must have laid the foundations for the commingling of the Chōḷa and Gaṅga royalties and cultures. Tamilian names and titles of donors and officers may be discovered in the inscriptions of Chōḍagaṅga found at Mukhaliṅgam. A donor with the surname Rāyarāya-Viḻupparaya figures in a record from this place (*S.I.I.*, Vol. V. No. 1023). Among others may be noticed Gaṅga-Viḻupparaya (*ibid.* No. 1029), Chōḷāṇḍi's daughter Pemmāṇḍi (*ibid.* No. 1039), Gaṅgamārttāṇḍa-Brahmamārāya (*ibid.* No. 1040), Chuttāḍi (*ibid.* No. 1053), Pratāpagaṅga-Vēlāṇḍu (= Tamil *Vēḷāṉ*) (*ibid.* No. 1054), Gaṅga-Vēlāṇḍi (*Vēḷān*), Oḍayāṇḍi-Nāyaka Komarāṇḍi-Nāyaka (*ibid.* No. 1074) etc. The official title *puravari* met with in Tamil inscriptions is frequently mentioned in the Mukhaliṅgam epigraphs of this period (cf. *S.I.I.*, Vol. V, Nos. 1034, 1040, 1058, 1068, 1081, etc.). To judge from a very suggestive surname of the donor Maṇḍana who calls himself Chōḍa-Chāḷukya-Gaṅga-Mārāya in a record of the 57th year (Śaka 1053) of Chōḍagaṅgadēva (*ibid.* No. 1089), the king seems to have considered himself and been looked upon as the embodiment of the fusion of the Chōḷa, Chāḷukya and Gaṅga royal blood.

Another aspect of the southern influence noticed in these records is that in almost all cases the month quoted in the record is solar and not lunar, *e.g.*, Mēsha (*ibid.* No. 1059), Vṛiśchika (*ibid.* Nos. 1062 and 1090), Siṁha (*ibid.* No. 1063, 1073), Ṛishabha (*ibid.* No. 1070), Tulā (*ibid.* No. 1079) etc.

Still another aspect of the southern influence traceable in this period is that several of the records of the king found here are dated in the 'year opposite' (Telugu *edur* = *eṇdu* = Tamil *edir* = *āmāṇḍu*) to a year, a feature originally found in early Pāṇḍya records and met with in a few late Chōḷa records (See *S.I.I.*, Vol. V, Nos. 1019, 1020, 1023, 1030, 1039, etc.). Among the inscriptions of Drākshārāma also are a few records dated in the '*year opposite*' (See *S.I.I.*, Vol. IV, Nos. 1224, 1384 and 1385).

17. From the definite statement made in Chōḍagaṇga's copper-plate grants known so far, the king's coronation has been assumed to have been performed in Śaka 999 (=A.D. 1078) (See *Ind. Ant.*, Vol. VIII, p. 162 f). But from a study

the king's stone inscriptions at Mukhaliṅgam, it appears as if the king actually assumed power some years earlier. Nearly two-thirds of his records at Mukhaliṅgam seem to point to Śaka 993 as the date of his accession. It is reasonable to infer therefore that he came to power in A.D. 1074 and was associated with his father during the last days of the latter's reign as *Yuvarāja* and co-regent for at least four years. Dr. Hultzsch had noted the king's latest date to be the 72nd year only (*Ep. Rep.* for 1896, p. 6, para 20). But from an inscription at Mukhaliṅgam (S.I.I., Vol. V, No. 1018), which belongs to Śaka 1072 and is dated in his 75th regnal year, it is evident that Chōḍagaṅga enjoyed sovereignty for a remarkably long period of three-quarters of a century.

In the matter of interpreting the date of the Gāra inscription of king Dēvēndravarman (No. 391 of 1932–33) which is given by the rather unusual chronogram *sara-sūrya-raśmi* and assigned by me to Śaka 1005 (*i.e.*, 5 and 1000) (*Ep. Rep.* for 1932-33, p. 56, para. 9), Dr. Chakravarti has suggested that the interpretation of *raśmi* must be *chandra* (*i.e.*, 1) but at the same time recognised the difficulties in the way of adopting this interpretation definitely in the particular case (*ibid* p. 57, fn. 1). Attention may be drawn in this connection to an inscription from Mukhaliṅgam (S.I.I., Vol. V, No. 1139) which reads Śākābdē pañcha-shasṭy-adhikā-ravikiraṇē where the only interpretation possible for ravi-kiraṇa is 1000 and the date has to be taken as Śaka 1065. Similarly in another inscription from the same locality (S.I.I., Vol. V, No. 1126) the date given as śākābdēnayan-ārkaraśmi-gaṇitē must accordingly be taken to be Śaka 1002 and not 1122.

ŚAILODBHAVAS.

18. An old plate of a set belonging to the Śailōdbhava dynasty was obtained from the Raja of Tekkali for my examination during the year under review (No. 4 of App. A). The remaining plates are unfortunately not traceable. The plate measuring $5\frac{1}{2}''$ by $2\frac{7}{8}''$ has a ring-hole on the left margin and weighs 17 tolas. The ring with seal which must have originally held the plates together appears to have been wrenched away from the set causing an opening from the ring-hole on the left side and consequently a letter or two at that place are completely lost or damaged. The plate bears writing on both the sides. The characters are the Nāgarī of the Ganjām variety and closely resemble those of the Pārikud plates of Madhyamarājadēva (Ep. Ind. Vol. XI, pp. 281 ff). Since the first and the last plates are lost, the beginning and end of this single plate are abrupt. It commences with the passage beginning with 'vāyuphalāmbu' found in the Koṇḍedda and allied grants. The language of the record is Sanskrit verse, though its orthography is full of errors and omissions.

An old Śailōdbhava copper-plate.

19. The plate gives the following genealogy of the Śailōdbhava kings—Madhyamarāja; his son Dharmarāja-Mānabhīta; his son Madhyamarāja II Raṇakshōbha; his paternal cousin Allavarāja; his son Madhyamarāja III. The importance of the record lies in carrying the genealogy of the family further by three steps after Dharmarāja-Mānabhīta. Since the inscription is fragmentary we cannot be definite whether the genealogy is carried further than Madhyamarāja III. The text seems to suggest that Madhyamarāja II bore the surname Raṇakshōbha. In this inscription we get for the first time the name of Allavarāja, the paternal cousin and successor of Madhyamarāja II. He is compared to Dilīpa (not to Śakra as understood by Dr. Haraprasad Sastri: J.B.O.R.S. Vol. IV, p. 162 f). It is not improbable that Mādhava who, as a junior member, occupied the throne by rebelling against his senior relation and was defeated at the foot of the Vindhyas (*Ep. Ind.*, Vol. XIX, p. 266), was a younger brother of Dharmarāja-Mānabhīta and was the father of Allavarāja of our inscription who was the paternal cousin of Madhyamarāja II.

Allavarāja a Śailōdbhava king

The plate has been edited by Dr. Haraprasad Sastri in the J.B.O.R.S., Vol. IV. The reading of the text given by Dr. Sastri is faulty in some places and requires revision. Mention may be made here that his reading of the

name Pētavyāllaparāja in line 19 must be corrected into paitṛivy=ōllavarāja thus giving the name of the king as Allavarāja, (his) uncle's son (vide also Ep. Ind., Vol. XXI, p. 25, fn. 2). This mistake has led Dr. Śastri to introduce Pētavyāllapa as the second son Madhyamarāja. It is necessary here to caution readers against adopting the genealogies suggested by Mr. S. Rajaguru (J.B.O.R.S., Vol. XVI, p. 176, ff) and Mr. Vinayaka Misra (Ind. Hist. Quarterly, Vol. VII, pp. 665 ff) which are based upon very precarious readings.

EARLY CHOLAS AND BANAS.

20. The epigraphical survey of the Vinukonda taluk of the Guntur district and of a few villages in the Cuddapah, Kurnool and West Godavari districts has yielded a representative collection of stone inscriptions belonging to the Chōḷa, Bāṇa and other dynasties.

Chōḷa-Mahārāja

The earliest among these are the two epigraphs of Chōḷa-Mahārāja (Nos. 310 and 330) secured at Indukūr and Uruṭūr of the Kamalapuram taluk of the Cuddapah district. They record a gift of *pannāsa* made by a certain *Erigal-Dugarāja* during the reign of Chōḷa-Mahārāja. In the Mālepāḍu plates of Puṇyakumāra, Mahēndravikramavarman, son of Dhanañjayavarman, who became the lord of the Pāṇḍya, Chōḷa and Kēraḷa countries is stated to have acquired the title of 'Chōḷa-Mahārāja' which was likewise borne by his son Puṇyakumāra (Ep. Ind., Vol. XI, p. 337, ff). The king Chōḷa-Mahārāja of the present inscription must therefore be identified with either of these two or a successor of theirs, who ruled over the Rēnāṇḍu-7000 country comprising the modern Cuddaph district in the 8th and 9th centuries A.D. The chief Erigal-Dugarāja is not known to us so far from any other source. A certain Erikal-Munyarāju is known to us through an archaic Telugu inscription at Mālepāḍu (No, 392 of 1904). He was probably of the same family as Dugarāja.

Bāṇa chief Dhavaḷeyarasa

21. Next in chronological order come the two records (No. 306 and 319). belonging to the Bāṇa chiefs who ruled over a portion of the Cuddapah and the Kolar districts in the 9th and 10th centuries A.D. The former which was secured at Poṭṭipāḍu in the Jammalamadugu taluk of the Cuddapah district is dated in Śaka 807 (=A.D. 885) and refers itself to the rule of Dhavaḷeyarasa of the Mahābali race. It registers a gift of land (?) to Puṇṇya-Bhaṭṭa of Ponmānapāḍu (modern Poṭṭipāḍu) and of ghee to the Bhōgapati or the District Officer, whose name is not given. In the genealogical table of the Bāṇa chiefs given by Dr. Hultzsch in Epigraphie India, Vol. X VII, p 3, the name Dhavaḷeyarasa is not mentioned, which shows that he did not belong to the main branch, but if, on account of the identical descriptive epithets borne by him, he is supposed to be a junior prince of the main line, he must be identified with either Vikramāditya Bāṇavidyādhara or his son Vijayāditya Prabhumēru, more probably the latter, since the former is known to have been a subordinate chief in Pallava Nandivarman III's 17th regnal year (cir. A.D. 829) and Nṛipatuṅgavarman's 24th year (cir. A.D. 868), thus having already had a rule of nearly 40 years. Dhavaḷeyarasa may, in this case, be taken as the chief's proper name, '*Prabhumēru*' and 'Vijayāditya' being only his birudas.

RASHTRAKUTAS.

22. The only record of this dynasty is that of Kannaradēva (Kṛishṇa III) which comes from Mēlvālai in the South Arcot District (No. 53). It is dated in the 24th year of his reign and mentions a gift made by a certain Ilāḍavaraiyaṉ Aiyāraṉ *alias* Pōrmukha-Kañchipperaiyaṉ.

VAIDUMBAS.

23. A record belonging to the Vaidumba chief Bhīma-Mahārāja comes from Pal giri in the Cuddapah District. It is dated in Śaka 978, Durmati, and the other details give the English equivalent A.D. 1056, June 20. It gives the

interesting information that a stone set up in the time of **Vaidumba-Maharaja** recording a gift of land yielding 80 khaṇḍugas (of paddy) made to the temple of Samarthēśvara by Akālavarsha Chalake Nallāta Kannaradēva, having been broken away, Mahāmaṇḍalēśvara Bhima-Mahārāja of the Vaidumba family, son of Ma[du]ka-Mahārāja renovated the temple and renewed the gift by granting 200 *mattar* of land on the old terms of tenure in Śaka 978, Durmati (wrong for Durmukhi), corresponding to A.D. 1056, and had the gift now engraved on stone. The chief Bhima-Mahārāja is stated to have belonged to the *lunar race* (**Somakula-tilaka**). Akālavarsha Kannaradēva of the present record who bore the *biruda* of Chalake-Nallāta was evidently Kṛishṇa III (A.D. 939-967) whose Karhāḍ grant dated in A.D. 959 refers to his parcelling out of his southern territory from his camp at Mēlpāḍi, among his subordinates who had probably helped him in subjugating the Chōḷas in the South (*Ep., Ind.*, Vol. IV, pp. 278 ff.). It is possible that Kṛishṇa III might have granted land to the temple of Samarthēśvara on the eve of his expedition to the Toṇḍai-maṇḍalam i.e. about A.D. 948 after subduing the Vaidumbas on the way, or about A.D. 959, when he repaired to the South to establish his rule in the Tamil country. The Vaidumba relationship with the Rāshṭrakūṭas prior to the time of Kṛishṇa III is not disclosed by inscriptions, which only represent them as the enemies of the Noḷambas and Gaṅgas. For an account of some earlier Vaidumba chiefs, attention may be drawn to *Ep. Rep.* for 1923, pp. 99-101.

It is noteworthy that the present inscription does not refer to any suzera in power. This is perhaps due to the unsettled political conditions of the time of the record, i.e., Śaka 978, when the Chōḷas and the Chāḷukyas, the two paramount powers of the south were engaged in constant warfare. We know that on the decline of the Rāshṭrakūṭas, the Vaidumbas had been conquered by the Chōḷa king Parāntaka I (S.I.I., Vol. II, p. 3.9) and were the feudatories of Rājarāja I and Rājēndra-Chōḷa I(S.I.I., Vol.III, pp. 104 and 107) in Toṇḍai-maṇḍalam. The chiefs Maduka-Mahārāja and his son Bhīma-Mahārāja are not known hitherto from any other source.

TEXT (No. 323).

First side of slab.

Linga.

1 Svasti śrīy-Akālavarsha-
2 dēva prithvī-vallabh.
3 Mahārājādhirāja-
4 Paramēśvara Parama-
5 bhaṭṭārakam Chalake nallā-
6 taṁ śrīmat-Kannaradēv..ṁ
7 Samarthēśvarakke biṭṭa sthi-
8 ti Vaiduṁba-Mahā-
9 rājan-āḷuttire pū-
10 rvva-.thitiy-eṇbhatta kha-
11 ṇḍuga mall.[ḍi]koṇḍa-
12 n=appa[ḍe] pasuvaṁ
13 Brāhmaṇaran aḷida [pā]-
14 pam=(ṁdiḷda pūrvva-
15 likhitada śiḷā-śasa-
16 naṁ bareda kall=oḍeye
17 Saka varsha 978-neya
18 Durmati-saṁvatsara-
19 d=Āshāḍha śuddha 15 Bṛi-[1]
20 haspativār..d-aṁdu
21 su Ma[du]ka-Mahārā-
22 jana magam
23 @ samadhig.ta-paṁ-cha-
24 mahāśabda Mahā
25 m.ṇḍalēśvaran=anēka-sa-
26 mara-saṁ.haṭṭaṇō-
27 palabdha vijayala-
28 kshmi samaliṁgita
29 viśāḷ -v. k h. s haḷam Vai-
30 dumlā(ṁb-ā)bhā(bha)raṇan=aṇṇana
31 baṁṭaṁ Kaliyuga Ramaṁ
22 chala[ma]tti-ga.ṇ.ḷam K.liga-
33 Triṇētraṁ śrimad-Bhima-
34 Mahārājaṁ Samarṭhi-
35 śvaradēvara dēvalāya
36 maṁ jirṇōddhāraṇe māḍi

Second side of slab.

Creseent.

37 pūrvva-sthitiyi-
38 n=nūṛu mattar-ke-
39 yya dharmmamene-
40 thākramadim [2] pra-
41 tipāḷ.sidaru
42 @ Bhīma-Mahā
43 ra(ıā)jan=enis.da Bhi

Sun.

44 ma-parākraman=i-
45 daṁ Samartthēśvaramaṁ
46 [Sō]makula-tila-
47 kan=ettisi bhūmi-
48 yan=ittalli sā
49 sanaṁ barepis.daṁ |
50 @ Ballahan=Akāḷava-

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1 *Bṛi* is written wrongly with an *i*—sign and a *ṛi*—subscript as |

2 Read *dharmmamaṁ yathakramadim.*

51 ɪshana ka'l kk da
52 bhūmi-śāsanam bi-
53 ɪidoḍe tāṁ ballāḷu
54 Bhīman=alliya kall[ṁ]ka-
55 ledalli nalla gall=ikkisida(m*)||
56 @ Kannaran=Akālavarsha
57 na mannisi negaḷdiḷda
58 mārajarp=palaro-
59 ḷago nɪnniya Bhima-Ma-
60 hārajan=ɪnn ɪna sama-
61 n=oḷare dharmmadoḷu nripa-
62 gula-jɪr(u) || o || ꠸
63 @ sva-dattaṁ para-dattaṁ
64 vā (1) yō harēta va-
65 suṁdhar [m]shashṭhirv=va-
66 ɪsha sahasrāṇām
67 Vishṭhāyām jāya-
68 tē(h) krimiḥ-
69 @ vasubhi(ḥ)r꠸vasu-
70 bhi (ḥ) r=vasudhātaḥ
71 rājabhi(ḥ)s=saharā-
72 jabhiḥ ya ya ya-
73 sya yathā rāja-
74 tasya tasya tathā
75 pha'am || Maṁgaḷa
76 mahā śr @

NOTE.—Lines 63 to 75 contain the imprecatory verses in corrupt Sanskrit.

WESTERN CHALUKYAS

24. Of the two inscriptions Nos. 276 and 315 of this dynasty, the former secured at Kuṅkanūru in the Pattikonda taluk of the Kurnool district, belongs to the reign of Bhūlōkamalladēva (Sōmēśvara III) and records a gift of land made by Mahāmaṇḍalēśvara Sakara-Dēvachōḷamahārāja, son of Mahāmaṇḍalēśvara Bhīmadēva and Manneya Mācharasa to the temple of Rāmēśvaradēva at Kukuvanūru in Sauḷu—70 included in Naravāḍi 500 district on a day in Chāḷukyāvikrama (wrong for Bhūlōkamalla) year 3, Kīlaka (A.D. 1129–30), when the king was camping at *Jayantīpura*. The chief Sakara-Dēvachōḷamahārāja is called ' a jewelled lamp to the family of Kalikāla who had constructed the embankment to the Kāvērī.' From this epithet and from the title ' Dēvachōḷamahārāja ' applied to him, he may be supposed to be a prince of the Telugu-Chōḍa family, though his place in the genealogy cannot be definitaly ascertained. A record from Peddamuḍiyam (No. 347 of 1905) mentions a certain Mahāmaṇḍalēśvara *Bhīmarasa* as a feudatory of *Jagadēkamalla II* (A.D. 1138–1149), who may probably be connected with the Bhīmadēva of the present record. Since the latter's son Sakara lived in the time of Bhūlōkamalla, the predecessor of Jagadēkamalla II, and Bhīmarasa's family name is not disclosed in the inscription, the proposed connection can only be established by future discoveries of a more definite character. It is noteworthy that the village Kukuvanūru is called in the inscription as a *Ghaṭikāsthāna* i.e. a seminary. *Naravāḍi*—500, where this village was situated is probably the same as Naḷavāḍi-*vishaya* which comprised a portion of the Kurnool district. The existence of Western Chāḷukya sway in the Kurnool and Anantapur districts and of a line of Telugu-Chōḍa feudatories under them is testified to by a number of stone inscriptions secured in that area.*

Bhūlōkamalladēva and his subordinate Sakara-Dēvachōḷamahārāja, son of Bhīmadēva.

25. The other record (No. 315) mentions a hitherto unknown chief Mahāmaṇḍalēśvara Trailōkyamalla Hemmāḍidēva-Mahārāja and is dated in the Bhūlōka-[malla*] year 54, Durmati. Since the name of the chief is familiar among the Western Chāḷukyas and the date refers to the Bhūloka [malla*] reckoning the record may be considered to be a Chāḷukyan document. But the period when the chief flourished is not easy to determine as the date offers a little difficulty for calculation. The cyclic year Durmati did not fall in the reign of Bhūlōkamalla nor did it correspond to the 54th year of the Bhūlōkamalla era. It, however, corresponded to the 74th year of this era which fell in A.D. 1221–02. The text *Bhulōkad-eyyattanālkaneya* is evidently a mistake for *Bhulōkad-eppattanālkaneya* and if this emendation is accepted, we must search for a Western Chalukya chief in about A.D. 1200 in the Cuddapah district. The mention of Bhūlōkamalla era in the Cuddapah district in the 13th century A.D. is a reminiscence of the Western Chāḷukya sway in the tract which was immediatly under the Telugu-Chōḍas in that period.

Trailōkyamalla Hemmāḍdēva-Mahārēja, a Chāḷukya chief.

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* See No. 566 of 1915 ; Nos. 18, 34 and 40 of 1917 ; see also Part II of the *Ep. Rep.* for 1906 (pp. 61 ff.) ; for 1917 (pp. 118 ff.) ; for 1923 (pp. 101 ff.).

TELUGU CHODAS.

26. The Telugu Chōḍas are represented by four inscriptions (Nos. 217, 221 224 and 308) of which the first three are from the Vinukonda taluk of the Guntur district and the last from the Jammalamadugu taluk of the Cuddapah district. The earliest among these (No. 217) is dated in Śaka 1070, the 4th regnal year of Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva and records a gift of land made by Mahāmaṇḍalēśvara Tribhuvanamalla Dēvachōḍamahārāja 'who was a jewelled lamp to the family of Kalikāla who had constructed an embankment to the Kavērī'. This chief is the same as the son of Kāmadēva (cf. *Ep. Rep.* for 1900. p. 16, Pedigree Branch A) for whom the earliest known date is Śaka 1059. Since in Śaka 1073, records of himself and his son Nannichōḍa are found (S.I.I., Vol. VI, Nos. 613 and 646), it may be concluded that this was the last year of his reign. Tribhuvanachakravartin Kulōttuṅga chōḍa, whose 4th regnal year fell in Śaka 1070 cannot be identified with certainty. If he is the same as the Chāḷukya-Chōḷa king Kulōttuṅga-chōḍa II whose Bapatla inscription cites śaka 1066 as his 12th year (*Ep. Ind.*, Vol. X, page 136), and śaka 1070 as his 6th year (*S.I.I.*, Vol. IV No. 1044), the regnal year quoted in the present record cannot be accounted for. Further, from a study of the dates given in the records of himself and his son Rājarāja found in the Guntur and Tanjore districts, it has been surmised that Kultōtuṅga-chōḍa II ceased to reign, and was succeeded by his son, in A.D. 1146 (Sewell's *Hist. Inss. of Southern Indi* , p. 106). But in A.D. 1147 he is still represented as a ruling king (*S.I.I.*, Vol. VI, No. 133) and the present record extends his reign by one year more. The reason for citing Śaka 1070 as his fourth year has however to be cleared up by future researches. It may be noted that a record from Valaparla in the Ongole taluk of the Guntur district (Rangacharya's *inscription of the Madras Presidency* Vol. II, p. 803, No. 467) is dated in the 16th regnal year of Tribhuvanachakravartin Kulōttuṅga-chōḍa which is equated with Śaka 1070 and mentions the same Telugu-Chōḍa chief Tribhuvanamalla-Dēvachōḍamahārāja as a donor. From the overlapping of the two reigns it may be surmised that Rājarāja was co-regent with his father Kulottuṅga-Chōḍa II during the last few years of the latter's reign.

Mahāmaṇḍalēśvara Tribhuvanamalladēva-Chōḍa-mahārāja, a subordinate of Tribhuvanachakravartin Kulōttuṅga-Chōḍadēva.

27. No. 221 secured at Koṇḍramuṭla introduces another Chōḍa chief namely Vijaya-Dēvachōḍamahārāja, son of Kalikala-Chōḍamaharāja. The latter is mentioned in a record of Kulōttuṅga-Chōḍadēva I dated in his 37th regnal year, i.e. A.D. 1108 (No. 265 of 1905). The epithets borne by Vijaya-Dēvachōḍa are identical with those assumed by Tribhuvanamalla-Dēvachōḍa mentioned above. The record is dated in Śaka 1687 and registers a gift of land made by this chief to the temple of Mallikārjunadēva at Goṇḍamuṭra (modern Koṇḍramuṭla). The next chief of the family brought to notice during the year is Mahāmaṇḍalēśvara Kandūri Bhīma-Dēvachōḍamahārāja, who is stated to have granted the village Kūchakopalli (modern Kūchenapalle where the inscription was found) to the temple of Yēlēśvara. The chieftain does not bear any epithets by which he may be connected with the Telugu Chōḍas of the Kali Kāla family. His name however, suggests that he might have been a prince of that family. The Kandūri family figures, however, in a few inscriptions of the Nizam's State recently examined by me.

Vijaya-Dēvachōḍamahārāja, son of Kalikāla-Chōḍamahārāja.

28. No. 308 from Tāḷḷaprodduṭūru introduces to us a certain Gaṅgaya-Dēvachōḷamahārāja, son of Allugaṅgarāja and Gaṅgādēvī and states that he dug a tank called 'Gaṅgasamudra' after the name of his parents in Śaka 1244, Dundubhi (— A.D. 1322). He is given a string of epithets among which mention may be made of the following :—Nandagirinātha, Orayūripuravarādhīśvara, Oraūra-Bhīmani-śirah-kandukōtpātana, samśobhita-tatsantati-latāprarōha, Aśvārōha-Gaṇḍapeṇḍāra Gaṅgayasāhiṇisarvasvabandīkāra. Oraūra-Bhīma who appears to have belonged to the TeluguChōḍa family (*tatsantati*)

and whose head is stated to have been cut off might possibly be identical with Bhīma Dēvachōḍamahārāja of Kandūru mentioned above (No. 224). The cavalier Gaṅgayasāhiṇi whose treasures (*sarvasva*) were seized by Gaṅgayadēva must be the same as Gaṅgayasāhiṇi who was a General under Kākatīya Gaṇapati in Śaka 1176 (No. 231 of 1905). If these identifications are correct, we will have to suppose that Gaṅgaya-Dēvachōḷamahārāja achieved these exploits quite early in his youth and that he was pretty old at the time of the present inscription i.e. Śaka 1244. Allugaṅgarāja, the father of Gaṅgayadēva may be the same chief whom Ambadēva of the Kāyastha family is stated to have defeated (*Ep. Rep.* for 1906, Part II, para 44).

Gangaya-Dēvachōḷa-mahārāja.

KAKATIYAS.

29. Of the five Kākatīya inscriptions (Nos. 235, 240, 260, 278 and 282) secured during the year under review, the earliest is a fragmentary record of Mahāmaṇḍalēśvara Gaṇapati, bearing the Śaka date 1182, Siddhārthin. In another record (No. 282) the king bears the epithet 'Anumakoṇḍapuravarādhīśvara' and is said to have been ruling the country with his capital (nelevīḍu) at Oruṅgallu. Rudrāmbā, the daughter and successor of Gaṇapati, is introduced with the usual male name Mahāmaṇḍalēśvara Rudradēva-Mahārāja in No. 240 from Vaḍḍemkunṭa, which records a gift of land made to the temple of Mailāradēva at Vaḍḍhagikunṭa called '*abhinava kaṭaka*' (new military station) by the bodyguard (aṅgaraksha) Appana Bollināyaka, No. 260 bearing the date Śaka 1230 belongs to the reign of Pratāparudra the last king of the family who was ruling from his nelevīḍu at Oruṅgallu. It introduces his officer (whose name is lost in the damaged portion of the stone) as administering from Ghaṇḍikōṭa, the district of Mulki-nāṇḍu, Penampāḍi (probably the same as Pennapari-nāḍu of other inscriptions; S.I.I. Vol. IV. No. 798), Pottapi-nāṇḍu, Peḍakallu, Nāntavāḍi etc. From No. 406 of 1911 we learn that Ambadēva-Mahārāja was ruling in Śaka 1209 the districts of Ghaṇḍikōṭa, Muliki-nāṇḍu, Rēnāṇḍu, Sakali, Yēruva, Pottapi-nāṇḍu and others from his capital at Vallūri-paṭṭaṇa. His last known date is Śaka 1224 and it is likely that he might have continued to hold this territory till Śaka 1230 the date of the record under review. If this surmise is correct the officer referred to above must be Ambadēva himself. The latest record in the year's collection belonging to Pratāparudra comes from Dāmagaṭla in the Nandikotkur taluk of the Kurnool district and is dated in Śaka 1233, Virōdhikṛit. It states that Dāmagaṭla was under the nāyaṅkara administration of Vīḍyamu Kommarāja.

Gaṇapati.

Rud'adēva Mahārāja and the body guard Appanaboll nay ka.

Pār tāparudra.

30. There are only two records (Nos. 229 and 207) of Ambadēva in the current year's collection. No. 229 from Nīlagaṅgavaram is dated in Śaka 1212, Vikṛiti (= A.D. 1290-91) and records a gift of the village Mollala-Kallūru *alias* Śivapura to a certain Mallināthayya, a resident of Tripurāntaka-kshētra, by Ambadēva. The pedigree of the chief is given as follows:—In the family of the Kāyasthas, who were Kshatriyas, was born Gaṅgaya-Sāhiṇi,; his sister Chandaladēvī was married to Amba-Kshmāpa; their sons Janārdana and Tripurāridēva; the latter's younger brother Ambadēva. Ambadēva is stated to have captured the regal fortune of Gurinḍāla Gaṇādhipa who was a comet to the Māḷava king'. Who this Gaṇadhipa was and which Māḷava king is referred to in the record it is not possible to say. But the former may perhaps be the same as Śrīpati Ganapati, whom Ambadēva is known to have gnqured (*Ep. Rep.* for 1906, Parat II par44). Gurinḍāla is evidently the village called Gurinḍa-sthala, Gurinḍāla-sthala or Gunḍāla occurring in the inscriptions of the Guntur district (modern Gurzala in the Guntur district) (Nos. 569 and 596 of 1909, and No. 307 of 1934-35). The record is important as it specifies for the first time the relationship between Gaṅgaya-Sāhiṇi

Ambadēva probably son of Amba-Kshmāpa.

and Ambadēva's family, which was hitherto not known (*Ep. Rep.* for 1906, p. 63, and *Historical Inscriptions of Southern India*, p. 359), and states that the former's sister was Chandaladēvī who bore to Amba-Kshmāpa two sons, *viz.* Janārdana (i.e. Jannigadēva) and Tripurāntaka (i.e. Tripurāridēva). Since Ambadēva is separately introduced as the latter's younger brother (*anuja*), it is possible that he was born of a different mother. The earliest and latest inscriptions, so far known of Ambadēva are dated respectively in Śaka 1194 (No. 168 of 1905) and 1224 (No. 414 of 1911). In 1930–31 a record was secured at Satrasāla in the Palnad taluk of the Guntur district which bears the Śaka date 1166, Krōdhin and introduces the chief Gaṇḍapeṇḍāra Ambayyadēva as a subordinate of Kākatīya Gaṇapatidēva, with the titles *Ātivishama-hayārūḍha*, *Dāmōdara-sainya-diśāpaṭṭa* etc. (No. 314 of 1930–31.) This chief has been taken, in the *Epigraphical Report* for that year, to be the Ambadēva whose inscriptions range in date from Śaka 1194 to Śaka 1213 (*ibid.* p. 46). But since his latest year is Śaka 1224, this would give him a rule of not less than 58 years without admitting of any regal power for his two elder brothers Janārdana and Tripurāri. Two dates are known for Jannigadēva *viz.* Śaka 1181 (No. 208 of 1905) and Śaka 1186 (No. 610 of 1907) and one for Tripurāridēva i.e. Śaka 1194 (No. 248 of 1905) which was probably his last year. Hence *Gaṇḍapeṇḍāra* Ambayyadēva of the Satrasāla inscription must be a different person from the brother of Tripurāridēva and must be identified with his father Amba-Kshmāpa of the present record. Since the defeat of Dāmōdara is also claimed by the Mahāmaṇḍalika Gaṅgayya-Sāhiṇi (No. 231 of 1905), it is reasonable to suppose that both himself and his brother-in-law, i.e. Amba-Kshmāpa, achieved this exploit conjointly under the Kākatīya king Gaṇapati. The defeat of Dāmōdara's forces is claimed also by Tripurāntaka in a record dated in Śaka 1151, Pramādi (*Nellore Inscriptions*, Darsi 57). It is possible that Tripurāntaka also had a share in this campaign. It may be noted that the Śaka year 1151 did not combine with Pramādi which is perhaps a misreading and the intended date appears to be Śaka 1191 Pramōda for which year the other details given in the record are perfectly regular. This date for Tripurāntaka is rendered plausible since he must have succeeded his elder brother Jannigadēva some time after Śaka 1186.

VELANANDU CHIEFS.

31. The Velanāṇḍu chiefs who held sway over the 6000-country south of the Kṛishṇā river prior to the advent of the Kākatīyas are represented in the present year's collection by three inscriptions (Nos. 219, 239 and 204). The earliest among these comes from Kārumañchi in the Vinukonda taluk of the Guntur district and records a gift of land made to the temple of Tripurāntakadēva by Palla-Nāyaka and Pōti-Nāyaka, sons of Gādidipaṛu Prōlaya-Nāyaka, a warrior (*baṇṭu*) of Mahāmaṇḍalēśvara Kulōttuṅga Rājēndra-Chōḍayarāja, in Śaka 1030 (= A.D. 1108). The last chief is evidently the son of Goṅka I for whom the dates Śaka 998 (No. 151 of 1897) and Śaka 1028 (No. 277 of 1905) are known. This would show that Goṅka I must have died and his son Kulōttuṅga Rājēndrachōḍaya succeeded him in the interval between Śaka 1028 and Śaka 1030. The present record will thus be the earliest known inscription of the chief. It is interesting to note that Velanāṇṭi Goṅkarāja who is called 'the chief supporter of the Chāḷukya kingdom' made the gift of a village in Kammanāṇḍu and was ruling over the Thousand-Three-Hundred district in Śaka 1028 (No. 277 of 1905). Kammanāṇḍu (modern Guntur district) must have comprised a portion of the Thousand Three Hundred district, which was probably the territory originally conferred upon his father by his master Kulōttuṅga-Chōḷa I. In course of time the territory was extended so as to include almost the whole of the Telugu country and we learn from the Piṭhāpuram inscription of Pṛithvīśvara (*Ep. Ind.*, Vol. IV. pp. 32 ff) that Kulōttuṅga-Chōḷa I 'adopted as son' Kulōttuṅga Rājēndrachōḍa, son of Goṅka I, and bestowed upon him the country of Vēṅgi which contained

Kulōttuṅga Rājēndra-Chōḍayarāja, in Śaka 1030 and the probable date of his accession.

Velanāṇḍu chiefs and the extent of their territory.

16,000 villages (verses 34 and 35). Goṅka II is represented in the same inscription as ruling over the whole Telugu country between Kāḷahasti and the Mahēndra Mountain (verses 41 and 42). But in his own inscriptions Goṅka II's son Rājēndra-Chōḍa II is described as the viceroy of Triśatōttara-shaṭ-sahasra, i.e., 6300-country (No. 204 and *S.I.I.*, Vol. IV, No. 1138) which shows that the family must have been deprived of a portion of its dominion in the intervening period. This might have been possibly effected during the unsettled period which followed the death of Kulōttuṅga-Chōḍa I, when the Velanāṇḍu chiefs appear to have become tributary to the Western Chāḷukyas of Kalyāṇi. In one instance his territory (probably ancestral) is stated to have comprised only 4 0-villages (*S.I.I.*, Vol. IV, No. 918). From *S.I.I.*, Vol. IV, No. 1228, we find that Velanāṇṭi Rājēndrachōḍa whom Kulōttuṅga-Chōḍa I had adopted as his son was ruling the country as a vassal of Chāḷukya Vikramāditya VI in Śaka 1042. The epithet *Chāḷukyarājyabhavana-mūlastamgha* applied to Rājēndrachōḍa in No. 204 which is dated in Śaka 1093 appears to indicate his subordinate position under one of the two branches of the Chāḷukya dynasty. A similar epithet borne in Śaka 1028 by Velanāṇṭi Goṅkarāja (No. 277 of 1905) whom I identify with Goṅka I, evidently indicates his vassalage to the Eastern Chāḷukya throne. Nos. 239 and 204, both belonging to Mahāmaṇḍalēśvara Rājēndra-Chōḍayarāja are dated respectively in Śaka 1092 and 1093, the former of which records a gift of land made to the temple of Tripurāntakadēva of Komāragiri by his servant Pōli-Nāyaka 'the lord of [Ta]kkarapāḍu'. This officer is not known hitherto from inscriptions.

KOLANI CHIEFS.

32. Of the two inscriptions belonging to this family of chiefs secured at Ēlūrpāḍu in the Bhimavaram taluk of the West Godavari district (Nos. 243 and 244), No. 243 is dated in Śaka 1057 during the governorship of Bhujabalabhīma Kāṭama-Nāyaka who is described as the lord of Sarasīpura in Vēṅgimaṇḍala. It records the interesting fact that he exempted the Brahmans, the ascetics and their wives, cattle, etc., from the road tax on the bank of the river (?) near Eṇḍapi and set up a Nandi pillar in front of the temple of Mahādēva at Yēṭikaru. The chief is indentical with the donor of the Chellūr plates dated in Śaka 1056 (mistake for Śaka 1065; See *Ep. Ind.*, Vol. VII, App. No. 574) and belonging to the reign of Kulōttuṅga-Chōḍa II, son of Vikrama-Chōḷa (*Ind. Ant.*, Vol. XIV, p. 56). He is stated in the present record to have construcuted several new villages, palatial structures and embankments in differtes. countries. The other inscription (No. 244) belongs to Kolani Kēśavamaṇḍalēśa and is dated in Śaka 1150, Vibhava. This chief is the same as Kēśavadēvarāja of No. 723 of 1920, dated in Śaka 1140, which is the latest date known so far for him, and the inscription under review extends his rule by at least 10 years.

Bhujabalabhīma Kāṭama-Nāyaka.

Kēśavamaṇḍalēśa in Śaka 1150.

KONA CHIEFS.

33. There are three inscriptions of the Haihaya or Kōna chiefs in the present year's collection (Nos. 248, 249 and 250), coming from Kumāradēvam in the Kovvur taluk of the West Godavari district. No. 248 states that in Śaka 1159 Pōli Sēna Ollāsāni, daughter of Malli-Nāyaka made a grant of money for the benefit of the temple of Ishṭakāmīśvara-Mahādēva at Gajjara. The second record which bears the Śaka date 1162 refers to Lōkema as the daughter of Kōna-Bētrāju and wife of Malayamuna Gaṇapatidēva. This Kōna-Bētrāju is not known to us from any other source. His name is not found in the pedigree of the Haihaya-Kōna chiefs given in *Ep. Rep.* for 1932-1933, p. 58, which was constructed from the records known so far. No. 250 which is a badly damaged inscription bears the Śaka year 1172 and mentions Malayamuna Gaṇapatidēva.

Bētrāju and Malayamuna Gaṇapatidēva.

In No. 246 which was also secured at Kumāradēvam it was stated that Malayamandu Vishṇuvardhanadēva-Chakravartin was the reigning king and that a certain Mahādēva-Nāyaka provided for a perpetual lamp in the temple of Sōma nātha-Mahādēva at Tilatīrtha. The record bears the date Śaka 1203, Vṛisha (A.D. 1281). From the prefix 'Malayamandu' and 'Malayamuna' applied respectively to this king and to Gaṇapatidēva of No. 249, it may be surmised that they belonged to the same family. Since Vishṇuvardhana is a name familiar among the Eastern Chāḷukyas, it is likely that the king is identical with Vishṇuvardhana-Chakravartin or Mahārāja figuring as a donor in Śaka 1221 in No. 312 of 1930–1931 and in Nos. 125 and 147 of *S.I.I.*, Vol. V, dated respectively in Śaka 1218 and 1222. In what way Gaṇapati was connected with Vishṇuvardhana or his family must, however, be cleared up by future discoveries only.

Malayamuna Vishṇuvardhanadēva-Chakravartin in Śaka 1203.

CHOLAS.

34. This dynasty is represented in the collection by 42 inscriptions which come mainly from the South Arcot and the Tanjore districts and range in date from the 9th to the 13th centuries A.D. The earliest of these is an epigraph on a herostone (No. 51) copied at Vīrachōḷapuram in the Tirukkoilur taluk (South Arcot) and now kept in the Museum, Madras. It is incised in a peculiar box-headed variety of early Tamil characters and is dated in the 3rd year of Parakēsarivarman 'who took Tanjai, (Tañjai-koṭṭa=Tañjai-koṇḍa). It may, however, be noted that some Tamil epigraphs from the Punganur taluk belonging to the Rāshṭrakūṭa king Kṛishṇa III have been found to be engraved in box-headed characters also (No. 236 of 1931–1932). The present record has to be assigned to Vijayālaya, who is known (from the Tiruvālaṅgāḍu plates) to have revived Chōḷa line of kings by taking possession of Tañjāpurī, either directly from the Pallavas or from their feudatories the Muttaraiyans. Several early inscriptions of Parakēsarivarman which have been found in the Tanjore and South Arcot districts have been on good grouns attributed ot Vijayāla. But so far no stone-inscription has been found which couples the conquest of Tanjore with the name Parakēsarivarman. The existence of this inscription in the South Arcot district at this early period is significant as it would indicate the decline of the Pallava power in this region. Vijayālaya's sphere of rule should in fact have extended even further north into the Toṇḍai-maṇḍalam since a record of Vijayālaya is referred to in this region in an inscription of the later king Vikrama-Chōḷa (No. 164 of 1915). The conquest of Toṇḍai-nāḍu was however completed by Vijayālaya's son Āditya I (*S.I.I.*, Vol. III, p. 221) who is stated to have defeated Aparājita, the last of the Pallava kings. The present epigraph records the death of a certain Mukkaṉ of Attiyūr in Kaṟpūṇḍi-nāḍu in a cattle-raid. The slab on which the inscription is engraved bears in relief an effigy of this warrior armed with a bow and an arrow. Considering the importance and antiquity of the record, its text and translation are given below (see also plate).

Parakēsarivarman 'who took Tanjai.

TEXT.

1 Ta[ñ]chai koṭṭa Kōp-Parakē-
2 saripa[n*]ma[r*] k-
3 ku yāṇḍu
4 3-vadu Kaṟpū-
5 ṇḍi-nāṭṭ ı A-
6 ttiyū[r] Karam-
7 bai Kali-
8 tuḍaṉ Mu-
9 kkaṉ Aṉiya-
10 ṉ toṟu
11 koḷa
12 toṟu mīṭ-
13 ṭu paṭṭāṉ [|| *]

TRANSLATION.

In the third year of king Parakēsarivarman, who took Ta[ñ]jai when Aṉiyaṉ lifted the cattle, Kalituḍaṉ Mukkaṉ of Karambai, (a hamlet of) Attiyūr, in Kaṟpūṇḍi-nāḍu recovered the herd but died (in the affray).

Rājakēsarivarman (Āditya I).

35. Next in point of time is a record of the 5th year of Rājakēsarivarman (No. 52) incised in almost the same kind of script as that of Parakēsari mentioned above. It should therefore be ascribed to Āditya I. It states that Lāḍavaraiyaṉ Araiyaṉ Kōṉariaraiyaṉ, a resident of Śeṟuppaṟai in Vilaiyūr-nāḍu, dug a tank (in this village) and endowed land for its upkeep. To the same king may be assigned No. 62 of the collection which is also in early, but not box-headed, characters and which is dated in the 24th year of Rājakēsari. There was no king of this name with this high regnal year before Rājarāja I except Āditya I. This record also states that a tank was dug in the village and a land endowed for its maintenance and for keeping its sluice in proper condition by a certain Ariñjigai Vēmbaṉ of Paralūr in Uḍaikkāḍu-nāḍu. The name of this donor would lead one to connect the inscription with Ariñjaya, the son of Parāntaka I, but the date of the record is against it. It reads as follows :—

TEXT.

1 Svasti Śri [1*] Kōvi-**Rājakesarlparmma** [r*] **kku yāṇḍu**
2 irubattu-nālāvadu Uḍaikkāṭṭu-nāṭṭu
3 Paralūr-uḍaiya Arinjigai Vēmbaṉēṉ śeyda put-
4 torī tirutti ērikkut-tūmbaḍai vaiykka kāṟ-cheyyum
5 māttāṟ kuṟuṇi nellum pūvil ēṟi vaittēṉ [1*] It = dha-
6 rmmam rakshittaṉ-aḍi eṉṟalaimēladu [1*] Id = iṟakkiṉaṉ ē-
7 ḻā—narakattuk ki-
8 ḻā-narakam puguvaṉ [||*]

TRANSLATION.

Hail ! Prosperity !

In the twenty-fourth year of king Rājakēsarivarman, I, Ariñjigai Vēmbaṉ, (the chief) of Paralūr in Uḍaikkāḍu-nāḍu, who dug a new tank, made a gift of a quarter *śey* (of land), and (one) *kuruṇi* of paddy per *mā* (of land), for repair to the new tank and for providing a sluice to it.

The feet of him who protects this charity shall be on my head. He who annuls this shall enter the hell more infernal than the seventh hell.

Rājarāja I.

36. An inscription of Rājakēsarivarman (evidently Rājarāja I) from the same place (No. 63) which is dated in the 3rd year of the king is in slightly later characters. It records the gift of a village....tēmāri in Ilāḍaippāḍi Koḍuṅgālūr-nāḍu as a *śridhana* (*stridhana*) by a chief named Ilāḍarāyar Kaṉamalaṉ Nambāḻi to his daughter Kōṉi-Naṅgai on the occasion of her marriage with a Bāṇa chief named Vāṇakōvaraiyaṉ Toṅgal-Maṟavaṉ *alias* Mummuḍiśō[ḻa-Vā]ṇakōvaraiyaṉ. Ilāḍaippāḍi is the name given in inscriptions to Māraṅgiyūr, a village close to Paraṉūr. Hence the gift-village should be near the present Paraṉūr. The document is said to be executed by a certain Nambāḻi Sundaraśōḻaṉ. The surname of the donee's husband suggests that he might have been a feudatory of Mummuḍi-Chōḻa, i.e., Rājarāja I. Of Rājarāja I there are six other inscriptions in the collection ranging from his 13th regnal year to the 27th. Of these, a record of his 15th year from Paraṉūr (No. 66) mentions a certain Vēmbaṉ Sundaraśōḻaṉ *alias* Māvali Vayirapōśaṉ *alias* Vāṇarājaṉ, who is stated to have been the chief of Udaikkāḍu-nāḍu, evidently as a feudatory chief under the king. From No. 161 we learn that a certain Kāḍaṉ Śrīyārūrdēvaṉ of Mukundaṉūr who was a *Perundaram* (superior officer) of Rājarāja enjoyed as his *jīvita* the division of Teṉṉāṟṟupp-ōkku in Pāṇḍi-nāḍu *alias* Rājarāja-vaḷanāḍu in which Kuṉṟakkuḍi was situated.

Rājēndra-Chōḻa.

37. **Rājēndra-Chōḻa I is represented by five inscriptions in the collection. Nos. 65 and 67 from Paraṉūr dated in his 5th and 3rd years respectively record gift of some lands as** ***dēvadāna*** **after** reclamation by a certain Vāṇarāyaṉ Aṉṉāmalai Kaṟpakam *alias* Vāṇādarāyaṉ of Paralūr in Uḍaikkāḍu-nāḍu. **The donor might be of the same family as the Vāṇarājaṉ mentioned above as the** chief of Uḍaikkāḍu.

No. 139 secured from Tirukkoḷḷikkāḍu in the Tanjore district gives us some interesting information regarding land dispute. Unfortunately it is not complete, portions of it having been lost. We learn from the record that the *sabhā* of Mā[rā]yamaṅgalam had been in the enjoyment of two pieces of land belonging to the temple for a period of 35 years in the interval between the 3rd year of Uttama-Chōladēva and the 29th year of Rājēndra-Chōḷa I, and that on the petition of one Aṉṉadāṉayōgi of Tiruvaṇḍurai made to the king, the officer Rājēndrachōḷa-Mūvēndavēḷar was deputed to enquire into the matter and to resume the land for the temple of Tirukkoḷḷikkāḍudaiya-Mahādēva. The officer accordingly summoned the assembly, and having found after enquiry that they had actually been in the enjoyment of the lands (evidently without any authority), imposed upon them a penalty by which they were required to pay 400 *kāśu* instead of 200 *kāśu* received by them previously, evidently as tax-money. As the assembly could not pay this amount to the temple, they returned these two pieces of land to it for a value of 100 *kāśu* and for the balance of 300 *kāsu* agreed to pay (to the State) in perpetuity all the taxes due on the lands.

Rājamahēndra.

38. Rājamahēndra, the son of Rājēndradēva and the nephew of Vīra-Rājēndra is represented in the collection by a single inscription (No. 80) dated in his 4th year. Details of date are given which correspond to A.D. 1062, July 22, Monday. This is the latest date known so far for him from his inscriptions. It states that the assembly of Nelvāyppākkam *alias* Rājēndra-śiṅga-chaturvēdimaṅgalam, a *brahmadēya* in Kūḍal-Iḷāraippāḍi, a subdivision of Rājēndraśōḷa-vaḷanāḍu, which was evidently adjacent to Māraṅgiyūr where the inscription was found, endowed some land as *dēvadāna* to the god for the sacred bath, for the maintenance of a light and for offerings during one service in the day, in expiation of the obstruction and harm done to the image of the deity while on a procession within their boundary.

Kulōttuṅga-Chōḷa I.

39. There are six inscriptions of Kulōttuṅga I ranging between the 30th and 47th years of his reign. Three of these (Nos. 140, 135 and 130) from Tirukkoḷḷikkāḍu in the Tanjore district start with rather a curious beginning by stating that for want of space (on the walls) the king's panegyrical introduction has been omitted. A few other inscriptions from the same place belonging to his successors also begin with the same remark (*e.g.* No. 131 belonging to Kulōttuṅga II and No. 134 of Rājādhirāja II). This is analogous to the phrase *Śrīmeykkīrttikkumēl* occurring in other inscriptions, where the historical introduction has been omitted on account of its being too well-known at the time to need a recapitulation in each and every inscription of a particular king.

Vikrama-Chōḷa.

40. An inscription from Māraṅgiyūr (South Arcot) (No. 90) dated in the 15th year of Vikrama-Chōḷa records a sale of land by the *Ūrār* of the place to a certain Kūḍal Kambaṉ Vikramaśōḷa-Vāṇakularāyaṉ who endowed it to the temple. Māriṅgūr *alias* Kūḍal-Ilāḍaippāḍi is said to be situated in Rājarāja-vaḷanāḍu. In the *Ep. Rep.* for 1934–35, it was surmised that as the name of the *vaḷanāḍu* in which Arakaṇḍanallūr was situated is given as Rājarāja-vaḷanāḍu in an inscription of Kulōttuṅga II, whereas in the records of Vikrama-Chōḷa it was known as Rājēndra-vaḷanāḍu, the change should have been made after Rājarāja II who possibly came to be associated with the administration of the kingdom from the 9th year of his father's reign. But the mention of Rājarāja-vaḷanāḍu even in the reign of Vikrama-Chōḷa, as stated above, stands in the way of that supposition, but it does not help us to explain how or when the name was changed. The surname of the donor of the present record suggests that he was a person of some importance and possibly a feudatory chief under the king belonging to the Bāṇa family.

41. An inscription of Kulōttuṅga-Chōḷadēva (No. 79) dated in his 2nd regnal year gives him the title *Sarvabhuvanāsraya*. This cannot refer to Kulōttuṅga I who was known as Rājēndra-Chōḷa during the early years of his

reign. It records that Periyudaiyār Attimal[l*]aṉ *alias* Vikramaśōḷa-Vāṇakularāyaṉ, the Malayamāṉ chief of Kiḷiyūr, made provision for the worship of the goddess set up by him in the temple at Māriṅgūr, in Kūḍal-Ilāḍappāḍi (a subdivision) of Rājarāja-vaḷanāḍu. The title of this chief seems to suggest that the inscription may belong to Kulōttuṅga II, the successor of Vikrama-Chōḷa. Another Malaimāṉ chief who was a subordinate of Kulōttuṅga was Malaiyaṉ Periya-uḍaiyāṉ *alias* Edirilīśōḷa-Vāṇakularāyaṉ of Kiḷiyūr, which is said to be in Mēlāmūr-nāḍu, a subdivision of Tirumuṉaippāḍi (No. 85).

Kulōttuṅga-Chōḷa II.

42. Of Rājādhirāja II there are two inscriptions one from Māraṅgiyūr (South Arcot district) and the other from Tirukkoḷḷikkāḍu (Tanjore district). The latter (No. 134) gives astronomical details corresponding to A.D. 1171, November 1, Monday and registers a gift of money for a lamp in the temple by Vēdavaṉamuḍaiyāṉ Karuṇākaradēvaṉār *alias* Amaṇi....kōṉār of Paḷaiyaṉūr in Paḷaiyaṉūr-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam, which is identical with Paḷaiyaṉūr, a hamlet of Tiruvālaṅgāḍu from where also came Vēdavanamuḍaiyāṉ Ammaiyappaṉ Pallavarāyaṉ of No. 474 of 1905.

Rājādhirāja II.

43. Kulōttuṅga-Chōḷa III is represented in the collection by three inscriptions from Chidambaram. Two of these with the introduction *Puyalvāyttu*, etc., dated in his 7th year (Nos. 3 and 4) call him Vīra-Rājēndradēva. Another record, which is from Māraṅgiyūr, without any historical introduction and dated in the 6th year of Tribhuvanachakravartin Vīrarājēndra may also be assigned to this king. Like the otherinscriptions of this period secured from Chidambaram, these give some interesting glimpses of land transactions associated with their grant to the temple. In one of these (No. 3) two persons Vijayarājaṉ of Vēlūr in Rājēndraśōḷa-vaḷanāḍu and Poṉṉamuḍaṉ of Śiṟukuḍi in Uyyakoṇḍār-vaḷanāḍu purchased some plots of land for forming a flower-garden to the temple, in four villages from the *mūlaparishad* of Perumbaṟṟappuliyūr in the name of a certain Kavuśiyaṉ Mahēsvaraṉ Kumaraṉ of Mituṉikkuḍi. These lands comprised two kinds, *tarampeṟṟa* (assessed) and *taramili* or *aḷavil-niṅgal* (not assessed). The *taramili* lands were utilised as *guhai* for the *tapasvins* and as site for the flower-garden. The former kind, viz., those entered in the accounts as assessed lands from which taxes were being realized by the assembly hitherto, were endowed by the donors for the upkeep of the garden, and on their petition to the king the taxes due thereon were henceforth remitted and so entered in the accounts of the *Varikku-kūṟuśeyvāṉ* (assessing officer ?). The four tenants looking after the flower-garden were also exempted from the *kuḍimai* services. All the concerned documents were to be deposited in the temple treasury. This document was issued over the signature of eight officers under the orders of the king. Almost the same kind of transaction is recorded in No. 4 dated a few months later and in No. 7 dated in the 11th year of Kulōttuṅga-Chōḷadēva. In all these three transactions, it may be stated, the lands were purchased by the donors not in their own name from the original owners, nor in the name of the temple to which the endowment was made, but in the name of some entirely different individual. The reason for this procedure is not clear from the contents of the inscriptions. It is interesting to note that among the owners mentioned in the last record from whom the lands were purchased by the donor, figures a certain Dāmōdiraṉ Irundanārāyaṇa-Bhaṭṭaṉ of Māriṅgūr who is referred to as a teacher (or *purōhit* ?) depending upon the village for his maintenance (*grāmāśrayam-irukkum-uvātti*).

Kulōttuṅga-Chōḷa III *alias* Vīrarājēndra.

A new procedure in land-gift.

44. Of Rājarāja III there are eight inscriptions ranging in date from the 3rd to the 24th year of his reign. One of these is from Kaṉṉaṉūr (No. 142) in the Trichinopoly district, while the rest are from the South Arcot district and mostly from Chidambaram. No. 9 from the last mentioned village registers an

endowment for a flower-garden to the god after its purchase from the *Mūla-parishad* of Perumbaṟṟappuliyūr by Sōmanāthadēva *alias* Udaiyār Svāmidēvar of Śāṇḍilya-gōtra who hailed from the Uttarāg-rahāra in Uttara-rāshṭra of Uttarāpatha. The donor is referred to at the end of the inscription in respectful terms and hence he seems to have been a very influential person at the time and probably the religious head of some *maṭha* at the place. Rājarāja's other inscriptions record mostly gifts of lands made after purchasing them, to the temple at Chidambaram, which were made tax-free by order of the king. One of the records (No. 8) mentions certain lands which were in the enjoyment of Veḷichchēri Savarṇaṉ Gautamaṉ Svāmi Kumaraṉ Aruḷāḷabhaṭṭaṉ *alias* Savarṇa-Chakravarti of Uttamasōḻamaṅgalam in Rājādhirāja-vaḷanāḍu from the 12th year of the king and which were now purchased from his sons by a certain lady for being endowed to the temple. This Savarṇa-Chakravarti is already known to us from an inscription of the time of Kulōttuṅga III at Tiruchchengāṭṭaṅguḍi in the Tanjore district (No. 68 of 1913).

Rājarāja III.

PANDYAS.

45. The earliest inscription collected during the year in the Pāṇḍya country (No. 156) comes from Piḷḷaiyārpaṭṭi in the Ramnad district. It is engraved in archaic Vaṭṭeḷuttu characters of about the 7th century A.D. on a pilaster in the rock-cut cave of the Kāśi-Viśvanātha temple in the village, and mentions a certain Ikkāṭṭūrukkoṟṟūru [Aiñ]jaṉ, who was probably responsible for the excavation of the cave. The present inscription is important because it helps us to fix approximately the age of this rock-cut cave, which lies outside the domain of the Pallava king Mahēndravarman I who claims to have introduced this new style of temple construction into South India. The Pāṇḍya country abounds in similar rock-cut caves which form a separate group by themselves with special characteristics of their own, which offer good scope for comparative study with those of other types found in South India.

Earliest Vaṭṭeḷuttu Inscription in the Pāṇḍya country.

46. Next in point of time come the Vaṭṭeḷuttu records of Saḍaiya Māṟaṉ from Ukkiraṉkōṭṭai (Tinnevelly district) (Nos. 194, 196 and 200) and Madura (No. 203), all of which excepting the last are dated in years opposite to the 2nd year. In the inscriptions of the former village, the place receives the name Karavandapuram which is stated to have been situated in Kaḷakkuḍi-nāḍu (No. 194). In the Ānaimalai inscription of Parāntaka (*Ep. Ind.*, Vol. VIII, p. 318, fn.), it has been suggested that Karavandapuram *alias* Kaḷakkuḍi might be identified with Kaḷakkāḍ in the Tinnevelly district. But the present record would point to its identification with Ukkiraṉkōṭṭai itself, and there is also a village by name Kaḷakkuḍi in its vicinity after which the *nāḍu* should have been named. The palæography of the records of Śaḍaiya-Māṟaṉ makes them assignable to the 10th century A.D., in which case the king would probably be identical with Rājasiṁha, the son of Parāntaka Vīra-Nārāyaṇa Śaḍaiyaṉ. No. 194, dated in the 13th opposite the 2nd year of his reign records an agreement made by Pūdi Pōrāṉ (Pōśan?), a *Veṭṭikkuḍi* for the daily supply of ghee by the standard measure *Śōḻiyam* for a perpetual lamp before god Āditya-Bhaṭāra in the temple situated at the eastern entrance of Karavandapuram in Kaḷakkuḍi-nāḍu, in return for fifty sheep presented by Tuḍarūri of Kaṉṉūr in Karuṉīlakkuḍi-nāḍu, the wife of Teṉṉavaṉ Pallavadiyaraiyaṉ *alias* Māṟaṉ Sūraṉ. It is interesting to note that even in this early period the standard measure adopted in the Pāṇḍya country was called '*Śōḻiyam*'. Another fragmentary inscription engraved near this record and dated in the same year, probably also belongs to this king. It registers a similar agreement given by the same person for fifty sheep received from Dēvaṅkuṟṟaṉ of Dēvaṉmaṅgalam in Teṉpaṟappu-nāḍu. An interesting feature of these two records is that the gift and the inscribed stones are placed in the protection of the *nagarattār* and the soldiers (*madit-chevagar*, rampart guards). In another record from the same place (No. 196), the duty of enforcing the execution of the endowment made, was entrusted to these two bodies.

Śaḍaiya-Māraṉ (Rājasimha III).

The safety of the temples and their property seems to have been guaranteed in ancient times by such precautionary measures, as can be seen also from an inscription at Saṅgrāmanallūr in the Coimbatore district (No. 167 of 1909) wherein it is stated that the *gōpura*, the temple and its precincts were placed under the protection of soldiers. In another record from Tiruvālīśvaram in the Tinnevelly district, it is stated that the local temple, its treasury and the temple servants were placed under the protection of the Chōḻa army called *Mūnrukai-mahāsēṉai* (No. 120 of 1905). The interest evinced by the *Perumpaḍaiyār* and *Valaṅjai-mahā-śēṉaiyār* in the affairs of the temple at Peruṅgulam in the Tinnevelly district was also pointed out in the *Epigraphical Report* for 1932–33, p. 68.

His officer Tennavan-Pallavadiyaraiyan.

The lady Tuḍarūri mentioned above is called the wife of Śrīkaṇṭhaśūra in another record from Ukkiraṇkōṭṭai (No. 195). This suggests that Teṉṉavaṉ Pallavadiyaraiyaṉ *alias* Māṟaṉ Śūraṉ noticed above was also known as Śrīkaṇ-ṭha-Śūra. This Pallavadaiyaraiyaṉ is stated in No. 196 to have been a *mahā nāyaka* of Kaḷakkuḍi under Śaḍaiya-Māṟaṉ. He constructed a hall (*ambalam*) called *Nagarattāṉ* for the use of the *Nagarattār* established by him in *Rāśiṅgappēraṅgāḍi*, probably named after his master king Rājasiṁha, which was newly formed by him in front of the palace. He made an endowment for keeping the hall clean and presented a *tuḍar-viḷakku* (chain of lamps) for lighting it. The sheep required for the lamp were left in charge of Nakkaṉ Muṉṉūṟṟuvaṉ and Veṉṟavāypēśi, who are called *Paḍaittalai-var* and were probably connected with the army stationed there.

To the same king may be assigned No. 203 which is a fragmentary record registering a gift of sheep for providing a stipulated quantity of ghee by the standard measure *Nārāya-nāḻi* to the Bhaṭāra at [Tiru]tturutti in Aṇḍa-nāḍu, by a certain Dēya...... who, to judge by the epithet *dēviyār* applied to her, should have been a lady of distinction.

Vīra-Pāṇḍya 'who took the head of the Chōḷa.'

47. **Vīra-Pāṇḍya** 'who took the head of the Chōḷa' is represented by a single Vaṭṭeḻuttu inscription (No. 197) from Ukkiraṇkōṭṭai. It is fragmentary and is dated in his 15th year and mentions a goddess set up in the Northern entrance to Karavanlipuram in Pāṇḍimārttāṇḍa-vaḷanāḍu. In the *Epigraphical Report* for 1932–33 (pp. 67–68) it has been suggested that the surname Pāṇḍi-mārttāṇḍa might have been borne by this Vīra-Pāṇḍya. The territorial name Pāṇḍimārttāṇḍa-vaḷanāḍu is also mentioned in a record of Śaḍaiya-Māṟaṉ, dated in his 2 + 18th year from Tiruppuḍaimarudūr in the Tinnevelly district (No. 122 of 1905) where a servant of Vīra-Pāṇḍya is also referred to.

Tiruppattūr and its temple.

48. Tiruppattūr in the Ramnad district is a sacred Śaiva centre of the Pāṇḍya country and is hallowed as the place visited by the Śaiva saints Jñāna-sambanda and Appar who have each left a decade of verses in praise of the god. In inscriptions the deity is called Tirukkaṟṟaḷi-Bhaṭārar (No. 90 of 1908), Taḷipparamēśvara (No. 93 of 1908) and Tiruttaḷiyāṇḍār (No. 94 of 1908). Besides this, we have evidence in the present collection of other images such as Kūttāḍudēva (No. 183), Oṅgukōyil-Uṟaivār (No. 186), Tiruvambalap-Perumāḷ and Dakshiṇāmūrti (No. 174), Tiruvādavūr-Nāyaṉār (No. 175) and Bāṇaliṅga-Nāyaṉār Kailāyamuḍaiya-Nāyaṉār (No. 169), which were set up in this temple at different periods. The worship of Bhairava occupies an important place in the daily ceremonies of the temple. The sculptural features of this deity do not however conform to the characteristics of Bhairava, who is here represented as a seated dwarfish figure with a paunch. This deity is called Aṇḍa-Piḷḷaiyār in the inscriptions engraved on the walls of this shrine. An inscription of the time of Tribhuvanachakravartin Kulaśēkharadēva (No. 167) mentions that the temple of Tiruttaḷiyāṇḍār was under the superintendence of a *tapasvin* named Tiruviḍaimaruduḍaiyāṉ Poṟpadikkunāyakaṉ Tiruchchiṟṟambalamuḍaiyāṉ *alias*

Abhimuktīśvaram-uḍaiyāṉ. A donor to the temple in the time of Māṟavarman Kulaśēkhara was Āṇḍapirāṉ Tirunelvēli-uḍaiyāṉ of Pālūr *alias* Rājakēsarinallūr who presented to the god a *paṭṭam* of eight *Kaḻañju* of gold and endowed lands for offerings and worship to the deity on the festival of Pushya in the month of Tai (No. 171). During the War of the Pāṇḍya Succession, when the Singhalese general Laṅkāpura-Daṇḍanāyaka is said to have occupied Tiruppattūr, the worship in the temple should have been affected. It suffered a worse fate when it was occupied by the Muhammadans in the 14th century. They struck panic in the country, destroyed the temple and desecrated the images therein. A certain Viśālayadēvar of Kuṉṟaikkuḍi (modern Kunnakkuḍi) repaired the damages done and reconsecrated the images in the 46th year of Jaṭāvarman *alias* Tribhuvanachakravartin Vīra-Pāṇḍya (Nos. 119 and 120 of 1908), for which he earned the gratitude of the people of Tiruppattūr. They in recognition of his services, assigned him a specified quantity of corn from the harvest reaped by each cultivator and also conferred on him certain privileges and honours in the temple of Tiruttaḷiyāṇḍa-Nāyaṉār.

49. Seven inscriptions (Nos. 167, 168, 185, 187, 188, 189 and 190) of Kulaśēkhara without any distinguishing epithets for their identification have been secured from this place. The latest date for this king in the collection is 13 + 10th year (Nos. 187 and 188). From the astronomical details based on a single record from this village (No. 101 of 1908), Sewell, following Swamikannu Pillai, accepted A.D. 1161–62 as the date of accession for one Kulaśēkhara (*Ind. Ant.*, Vol. XLIV, p. 255) and identified him with the ruler of the same name who took a prominent part in the War of the Pāṇḍya Succession. But it is known that this war arose about the 5th year of Rājādhirāja II (No. 20 of 1899) i.e. about A.D. 1167 and that this Kulaśēkhara was deposed about the 12th year of Rājādhirāja II i.e. about A.D. 1175 from the Pāṇḍyat throne which he never got back (*Ep. Ind.*, Vol. XXII, p. 87). The Kulaśēkhara of the present collection cannot be identified with this king since the latter's regnal year did not extend to 13 + 10th year or A.D. 1161 + 23 (= 1184 A.D.), but as pointed out above had ended by about A.D. 1175. Further, the officer Kaṇḍaṉ Āḻvuḍaiyāṉ *alias* Kalvāyil-Nāḍāḻvāṉ (No. 187) figures also in a record of the 3rd year of Jaṭāvarman Kulaśēkhara (*acc.* A.D. 1190) commencing with the introduction *Pūvin-kiḻatti* etc. (*Inscriptions of the Pudukkottai State*, No. 246). Since the astronomical details given in two of the records of this place (Nos. 188 and 189) point to A.D. 1190 as the initial year of Kulaśēkhara, almost all the records of the king of this name secured this year may be assigned to Jaṭāvarman Kulasēkhara I (*acc.* 1190 A.D.). In some of these inscriptions, prominent mention is made of two of his officers *viz.*, Kaṇḍaṉ Āḻvuḍaiyāṉ *alias* Kalvāyil-Nāḍālvāṉ (Nos. 187 and 168) and Mummuḍiśōḻaṉ Māḻavar-māṇikkam *alias* Māḻava-chakravarti (Nos. 167 and 188). Besides these, we already know of two officers of this king who served in the region round about Tiruppattūr *viz.*, Tiruvālanduṟai-uḍaiyāṉ and Tirukkoḍuṅkuṉṟam-uḍaiyāṉ *alias* Nishadarājaṉ of Pon-Amarāvati (No. 100 of 1908). Kalvāyil-Nāḍāḻvāṉ of the year's collection had his *Kāṇippaṟṟu* in Kaṭṭi-ēri (No. 187) and Teṉvāy-Iḍaikkuḍi (No. 168), both situated in Pūṅguṉṟa-nāḍu. Since he also figures in an inscription of the 8th year of Sundara-Pāṇḍya "who presented the Chōḻa country" secured from Tirumayyam in the Pudukkottai State (No. 269 of *Pudukkottai Incrcs*), he seems to have continued in power till about A.D. 1224 and had his jurisdiction in the regions round Tirumayyam and Tiruppattūr. The other officer Mummuḍiśōḻaṉ Māḻava-māṇikkam *alias* Māḻavachchakravartti is said to have had a share of the *Kaṇippaṟṟu* of Teṉvāy-Iḍaikkuḍi, evidently with Kalvāyil-Nāḍāḻvāṉ mentioned above (No. 167).

Jaṭāvarman Kulaśēkhara I.

The chiefs of Sembonmari in the Tiruppattur taluk seem to have been known by the surname Māḻavachchakravartti. The *Mahāvaṁśa* states that the Singhalese general Laṅkāpura-Daṇḍanāyaka into whose hands fell the fortress of Sembonmāri subsequently gave it back to a certain Māḻavachchakravartti. A

record of the time of Māṛavarman Sundara-Pāṇḍya I, copied in previous years from Tiruppattūr itself definitely calls the chiefs of Śembonmāri by this surname (*Ep. Rep.* for 1909, Part II, para 25). It is not certain if Mummuḍiśōlan Māḷava-māṇikkam referred to above, is identical with this chief of Śembonmāri who bears the additional name Tirukkāṇappērudaiyāṉ. Chiefs with the name Māḷavamāṇikkam also figure in inscriptions of Jaṭāvarman Vīra-Pāṇḍya (Nos. 42 and 44 of 1924) and Jaṭāvarman Parākrama-Pāṇḍya (No. 3 of 1916).

Chiefs of Śombonmāri.

50. Inscriptions of Tiruppattūr belonging to the 13th century refer to the Mūlaparishad-Mahāsabhā functioning as one body at that period. The expression seems to be an equivalent of the Tamil word '*Peruṅkuṛi-Mahāsabhai* Generally the *Mūlaparishat* and the *Mahāsabhā* find mention as independent assemblies, but their function as one unit is not generally known. A record at Suchīndram in the Travancore State, however, indicates that the *Mūlaparuḍai-sabhai* supervised the affairs of the local temple under the direction of the *Mahāsabhā* (*Travancore Archaeological Series*, Vol. II, p. 7). It is stated in the body of this record that owing to certain difficulties in its functioning, the *Mūlaparishat* gave over the management of the temple into the hands of the *Mahāsabhā*. From this it cannot be inferred that the *Mūlaparishat* ceased to exist as a separate body for ever afterwards. The activity of this body as an executive under the *Mahāsabhā* is clearly indicated by a record of Tribhuvanachakravartin Kulaśēkharadēva copied this year (No. 185). This inscription states that when Patagātrayaṉ Śēndasvāmi Tiruttaḷikkūttaṉ, son of Kāraiyūr-Kiḷār, with his brothers and nephews took to evil life and committed murders, the *Mūlaparishat*, under the orders of the *Sabhā* confiscated their lands and sold them for 500 *Śōḷiya-naṟ-paḷankāśu* to the temple of Tiruttaḷi-Paramēśvara. Incidentally it may be mentioned that the inscription invokes at the end the protection of the *Āyirattelunūṟṟuvar* for the above transaction. It is not known what this expression means. It might refer to a community of merchants or a regiment consisting of 1700 persons. A *maṇḍapa* named after this body is noticed in a record of Māṛavarman Kulaśēkharadēva from the same place (No. 171). Similarly we meet with a merchant guild called *Ayirattainnūṟṟuvar* in Chōḷapāṇḍya-vaḷanāḍu with a temple of its own dedicated to *Āyirattainnūṟṟuva-iśvaram-Udaiyar* (Nos. 31 and 32 of 1928-29).

Mūlaparishan-Mahāsabhā at Tiruppattūr.

51. A damaged inscription of Tribhuvanachakravartin Kulaśēkhara dated in the 13th year of his reign (No. 190) mentions a lady called Kaṇḍaṉ.... *alias* Avanimuḷuduḍaiyār. She is evidently the person referred to as the wife of Dēvargaṇḍaṉ in a record from the same place (No. 135 of 1908), and as the honorific title '*nambirāṭṭiyār*' is applied to her in the present inscription it would appear as if her husband Dēvargaṇḍaṉ was no other than the king himself.

'Dēvargaṇḍaṉ' probable surname of Kulaśēkhara.

52. Next in chronological order come the records of Māṛavarman Sundara-Pāṇḍya with the distinguishing title 'who presented the Chōḷa country', and they range in date from the 2nd year (No. 166) to the 20 1 + 1st year (No. 170) of his reign. Of these, Nos. 166 and 183 commence with the introduction '**Pu-malai tiruvum**' and '**pū-maruviya tirumaḍandaiyum**' respectively and No. 170 distinguishes him by referring to his conquest of Sōṇāḍu and to his anointment of victors at Muḍigoṇḍaśōḷapuram. From internal evidence, Nos. 176 and 186 have also to be assigned to this king.

Māṛavarman Sundara-Pāṇḍya 'who presented the Chōḷa country.'

Important officers mentioned in his records collected this year are :—

(1) Gāṅgēyaṉ, who is evidently identical with Kaṇḍaṉ Udaiyañcheydāṉ *alias* Gāṅgēyaṉ (Nos. 152, 153, 165, 176, 186).

(2) Aiyaṉ Maḷavarāyaṉ (Nos. 166 and 176).

(3) Āḷavandāṉ *alias* Nāratoṅgarāyaṉ, the chief (*araśan*) of Niyamam in Tēṉāṟṟuppōkku, a subdivision of Adaḷaiyūr-nāḍu (No. 154).

(4) Uyyavandāṉ Veṉṟumuḍiśūḍiṉāṉ Adaḷaiyūr-Nāḍāḷvāṉ (No. 160).
(5) Kōdai Kaṇḍaṉ *alias* Kuvalayattarayar of Veḷiyāṟṟūr in Kēraḷaśiṅgavaḷanāḍu (No. 182).
(6) Śīyaṉ Sammandaṉ *alias* Adigaimāṉ of Tiruppūvaṇam to the east of Rāśiṅgaṉkuḷam (No. 183).
(7) Śiṟṟūruḍaiyāṉ Śōraṉ Uyyaniṉṟāḍuvāṉ *alias* Kurukularājaṉ of Taḍaṅkaṇṇi in Tirumalli-nāḍu (No. 183).
(8) Aḷagapperumāḷ styled the (king's) 'brother-in-law' (No. 183; see also Nos. 216 of 1914 and 77 of 1916).
(9) Mantiri Rāmaṉ *alias* Pallavarājaṉ of Perumaṇalūr in Aṇḍa-nāḍu (No. 183).
(10) Araiyaṉ Tirunāḍuḍaiyāṉ *alias* Nīlagaṅgaraiyaṉ of Kīḷaikkoḍumaḷūr *alias* Madurōdayanallūr in Śembi-nāḍu (No. 166).
(11) Araiyaṉ Kulaśēkharadēvaṉ *alias* Kulaśēkhara-Uttaramantiri of Perumaṇalūr in Aṇḍa-nāḍu (No. 176).
(12) Poṉṉaṉ Uyyavandāṉ *alias* Māṇābharaṇa-Mūvēndavēḷāṟ of Kappalūr. He set up the images of Oṅgukōyil-Uṟaivār and Kūttāḍudēvar-Uyyaniṉṟāḍuvār (Naṭarāja) in the temple of Tiruttaḷiyāṇḍa-Nāyaṉār at Tiruppattūr (No. 186).

No. 150 from Piḷḷaiyārpatti in the Ramnad district, dated in the 11th year of Tribhuvanachakravartin Konērinmaikoṇḍāṉ who is probably identical with Māṟavarmaṉ Sundara-Pāṇḍya, mentions that the *nagarattār* (mercantile colony) settled in *Aiññūṟṟuvap-peruntteruvu* in Eṉkārikkuḍi, purchased some land at Marudaṅguḍi for founding a new colony called Rājanārāyaṇapuram. It is of interest to note that Rājanārāyaṇapuram is the name of one of the 9 places from where that present Nāṭṭukōṭṭai-Cheṭṭis colonised in the Pāṇḍya country and the present record gives the approximate date of their colonisation as the first quarter of the 13th century A. D. Thurston in his 'Castes and Tribes of Southern India' (Vol. V., p. 260) records the Nāttukōttai-Chetti tradition that about Kali 3808 a Pāṇḍya king named Sundara-pāṇḍya asked the Chōḷa king to induce some of the *Vaiśyas* to settle down in the Pāṇḍya country. They accordingly emigrated in a body and reached the village of Oṉkārakkuḍi on a Friday. They were allowed to settle in the tract of country north of the river Vaigai, east of Piranmalai and south of Veḷḷār. If the Eṉkārikkuḍi colonisation is synchronous with the one at Rājanārāyaṇapuram, the present inscription may be said to confirm the tradition noted above though it antedates the event by over six centuries.

Origin of the Rājanārāyanapuram branch of the *Nagarattār* community.

Reference to a Hoysaḷa invasion of the Tamil country is made in a record of Māṟavarman Sundara-Pāṇḍya I, dated in the 20 + 1 + 1st year from Tiruppattūr (No. 170). This inscription states that, during the confusion following this invasion, Uḷaichchāṇaṉ Vishṇu Padmanābhaṉ, Bālāśriyaṉ Śaṅkaranārāyaṇaṉ and others broke into the temple-treasury and stole away the money therefrom. They were also found guilty of killing Brahmans, for which their lands were confiscated and sold to the temple of Tiruttaḷiyāṇḍa-Nāyaṉār by the Mūlaparishad-Mahāsabha of Tiruppattūr. The date of this record may have corresponded to A.D. 1239, when the contemporary monarch on the Hoysaḷa throne was Vīra-Sōmēśvara (A.D. 1232-61). In some of his inscriptions Sōmēśvara styles himself 'the Uprooter of the Pāṇḍya' and in others 'the Elevator of the Pāṇḍya race'. Sōmēśvara was hostile to the Pāṇḍyas and later became their friend and relation, as can be seen from the epithet *māmaḍigaḷ*, applied to him in the records of Māṟavarman Sundara-Pāṇḍya II. The Hoysaḷas under Vīra-Narasiṁha entered the Tamil country as allies of the Chōḷa king Rājarāja III during the latter's struggle with Kōpperuñjiṅgadēva. In this encounter the Pāṇḍyas also were involved and thus they came into conflict with the Hoysaḷas. We know that, after establishing Rājarāja III on the Chōḷa throne, Vīra-Narasiṁha himself marched to Śrīraṅgam to prevent the Pāṇḍyas from invading the Chōḷa country and that he even set up a pillar of victory at Sētu in memory of his *digvijaya* (*Ep. Carn. Vol. V, Ak. 123*). There was thus good reason for confusion in the land, as stated in the present inscription.

Reference to the Hoysaḷa invasion in his time.

That the king's natal star was Aviṭṭam is known from Nos. 338 and 340 of 1916 and Nos. 303 and 304 of 1927–28. This is reiterated in Nos. 183 and 184 which record the institution of a special festival on the day of this asterism in the month of Puraṭṭāśi in the temple of Tiruttaḷiyāṇḍār at Tiruppattūr.

Emmandalamun. gondaruliya Jaṭāvarman Sundar..-Pāṇḍya.

53. Of the two records of Jaṭāvarman Sundara-Pāṇḍya with the title *Emmaṇḍalamuṅkoṇḍaruḷiya* in the present collection, No. 162, dated in his 10th year, records a remission of taxes by the *nāṭṭavar* of Pūṅguṉṟa-nāḍu on the *kuḍi-kāḍu* called Karuppukkōṇēri which had been granted after purchase by Pulavaṉ Maṅgalādēvaṉ Vaḷattuvāḷvichchāṉ *alias* Pūṅguṉṟanāṭṭu-Brahmādirāyaṉ and others for providing offerings and worship to the god at Pūṅguṉṟam in Pūṅguṉṟa-nāḍu, a *dēvadāna* of god Kulaśēkhara-Īśvaramuḍaiya-Nāyaṉār. The other inscription of this king which comes from Kīramaṅgalam in the Tanjore district (No. 119) mentions the mercantile communities *padineṉ-vishaiyattār* and *nagarattār* who provided for worship and offerings to the image of Piḷaipoṟutta-Piḷḷaiyār at the southern entrance of the temple at Kīramaṅgalam, by levying specified imposts on animals and articles of merchandise.

Māṛavarman *Emmaṇḍalamuṅkoṇḍaruḷiya*, Kulaśēkharadēva—(A.D 1268),

54. Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva (acc. A.D. 1268) is represented by seven inscriptions in the collection with the title *Emmandalamunkoṇḍaruḷiya* ranging in date from the 15th (No. 169) to the 41st year (No. 124). Of these No. 169 from Tiruppattūr records that the image of Bāṇaliṅga-Nāyaṉār Kailāyamuḍaiya-Nāyaṉār was set up in the temple of Tiruttaḷīśvara to the east of the shrine of Āṇḍa-Piḷḷaiyār by Vāgūruḍaiyāṉ-Kailāyamuḍaiyāṉ Āḍumāṇḍār *alias* Vayirāvaṉar of Aruviyūr surnamed Kulaśēkharapaṭṭaṉam, who also endowed 60 *varāhaṉpaṇam* for maintaining two perpetual lamps before the image. This document, amongst others, is attested by Āyirattelunūṟṟuva-Brahmādirāyaṉ and Tillaimūvāyira-Bhaṭṭaṉ, whose names would indicate their connection with the communities designated after their numerical strength. Another such group mentioned in a record from Piḷḷaiyārpaṭṭi this year (No. 151) was the Aiñūṟṟuvar. In the same inscription another class called Vairāgigaḷ (temple servants) is mentioned as settled on the *tirumaḍai-viḷāgam* lands of the god Tiruvīṅgai-Īśvaramuḍaiya-Nāyaṉār. Some of them like Tiruchchiṟṟambala-Vairāgi belonging to this class took the *dēvadāna* lands in Marundaṅguḍi *alias* Rājanārāyaṇapuram for cultivation on *kuḍīṅiṅgā-Kārāṇmai* tenure.

In No. 171 dated in the 17th year of the king, Avimuktīśvaramuḍaiyāṉ is mentioned as having the superintendence (*mādāpatyam*) of the Śiva temple at Tiruppattūr. He seems to be different from and perhaps a descendant of the person of the same name noticed in the records of Tribhuvanachakravartin Kulaśēkhara (Nos. 167 and 168), who has been identified above with Jaṭāvarman Kulaśēkhara I, who ascended the throne in A.D. 1190.

Three of the records of this king come from Kīramaṅgalam in the Pattukkottai taluk of the Tanjore district, one of which (No. 124) states that as the *Uravar* of Śaṅgamalam, the western hamlet of Kaṇḍiyūr *alias* Śōḷaśikhāmaṇipuram sustained loss in respect of the *kadamai* tax on a certain land called Śeṭṭaṉ-Kuḍikkāḍu for which there had evidently been no tenant in the 40th year of the king, and as they had no other way of paying the tax, they sold the land concerned, free of taxes, to the *nagarattār* of Araśarmīkāmaṉ-*perunteruvu* in the village. *Araśarmikāmaṉ* was the surname of the chief Aḻagaṉ *alias* Akalaṅka-Nāḍāḷvāṉ who also instituted a service after his name, called Araśamīkāmaṉ-śandi in the temple at Aḻagarkōyil (Nos. 14 of 1931–32). The street called after this chief is mentioned again in No. 125, where it is stated that the *nagarattār* of several places met and agreed to provide for the daily worship of the god Meṉṉiṉṟa-Nāyaṉār at Kīramaṅgalam and for the proper upkeep of the tank called 'Nānādēśam' in front of the temple, by a levy of impost amongst themselves. The god at this place is stated in No. 118 to have been installed by a certain Madhurāntakaṉ Vā[ḷa*]vandaperumāḷ *alias* Kulōttuṅgaśōḷa-Dāna vadaraiyar and was evidently therefore called Vāḷavandīśuram-uḍaiya-Nāyaṉār after him. In the time of Māṟavarman Tribhuvanachakravartin Kulaśēkhara prince (*piḷḷaiyār*) Sundara-Pāṇḍyadēva (who probably became Sundara-Pāṇḍya II in A.D. 1277) visited this village and after worshipping the deity enquired of the authorities of the temple whether he could do any benefaction to the temple.

Prince Sundara-Pāṇḍya in his record.

by way of remission of taxes. Thereupon it was represented to him that the *tirunāmattukkāṇi* lands at Vēppaṅguḍi which had been granted to the god by the original founder might receive such consideration. Sundara-Pāṇḍya, thereupon, ordered Piḷaiporuttāṉ Vāḷavandaperumāḷ *alias* Sundara-Pāṇḍya-Dānavadaraiyaṉ to treat this land in future as tax-free *kārā ṇkilamai* of the god. The original founder of this temple, and the chief Sundara-Pāṇḍya-Dānavadaraiyaṉ who is called the *araśu* of Kīramaṅgalam and was probably a close descendant of the former, might both probably be connected with the later chiefs of Araṇtāṅgi which is also in the same taluk and were possibly their ancestors.

Jaṭāvarman Sundara-Pāṇḍya—A.D. 1277.

55. There are three records of Jaṭāvarman Sundara-Pāṇḍya in the collection without any distinguishing epithets for the king, which come from Māraṅgiyūr and Chidambaram in the South Arcot district. Of these Nos. 6 and 10 may be assigned to the king whose date of accession was A.D. 1277, since the officers Gāṅgēyarāyar and Kulaśēkhara-Śōḷakōṉār mentioned in these epigraphs figure also in the reign of Māṟavarman Vikrama-Pāṇḍya (acc. A.D. 1283) (Nos. 270 and 295 of 1913). From its astronomical details the third (No. 89), may also be assigned to the same king as only his records are found in the South Arcot district.

Jaṭāvarman Vīra-Pāṇḍya—(A.D. 1281).

56. There are three inscriptions of Vīra-Pāṇḍya (Nos. 164, 174 and 175), one of which gives him the surname Jaṭāvarman. This inscription (No. 175) is engraved in continuation of another record of the same king. In the date portion of these records, the Śaka year is slightly damaged, but as the first and the last digit 1 and 7 are clear, the Śaka year may be 1207, in which case the astronomical details would correspond to A.D. 1284, August 30. The records therefore belong to Jaṭāvarman Vīra-Pāṇḍya whose initial date was A.D. 1281. No. 174 records an endowment made by a certain Maṇarkuḍaiyāṉ Poṟpadikkunāyakar Tiruvambalapperumāḷ *alias* Peruñchatura-Kubēran Tiruchchiṟṟambalam-Teḷivuraṉiṉaivāṟ of Aḷagāpuri in Śeḷiyanārāyaṇapuram for offerings and worship to the images of Tiruvambalapperumāḷ and Dakshiṇāmūrti set up by him in the temple at Tiruppattūr. The document was engraved by Naralōkavīrarāyaṉ and attested by Kulaśēkhara-Mūvēndavēḷāṉ. Besides the two images mentioned above, the donor is stated in No. 175 to have also set up in the same temple, the images of Aḷagiya-Tiruchchiṟṟambalam-uḍaiya-Nāyaṉār and Tiruvādavūr-Nāyaṉār.

The other record of Vīra-Pāṇḍya (No. 164) without the title Jaṭāvarman has also to be attributed to the same king, because of the mention of Kulaśēkhara-Mūvēndavēḷāṉ who has figured above as a signatory in No. 174. This inscription mentions Rājēndrattu-Mudaliyār Śaivaprakāśar, a disciple of Bikshāmaḍattu-Mudaliyār. A *maṭha* called Saivaprakāśaṉ-tirumaḍam, in the east street adjoining the temple at Tiruppattūr and presided over by Sarvēśvara, a disciple of the Bhikshā-maṭha is mentioned in another record from Tiruppattūr (No. 173), dated in the 11th year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ which we may attribute to the same Jaṭāvarman Vīra-Pāṇḍya because of the mention of Ātrayaṉ Tiruvuḍaimaruduḍaiyāṉ Tiruvirāmīśvaramuḍaiyāṉ, who is also mentioned in No. 164 above. The origin of this Bhikshā maṭha is not known, but in later times, its pontiffs called Aghōraśivāchārya and Īśānaśivāchārya are mentioned in inscriptions, which fact suggests their possible connexion with the Śaiva-Siddhānta teachers of the same name. This Bhikshāmaṭha is also mentioned in No. 178 dated in Śaka 1426 in association with 'Gōḷakīdharma,' and in the 16th century A.D. its disciples had charge of some of the important temples in South India extending from Dēvikāpuram in the North Arcot district (No. 352 of 1912) to Maṇappaḍaivīḍu in the Tinnevelly district (No. 443 of 1909).

Māṟavarman Vikrama-Pāṇḍya (A.D. 1283).

57. There are three records of Vikrama-Pāṇḍya in the collection (Nos. 73, 155 and 181) which, on considerations of palaeography may be assigned to Māṟavarman Vikrama-Pāṇḍya, who came to the throne in A.D. 1283. Of these, No. 181 from Tiruppattūr mentions as donor Āḷuḍaiyāṉ Tirumalai *alias* Tamiḷadaraiyaṉ of Śaḍaiyaṉēri in Kalvāyil-nāḍu, while No. 155 states that Nāṉṉi-Uyyavandāṉ, a merchant residing at Jayaṅgoṇḍaśōḷa-*perunteruvu* set up the goddess Tiruppaḷḷiyēṟu-Nāchchiyār to the temple at Tiruvīṅgaikkuḍi in Kīḷkuṇḍāṟu, a subdivision of Kēraḷaśiṅga-vaḷanāḍu.

58. **Srivallabha** is represented by three inscriptions (Nos. 148, 149 and 172) all of which come from the Ramnad district. Except in one inscription (No. 172) where he is called Jaṭāvarman, the king bears no distinguishing epithets which would help in his identification. The palaeography of No. 172 would point to the king who came to the throne in A.D. 1291. We learn from this that a certain Brahman lady having died by taking poison for some unspecified reason, allegations were made against her husband which subsequently proved unfounded Thereupon in expiation of this calumny, the *Kaikkōḷas,* residing in the *tirumaḍaiviḷāgam* of the god Tiruttaiḷyāṇḍa-Nāyaṉār presented as *udirappaṭṭi* to Sundara-Pāṇḍya-Bhaṭṭa, the husband of the deceased, a plot out of the *dēvadna* land belonging to the temple, which was obtained in exchange for their own lands from the *Mūlaparishad-mahāsabhā* and the *muppaduvaṭṭattu-kāṇiyāḷar* of the temple. The document is signed by the temple accountant Aḷagiya Perumāḷ Ambalattāḍuvāṉ *alias* Āyirattelunūṟṟuvan-Mūvēndavēḷāṉ. Of the other two inscriptions of Śrīvallahbha, which appear to belong to a king of this name of the 12th century A.D., No. 148 mentions a hostility between two parties which involved the death of a certain Kāḍaṉ Kēraḷaṉ and the cessation of the hostility between them, which was signified by a grant of 2 *mā* of land for offerings to god Tiruvīṅgaikuḍi-Mahādēva in the name of the deceased. No. 149 appears to be connected with No. 148, in continuation of which it is engraved.

Srivallabha.

59. **Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya** is represented by a single inscription from Chidambaram (No. 5). It is dated in his 12th regnal year and registers an order of Kappalūruḍaiyāṉ Vāṇādarāyaṉ issued to the authorities of the temple of Tiruchchiṟṟambala-muḍaiyār directing the latter to engrave on their temple walls a grant of land made by Āṭkoṇḍāṉ *alias* Nārāyaṇadēvaṉ Pallavarāyar of Iḷāṅguḍi *alias* Indrāvatāranallūr in Teṉvallattirukkai situated in Pāṇḍi-maṇḍalam, for rearing a flower-garden.

Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya (A.D. 1334).

60. Six inscriptions attributable to **Māṟavaraman Parakrama-Paṇḍya** come from Māriṅgiyūr in the South Arcot district. Of these, No. 92 dated in the 7th year of his reign registers a gift of land by Karumāṇikkadēvaṉ Yādavarāyaṉ Kāliṅgrāyar of Kappalūr *alias* Ulagaḷandaśōḷa-nallūr in Muttūṟṟ-kukūṟṟam, a subdivision of Pāṇḍi-maṇḍalam, for conducting a *śandi* instituted in his name in the temple of Tiruvirāmīśvaram-uḍaiya-Nāyaṉār at Māriṅgūr and for daily worship and offerings to the god. In the same temple another *śandi* called **Parākrama-Paṇḍyan-śandi** was instituted, for which the village Māriṅgūr *alias* Rājēndraśiṅganallūr was granted in the 18 .. 9th year, evidently of Parākrama-Pāṇḍya (No. 95). On this occasion the temple authorities bestowed the stewardship in the temple on an *āndār* of Tiruveṇṇainallūr called Būdaṉūr-uḍaiyāṉ Taḷuvakkuḷainjāṉ Taḍuttāṭkondān and the *maṭha* called *Iṇakkunallaperumāḷ Dēvēndravallabha-Brahmādirāyaṉ-maṭha*' where he had to arrange for the singing of the sacred hymns. Two other records from the same place (Nos. 102 and 94) dated in the 18 — 3rd year of Kōṉērinmaikoṇḍāṉ refer to the institution of a *śandi* called *Mudimaṇṇarnāyaṉ-śandi* after the name of the king, in the temple of Tiruvirāmīśvaramuḍaiya-Nāyaṉār and to a *maṭha* constructed in the *sannidhi* street of the god. It is not explicit who the king was, that bore the title **Mudimaṇṇar-nayan**, though the dating in the records suggests that it might refer to Māṟavarman Parākrama-Pāṇḍya. Of these No. 102 also states that the *māḍāpatyam* of this temple was given to a certain Toṇḍaṉ Tyāgap-perumāḷ Peṇṇāgiya-Perumāṉ of Śiṟṟāmūr in Iruṅgōḷappāḍi-nāḍu. No. 97 from the same place dated in 18 .. 9th year of Kōnērinmaikoṇḍāṉ may also be assigned to this **Parakrama-Pandya**.

Māṟavarman Parākrama-Pāṇḍya (A.D. 1334).

Muḍimaṇṇarnāyaṉ, probably his surname.

Vijayanagara

61. The earliest inscription of the Vijayanagara dynasty in the collection is (No. 114) which belongs to Bukkaṇa-Oḍeya (Bukka I) from Kaṭletala in the South Kanara district. It is dated in Śaka 1282, Plava, and mentions Madarasa, the Governor of the Maṅgaḷūru-rājya.

Sāvaṇa-Oḍeya.

A damaged record of Savaṇa-Oḍeya dated in Śaka 1279, Śubhakṛit, comes from Talapanūru in the Cuddapah district (No. 327). It registers a gift of land to the god Mallinātha at Talpunūr by a certain Aṅgabōla Nāyanigāru, for the merit of a lady (name lost), probably queen of Voḍayalu Kamparāja and of his parents Pēravagāru and Nāgasāni. The date given in the record is a mistake for Śaka 1284 with which corresponded Śubhakṛit the cyclic year quoted in the record. It must, however, be noted that Śaka 1279 (current) corresponded to the cyclic year Śubhakṛit according to the Northern cycle. But we cannot be sure if this cycle would have been adopted in this record. According to an inscription from Kāḷahasti (No. 188 of 1903), the cyclic-year Śubhakṛit was his 15th year, which would give Śaka 1270 as the date of his accession. No. 503 of 1906 calls him 'the Lord of the Eastern ocean ruling from Udayagiri-paṭṭaṇa'.

A *chaityālaya* at Kandanavrōlu (Kurnool).

62. An inscription engraved on the pedestal of a missing stone image kept in the open air Archaeological Museum at Hampi (No. 336) records the construction of a *chaityālaya* at the city of Kandanavrōlu (modern Kurnool) and the consecration therein of the image of Kuṁthu-Tīrthaṅkara by Immaḍi-Bukka-mantrīśvara, who is stated to be the son of Baichaya-Daṇḍanatha, who was a disciple of Dharmmabhūshaṇa-Bhaṭṭārakāchārya of the Mūla-saṅgha, the Balātkāra-gaṇa and the Sarasvatī-gachchha. The Śaka year given in the record is lost, but the cyclic year quoted with the other details corresponded to A.D. 1395, March 8, Monday. The inscription may, therefore, be of the time of Harihara II.

After the death of Harihara II in Śaka 1326, the Vijayanagara throne was held for a short time between his son Bukka II and Viruppaṇa till it passed to Dēvarāya I in Śaka 1328. Very few inscriptions are found of Dēvarāya I in the Tamil districts. During his reign, however, from Śaka 1328 to 1344, the province known as the Rajagambhīra-rajya was ruled by Vīra Bhūpati, son of Bukka II and Vijaya-Bhūpati, son of Dēvarāya himself, the former holding the territory comprising portions of the present South Arcot, Tanjore and Trichinopoly districts and the latter the territory to the north of it. Both of these were probably Dēvarāya's viceroys.

Vīra-Bhūpati.

63. Vīra-Bhūpati is represented by a single record (No. 104) from Māraṅgiyūr in the South Arcot district dated in Śaka 1341, Vikāri. His inscriptions in the Tamil country are found from Śaka 1332 (No. 62 of 1908) to Śaka 1343 (No. 653 of 1902). The present inscription records the sealing down of the taxes payable by the *Kaikkōḷas* residing in the *tirumaḍaiviḷāgam* of the temple at Māriṅgūr to the level obtaining at Iḍaiyāṟu.

Dēvarāya-Mahārāya II.

64. Of the five records of Dēvaraya-Maharaya (Nos. 63, 143, 264, 300, and 312), one from Kaṇṇaṉūr in the Musiri taluk of the Trichinopoly district (No. 143) dated in Śaka 1349, Plavaṅga, mentions a *mahā-sāmantādhipati* of the king named Kōṭṭai Bommaya-Nāyaka who revived worship in the temple of Aḻagapperumāḷ at Periya-Kaṇṇaṉūr, which had been in abeyance for a long time, by confirming the previous gifts made to the temple and by a fresh grant of the village Śiṟukkaḷḷikkuḍi from his *jīvita* in Mēlai-vaḷḷuvappāḍi nāḍu, a subdivision of Karikala-Kaṇṇa-vaḷanadu. This general probably hailed from the Kanarese districts, if we can judge by his signature in Kanarese at the end of this Tamil inscription. Another officer (*mahāpradhāni*) of the king was Perumaḷadeva-Daṇṇayaka who founded an *agrahāra* after his name at Śiṟṟāmūr near Paṟanūr in the South Arcot district (No. 61). This officer is known to us already

as the son of a certain Ādimūlaśarman of the Kāśyapa-gōtra (No. 497 of 1926). Two Sāḷuva subordinate chiefs of Dēvarāya, viz., Tippa and Kampayyadēva-Mahārāya, are mentioned in Nos. 300 and 264 dated respectively in Śaka 1353 and 1364. **Sāḷuva-Tippa**, who is styled a *mahāmaṇḍalēśvara* with the title *Ganda-Kaṭṭāri*, is known to have been the brother-in-law of the king (*Ep. Car.*, Vol. XI, Cd. 29). He was in charge of the Tekal country in Śaka 1352–53 and later, of the region round the North Arcot district in Śaka 1362–63 (*A.S.R.* for 1907–08, p. 253). **Kampayyadēva** has the titles *Mahāmaṇḍalēśvara*, *Misara-gaṇḍa* and *Kaṭāri-Sāḷuva* and is said to be the son of Mahāmaṇḍalēśvara Avubaḷayyadēva-Mahārāja and Ōbāyamma. It is probable that he was identical with the Kampayya mentioned as the renovator of the Śiva temple at Pushpagiri in the Cuddapah district (No. 310 of 1905) and perhaps also with Erra Kampayyadēva-Mahārāja whose inscription dated in Śaka 1368 is found at Tirumalai in the Chittoor district (No. 254 of 1904). A certain Nala-Kampa-rāja is also mentioned along with Sāḷuva-Tipparāja in No. 300 which mentions one Kumāra-Timmayya as making an endowment to the temple of Vīrabhadra at Bukkapaṭṇam in the Cuddapah district, for the merit of king **Dēvaraya** and of these two chiefs. The other inscription of Dēvarāya (No. 312) mentions Yeru-gama Reḍḍi Mārama-Reḍḍi who constructed a tank to the south of the village Indukūru in the Cuddapah district.

Sāḷuva Naraśiṅgadēva-Mahārāya.

65. There is only one record of **SaluvaNaraśiṅgadēva-Maharaya** in the collection which comes from the South Arcot district (No. 87). It is dated in the cyclic year Vikṛiti, corresponding to Śaka 1393, and refers to the effects of the **Oḍḍiyaṉ-galabhai** on the local temple. Inscriptions of the Gajapati king **Kapilēś-vara** dated as early as Śaka 1386 are found in this district (Nos. 51 and 92 of 1919). Altogether six villages, *viz.*, Tirukkōyilūr (No. 1 of 1905), Aragaṇḍa-nallūr (No. 111 of 1934–35), Neṟkuṉṟam (No. 213 of 1934–35), Jambai (No. 93 of 1906), Iḍaiyār (No. 287 of 1929) and Āvūr (No. 310 of 1919) are so far known to have been affected by this invasion. Since these villages excepting Āvūr are situated within about 7 miles from Tirukkōyilūr in the South Arcot district, it may be inferred that the brunt of the artack was felt particularly in this region. The devastation caused by this Orissan invasion to some temples in South India has been noticed in the *Epigraphical Report* for 1934-35 (Part II, para-graph 44).

Immaḍi-Narasiṁh.

66. No. 321 from Pālagiri in the Cuddapah district is a record of **Immaḍi-Nararsimha**, son of Sāḷuva Narasiṁha. This is dated in Śaka 1426, Rudhirōd-gārir, corresponding to A.D. 1503. The inscription states that Kāmarasa-Timmayya made a gift of lands in Pālagiri situated in Muliki-nāḍu in the presence of god Viṭṭhalēśvaradēva on the bank of the Tuṅgabhadrā for worship and offerings to the god Chenna-kēśavarāya, for the merit of the king and of his *daṇḍanāyaka* Narasā-Nāyaka-Voḍayalu. A gift made to the same temple for the merit of these two personages by Rāchirāju Eram-Timmayaṁgāru is also mentioned in the record. The relationship between the two Timmayas mentioned in this inscription is not clear. Kāmarasa-Timma has figured in two other records copied in previous years from the Cuddapah district (Nos. 475 and 476 of 1906). In the present inscription the village Pālagiri in Muliki-nāḍu is said to have been granted as *māgiṇi* to the donor by Narasā-Nāyaka. Narasā-Nāyaka's influence extended even to the distant south into the principality known as Madurai-maṇḍalam (No. 39 of 1908). He had so firmly established his hold on the country, that in an inscription from the Salem district dated in Śaka 1420 (No. 143 of 1915), he is said to have been actually ruling the earth (*pṛithivī-rājyam-paṇṇum*) for his master. From a record at Dēvikāpuram in the North Arcot district (No. 357 of 1912) he is known to have died before Śaka 1425, Rudhirōdgārin, Mārgaśira, śu. 2 (A.D. 1503, November 21). Since from the present inscription he is known to have been alive on October 31, A.D. 1503, his death must have occurred between this date and November 21 of that year. A record of the

His Daṇḍanāyaka Narasā-Nāyaka.

present collection from Tiruppattūr (No. 178) which is dated in Śaka 1426, Raktākshi (A.D. 1504, June 28), makes no mention of the ruling king, probably indicating the unsettled condition prevailing in the distant part of the empire, consequent on the death of the actual ruler Narasā-Nāyaka. This inscription mentions the chief **Tummiśi-Nayaka**, son of Eṟa-Liṅgaya-Nāyaka of Variśai nāḍu, who has a nucber of *birudas* such as *Antembaraganḍa*, *Urigōla-śurattāṇan*, *Svāmidrōhara-gaṇḍaṉ*, *Māṇabhūshaṇaṉ*, etc. It is possible that this chief is identical with the Tumbichchi-Nāyaka who rebelled against king Achyuta and was subdued by him about Śaka 1451 in the course of the latter's expedition to the South (No. 49 of 1900). He presented the village Veḷḷapaḷḷam in Kāraiyūr-śīrmai, a subdivision of Kēraḷaśiṅga-vaḷanāḍu as *maḍappuṟam* to Īśānśiva who was in charge of the Kallākāramaṭha situated to the south of the temple. The donee is said to have belonged to Gāyatrī-gōtra, Yajur-vēda and Bōdhāyana-sūtra and styled *Pāṇḍimaṇḍalādhipati* and *Pāṇḍinaṭṭu-Mudaliyār* (No. 178). He belonged to the lineage of Bhikshā-maṭha *alias* Lakshādhyāyi and of the **Gōḷaki-dharma**. Besides the Kallākāra-maṭha mentioned above, he presided also over the *Aṟubttumūvantirumadām* at Tirrukkoḍuṅguṉṟam i.e. Pirāṉmalai (No. 213 of 1924).

67. **Kṛishṇadēvaraya-Maharaya** is represented by two records from Pōṭladurti (Cuddapah district) and Tiruppattūr (Ramnad district) dated in Śaka 1435 and 1440 respectively (Nos. 334 and 177). One of these (No. 334) mentions Rāchirāja, son of Mahāmaṇḍaḷēśvara Eṟaguḍi Gaḍḍ. mayyadēva-M. hāraja as a subordinate of the king, who received from the king the village Pōṭladurti for

Kṛshṇadēvarāya.

*Juṭlu-kolpu*A certain RāchirājaBasuvayya is mentioned in a record from Pālagiri in the same district dated in Śaka 1442 (No. 320). Rāchirāja Eṟam-Timmaya, probably an earlier member of the family, figures in the time of **Immaḍi-Narasiṅgaraya-Maharaya** in Śaka 1426 (No. 321). The other inscription (No. 177) records an endowment by Timmappar *alias* Veṅgaḷa-Nāyaka, son of Kṛishṇarāja of Chinnappaṭṭu for the merit of Śellappar *alias* Vīranarasiṁharāya-Nāyaka who has the *biruda* 'Kāñchīpuravarādhīśvara'. It is known from other records that he was the son of Taḷuvakkuḷaindān-Bhaṭṭa of Kāñchī (No. 487 of 1920). The donor Timmappa mentioned above has the titles *Kaṭaka-Nārāyaṇaṉ Hattu-mūvarāya-gaṇḍaṉ*, *Hannibbara-gaṇḍaṉ* and *Daṇḍō* [*bara*]-*gaṇḍaṉ* and in another record from the same place (No. 91 of 1908) he gets the additional titles *Vairigaja-bhīmaṉ*, *Pāṭagajaputraṉ* and *Tāṭati-Nārāyaṇaṉ*. His son was Śiṅgama-Nāyaka who figures in a record from Tiruppattūr dated in Śaka 1432, Pramōdūta (*ibid*).

68. Of the seven records of Achyutadēva-Mahārāya (Nos. 98, 179, 2, 272, 335, 325 and 303), No. 98 from Māraṅgiyūr, dated in Śaka 1445 (mistake for 1453) mentions a gift by Aṭṭavaṇai Vasavaraśaiyyaṉ Gōvindayyar (i.e. Gōvindayyar, son of Vasavarasaiyyaṉ) the *Mahāpradhāni* of the Tiruvadigai-rājya. This Vasavarasayyan seems to be distinct from Vasavayya-Nāyaka of No. 179 from Tiruppattūr dated in Śaka 1460, who bears the epithet *Svāmidrōhara-gaṇḍa*. The latter's son Periya Rāmappa-Nāyaka figures as donor in this record.

Achyutadēva-Mahārāya.

This Rāmappa is known to have been an agent of the king in the southern districts of Ramnad (No. 30 of 1928; No. 217 of 1924; No. 222 of 1924; and No. 33 of 1929) and Tinnevelly (No. 373 of 1916). A record from the Coimbatore district (No. 245 of 1913) mentions Rāmappa as having " borne the burden of the kingdom with the king ". A different Rāmappa was the son of *Sthānapati* Bācharasayya who held Guddalūru-sīma as *Nāyaṅkara* from king Achyuta in Śaka 1455 (No. 272). No. 2 dated in Śaka 1451 from Chidambaram gives the names of 82 villages, the income from which amounting to 3,000 *poṉ* had been originally allotted by Kṛishṇarāya-Nāyaka for the expenses of the car and other festivals and for repairs to the

82 villages granted to the temple at Chidambaram.

temple at Perumbaṟṟappuliyūr, and which was now re-endowed by the king at the instance of Sāḷuva-Daṇāyaka. This Kṛishṇarāya-Nāyaka, who was evidently an officer of the king figures two years later in a record from the Salem district (No. 265 of 1913).

Two other chiefs figuring in Achyutarāya's inscriptions of the year's collection are Mahāmaṇḍalēśvara Tirumalayadēva-Mahārāja, son of Rāmarāja-Śrīraṅgayyadēva-Mahārāja of Kandanavrōlu (No. 335) and Veṅgaḷarāja, son of Tirumalarāja, who held the Chennūru-sīma as his *Nāyaṅkara* (No. 303).

Sadāśivadēva-Mahārāya.

69. Sadāśiva is represented by 16 inscriptions, nearly all of which come from the Kurnool and Cuddapah districts. They give the names of several chiefs who served the king in this region, viz. :—

1. Mahāmaṇḍalēśvara Rāmarāja Tirumalarājayyadēva-Mahārāja (No. 276), who is also referred to in an inscription at Aḷagarkōyil (Madura) in the distant south (No. 93 of 1929, dated in Śaka 1465).
2. Mahāmaṇḍalēśvara Nandēla Chinna-Avubaḷayyadēva-Mahārāja, son of Naraśiṅgarāja and grandson of Nandēla Śiṅgarāja of the Lunar race and the Ātrēya-gōtra, who held Śiruvoḷḷa-sīma as a *nāyaṅkara* from the king (No. 267).
3. Mahāmaṇḍalēśvara Nandēla Timmarāja, who held Ghaṇḍikōṭa as *amara-māgāṇi*. His subordinates were Mallappa, son of [Andugula] Parvatarāja and Timmayya and Sūrayya, sons of Timmarāja of Tippalūr (No. 333).
4. Mahānāyaṅkāchārya Kūnapuli Dāvināyani Pedapāpi-Nāyaniṅgāru (No. 318).
5. Mahāmaṇḍalēśvara China Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and the great-grandson of Āravīṭi Bukkarāja, who held the Avuku-sīma as *nāyaṅkara* from the king (No. 269). He is mentioned in an inscription at Narasiṅgapuram in the Chingleput district dated in Śaka 1467 (No. 250 of 1910).
6. Mahāmaṇḍalēśvara Koṇḍarājayyadēva-Mahārāja, son of Rāmarāja-Veṅkaṭēśa who held the Gondalūru-sīma as a *nāyaṅkara* from the king (No. 270).
7. Mahāmaṇḍalēśvara Kṛishṇamarājayyadēva-Mahārāja, son of Mūrttirājayyadēva-Mahārāja and the grandson of Āravīṭi Bukkarāja Rāmarājayyadēva-Mahārāja, who held the Śiruvōḷa-sīma as a *nāyaṅkara* from Mahāmaṇḍalēśvara Rāmarāja Veṅkaṭādrirājayyadēva-Mahārāja (No. 258).
8. Timmarāja, son of Mahāmaṇḍalēśvara Pina Śrīraṅgarāja, who held Tēkanṭikōṭa-sīma as an *amara-nāyaka* (No. 289).
9. Śrīraṅgarājayya (ruling at ?) Jagatāpi-Guttidurga (No. 292).
10. Nandyēla Timmarājayya Nāraparājayya for whose merit a gift was made to the local temple by three persons (No. 333).
11. Nalan-Kṛishṇama-Nāyaka, son of Vayyappa-Nāyaka of the Kavarai-nāyaka community was in the South Arcot district. His uncle was Akkappa-Nāyaka, whose son, Koṇḍama-Nāyaka figures as donor to the temples at Ādichchanallūr (No. 240 of 1934–35) and Vīrapāṇḍyanallūr in the South Arcot district (No. 60).

Remission of taxes on the barbers and the *Dommaris*.

70. A number of inscriptions of Sadāśiva have been copied in previous years which record the remission of taxes on the barbers throughout the dominion. His general order to remit the taxes on this community was given effect to by local chiefs within their jurisdiction. Four records in the present collection register this concession shown to the barbers at Maddikēra (No. 292), Gondalūru-sīma (No. 270), Avuku-sīma (No. 276) and Kolavali in the Nandyāla province (No. 317). Along with the barbers, the *Dommaris* (acrobats) were also exempted from certain taxes (No. 270). They consisted of 64 families and lived a corporate life as may be judged from an endowment made to the temple at Uruṭūru for the merit of the whole community (No. 329). Some of the taxes remitted on these two classes were *pannu, kāṇika, Dommari-pannu, veṭṭi-vēmulu, kāpura-pannu* and *siddhāya*.

A copper-plate record of Sadāśiva (C.P. No. 8), dated in Śaka 1485, Raktākshin, registers a *sarvamānya* grant made by the king at the instance of Aḷiya-Rāmarāja, of the village Siripura *alias* Raghunāthapura in Velnāḍu-sthala of the Koṇḍavīḍu-Mahārājya to the scholar Chiṭṭi-Bhaṭṭa, son of Gaṇapayārya and grandson of Tuṇḍipalle Siṅgārya of the Kauśika gōtra. The preamble containing the genealogy of the king in the present record is identical in phrasaeology with that in the Bēvinahaḷḷi grant of the king dated in Śaka 1473 (*Ep. Ind.*, Vol. XIV, pp. 216 ff). A few additional verses are, however, added in the present inscription while giving the genealogy of Aḷiya Rāmarāja. The donated village Siripura may be identified with the village of the same name in the Sattenapalle taluk of the Guntur district.

Vipravinōdins.

In the *Ep. Rep.* for 1932–33, page 77, mention is made of the *Vipravinōdi* community in the Cuddapah district, which figures largely in the period of Sadāśiva's reign. It is also mentioned in a record copied this year from Iñjēḍu in the Kurnool district (No. 271) dated in Śaka 1475, Ānanda, when some members of the community made a gift to the God Veṅkaṭanātha of Iñjēḍu on the day of Śrīrāma-Jayanti for the merit of their community.

Śrīraṅgadēva-Mahārāya.

71. In an inscription of Śrīraṅgadēva-Mahārāya from the Tirukkoyilur taluk, (No. 55), which is dated in the cyclic year Bahudhānya and Śaka 1450 (wrong), a village named Akkappanāyaka pāḷaiyam in Vīrapāṇḍyanallūr śīrmai is stated to have been granted as *sarvamānya* by Tirumalai-Nambi Tiruvēṅka-ṭayyaṉ to the religious teacher Tiruvaraṅgam Tātāchārya, as a gift of Vaiyyappa-Nāyaka Kṛishṇappa-Nāyaka. We know from No. 60 that Akkappa-Nāyaka was the father of Koṇḍama-Nāyaka to whom Vīrapāṇḍyanallūr had been granted by Kṛishṇama-Nāyaka, son of Vaiyyappa. The gift-village mentioned in the present record must have received its name from Akkappa. The Śaka date seems to be a mistake for Śaka 1500 which falls in the reign of Śrīraṅga. The same donor figures again in Śaka 1519 corresponding to Hēviḷambi, when he made an endowment of land for conducting a *Rāmānujakūṭam* to the same teacher for the merit of the (Señji) chief Vaiyyppa-Nāyaka Kṛishṇappa-Nāyaka (No. 71).

Gift for a *Rāmānujakūṭam* (feeding house).

In a record from the Tirukkoyilur taluk (No. 69), this Kṛishṇappa-Nāyaka is stated to have presented the village of Koḍaṉūr to the temple of Paṭṭābhirāma at Señji. One of his agents was Bommayya-Piḷḷai, who presented as the gift of his master, the village Śiṟṟāmūr in the same taluk for the sacred bath and offerings to the god Chidambarēśa, evidently the deity at Chidambaram (No. 68). The identity of Vaiyyappa has been discussed in some detail in the *Epigraphical Report* for 1933–34, Part II, paragraph 34.

Veṅkaṭapatidēva-Mahārāya (I).

72. A set of copper-plates of Veṅkaṭapatidēva-Mahārāya (No. 13) dated in Śaka 1533, Virōdhikṛit, which is reported to have been found at Śrīperumbūdūr in the Chingleput district registers a *sarvamānya* grant made by the king in the presence of the god Veṅkaṭēśa, of the village Chittūru renamed Raghupati-samudram including its hamlet Mūvēndrappaṭṭu, to a scholar versed in the *Vedānta*, the *Tarka* and the eighteen *Purānas*, named Ammāḷāchārya, son of Kṛishṇayāchārya and grandson of Vaṅgipura-Ammāḷayya of the Bhāradvāja-gōtra, Āpastamba-sūtra and Yajus-śākha. The village is stated to have been situated in Ūttukkāḍu sīma, a subdivision of Cheṅgāḍu-kōtta of Paḍaivīḍu-mahārājya. Another record (No. 311) which is from Indukūru in the Cuddapah district mentions Chinabhaṇḍāram Nāgappa-Nāyaniṅgāru who was the Treasury Officer of the king, whose agent (*mudrakartā*) a certain Timmannagāru made some grant to the *Kāpus* of the village.

73. Along with the plates of Veṅkata mentioned above was received, strung on to the same ring, an odd copper-plate of Veṅkatapatidēva II dated in Śaka

1556, Bhava, where the king is stated to have been 'ruling from Penukoṇḍa-paṭṭaṇa'. At the request of his officer *Bhaṇḍāram* Veṅkatapati of the Hārita-gōtra, the king presented, along with the hamlet Kāraṇai, the village Chittūru, renamed Prasanna-Veṅkatāpuram, after purchasing it from Ammāḷāchārya mentioned above, to a number of Vaishṇavas. In the copper-plate of Veṅkata I noticed in the previous paragraph Chittūru is stated to have been given to Ammāḷāchārya along with the hamlet Mūvēndrapattu. Chittūru which had been presented then under the name Raghupatisamudram was now again renamed as Prasanna-Veṅkatāpuram. This Chittūru is probably to be identified with the village of the same name in the Śrīperumbūdūr taluk of the Chingleput district.

Veṅkaṭapatidēva II.

74. A later Śrīraṅgarāya ruling from Penukoṇḍa in Śaka 1[62[illegible]] Bahudhānya is mentioned in a record from Vanikuṇta in the Guntur district (No. 241). He may be identical with Śrīraṅga of about A.D. 1692 (Sewell. *List of Antiquities*, Volume II, page 253). This inscription mentions Veṅkatappa-Nāyaniṅgāru, son of Rāyappa-Nāyaniṅgāru and the grandson of Peda-Koṇḍama-Nāyaniṅgāru of Veligōti and of the Rēcherla family, as holding the Vinukoṇḍa-sīma as an *amara-nāyaṅkara* from the king. Rāyappa-Nāyaka is not mentioned in the pedigree given by Sewell (*List of Antiquities*, Volume II, page 240 ff), though an earlier member of this name figures therein (*ibid*, page 241).

Śriraṅgarāyaś 1561.

Miscellaneous.

75. The later Pallava chief **Kōpperuñjingadēva II** is represented by two inscriptions from Chidambaram in the South Arcot district (Nos. 11 and 12) both dated in the 5th year of his reign. These contain the order of the officer **Sōḷakōṉ** and mention as donors, Rāvaḷar Śrī-Kayilāsadēvar belonging to the Gōḷa[ki] *maṭha* at Tiruvaṇṇāmalai and Poṉṉambalakkūttaṉ Tulaiyādaśelvaṉ *alias* Kurukularāyaṉ of Pālaiyūr *alias* Rājēndraśōḷanallūr in Pālaiyūr-nāḍu, a subdivision of Ūṟṟukkāttu-kōttam. This Pālaiyūr is evidently identical with the present Pālūr in the Chingleput district (No. 26 of 1932–33).

Kōpperuñjiṅgadēva II.

76. Two inscriptions of Sakalalōkachakravartin **Rajanarayaṇa-Sambuvaraya** were copied at Māraṅgiyūr (South Arcot district). One of them (No. 82) dated in his 17th year gives details of date which correspond to May 20, A.D. 1353. It records a tax-free gift of 4 *mā* of land for worship and repairs to the temple and for a perpetual lamp by Māriṅguḷāṉ Tirumāgāḷamuḍaiyāṉ Tiruviramīśvaramuḍaiyāṉ Vaḷittuṇai-Śivaṉ. The record is signed at the end besides the donor, by Sāmbuvarāya himself. The latter's signature seems to suggest that it should have formed part of documentary routine, since the land granted, was also made tax-free at the same time. The donor of the present record is mentioned again in No. 103 from the same place, wherein his two sons Tirumāgāḷamuḍaiyāṉ and Sūryadēvar figure as donors of the *nandi-maṇḍapa* of the temple. The other record of Śambuvarāya (No. 91) is dated in his 19th year and it records a tax-free gift of land made by the chief for the conduct of worship and repairs and for a service called **Vīrachampaṉ-śandi** in the temple of Tiruvirāmīśvara at Māriṅgūr *alias* Rājēndrasiṁhanallūr in Tirumuṇaippāḍi-nāḍu.

Rājanārāyaṇa-Śambuvarāya.

77. No. 106 from Viṇṇappaḷḷi in the Gobichettipalayam taluk of the Coimbatore district, is dated in the cyclic year Vishu in the reign of a **Vīra-Vallāḷadēva,** who has to be identified with the Hoysaḷa king Ballāḷa III. Vishu quoted in the present record would then correspond to A.D. 1341 which fell in his reign. The record registers a gift made by *Mahāpradhāna* Rāhutta-rāya **Kēṭaya-Daṇṇayaka** for providing worship to god Dēvanārāyaṇa-perumāḷ at Viṇṇappaḷḷi in Vaḍapariśāra-nāḍu. This Kēttaya-Daṇṇayaka was probably identical with Vīra-Chikka-Kētaya who figures in a record from

Hoysaḷa Ballāḷa III.

Daṇṇāyakankōttai in the same district (*Ep. Rep.* for 1907, p. 66), wherein he and his father Mādhava are referred to as local governors during the Hoysaḷa rule. Kētaya's inscriptions are also found at Koḷumam (Saṅgrāmanallūr) in the Udumalpet taluk of the same district (Nos. 158 and 159 of 1909).

Purushōttama-Gajapati and his *sāmanta* Ajama-Khān.

78. Two records of the Gajapati kings have been secured from the Guntur and the Kurnool districts. One of these (No. 226) dated in Śaka 1406, Krōdhin, belongs to **Purushōttama Gajapati Maharaja**, who calls himself 'Jagannātha-varaprasāda' and mentions **Ajama-Khan** as his *Sāmantarāya-Mahāpātra*. The other record (No. 277) is a fragment which mentions some gifts of lands given for the merit of Kapilēśvaradēva-Mahārāja.

The Travancore ruler Vīra-Rāmavarman.

79. The Travancore king Vīra-Rāmavarman figures in this year's collection in a record coming from Ambasamudram in the Tinnevelly district (No. 202). The rulers of Travancore had extended their authority over portions of the Tinnevelly district in the 16th century A.D., and several records of Vīra-Rāmavarman as well as of his predecessor Vīra-Udaiyamārttāṇḍavarman have been copied in this district (*Ep. Rep.* for 1926–27. p. 105). The present record is dated in Kollam 722 and registers the appointment of a certain Śattaipperumāḷ-Danmakkūttaṉ of the spiritual lineage of Meykaṇḍār, to supervise the supply of garlands, etc., to the temple of Vīra-Mārttāṇḍēśvaram-udaiya-Nāyaṉār and the accounts of the *maṭha* attached thereto, situated in Udaiyamārttāṇḍa-chaturvēdimaṅgalam. The *agrahāra* and the temple must have therefore come into existence during the reign of Udaiyamārttāṇḍavarman. **Vīra-Ramavarman** of the present record was a contemporary of the Vijayanagara viceroy Viṭṭhaladēva-Mahārāja and it was in commemoration of the latter's visit to Suchīndram that the big *gōpura* of the Śiva temple there was built in Kollam 722.

The Araṇtāṅgi Chief Achchutappa-Nāyaka-Toṇḍaimāṉ.

80. No. 116 from Kīramaṅgalam in the Pattukkottai taluk (Tanjore district) is a fragmentary record which simply mentions a certain **Achchutappa-Nayaka-Toṇḍaimāṉ** and the year Sarvadhārin. We know that the *araśu* of Araṇtāṅgi named Āṇḍiyappa Achyutanāyaka-Toṇḍaimāṉ, son of Tyāgaraśar Narasānāyaka was administering this region in A.D. 1577 (No. 511 of 1925) and that he was the successor of Poṉṉambalanātha-Toṇḍaimāṉ (*Ep. Ind.*, Vol. XXI, p. 122). The present record seems to be assignable to that Achyuta-Nāyaka, in which case the cyclic year Sarvadhārin would correspond to A.D. 1588–89.

An agreement between the Tanjore ruler Ekōji Mahārāja and the Dutch East India Company.

81. A photograph of a copper-plate (C.P. No. 11) preserved in the Museum at Batavia was received in this office for decipherment through Dr. Gravely, Superintendent of the Government Museum, Madras. The existence of this plate is noticed in the *District Gazetteer* of Tanjore, p. 41, but its purport had not so far been made out. The plate is engraved in Tamil and is dated in A.D. 1676, Naḷa, Mārgaḷi 30. It registers an agreement made by the Tanjore Marāṭha king **Ekōji-Mahārāja**, who styles himself the agent and general of the Bijāpūr-Sultān, entering into an alliance of mutual friendship with the Honourable Dutch East India Company and confirming certain trading and colonising rights that had been granted to them in the time of **Chokkanātha-Nāyaka** of Madura in A.D. 1674 and **Vijayarāghava-Nāyaka** of Tanjore in A.D. 1669. The Company was represented by two Dutch Officers who are named Siñau Bikruvōvar and Siñau Thomasu-Vandero, acting under the orders of Siñau Amarāla-Mahārāja (Admiral) Rokkoloppu Von Guñju (**Rijklof or Rycklof Van Goens**), the general of Malaṅgara and the Governor of the Dutch Possessions in Ceylon, Coromandel, Śālakkarai and Madurai coasts. Prof. K. A. Nilakantha Śastri of the Madras University has brought to my notice the existence of a Dutch version of this agreement published as

document No. 378 in Part III of the *Corpus Diplomaticum Neerlando-Indicum* byMr. J. E. Heeres and Dr. F. W. Stapel, and of the existence of two persons of the name of Rycklof Von Goens, father and son, with the latter of whom the Governor mentioned in the present record may be identified. Considering the importance of the plate an abridged translation of the agreement is given below :—

The following are the terms of agreement made in 1676 (A.D), Naḷa, Mārgaḷi 30, between Ekōji-Mahārāja who had become the ruler of Tanjore as the agent and general of the Bijāpūr Sāheb Bādshah on the one hand and the Honourable Ulāndā (Dutch) Company on the other, represented by *Periya-Karpittār* (Senior Captain) **Sījñau Eikku-ruvōvar** and *Chinna-Karpittār* **Thōmasu Vandero** and others (acting) under (the orders) of Sījñau Amarāla (Admiral) **Maharaja Rikkoloppu Von Gunju** (Rijklof Van Goens) the *Chinna* (junior) general of Malaṅgarai and the Governor of the (Dutch possessions) in Ilaṅgai (Ceylon), Śōḷamaṇḍalam (Coramandal), Śālakkarai, Madirai etc :—

Firstly, Ekōji-Mahārāja and the Honourable Company should cease their hostilities, and from this day should be steadfast in mutual friendship, and the *manushar* (subordinates) of both the parties should act according to this *cowle*. Ekōji-Mahārāja in the name of Bijāpūr Sāhebu Bādshāh should allow the Honourable Dutch Company facilities on the East Coast of India ;

Secondly, the Honourable Company had been enjoying the privileges of paying half *tīrvai* (tax) on the exports and imports made by their factors and merchants in the Tanjore-*śīrmai*. This (concession) was permitted by **Mūvalar** the agent of the Bijāpūr Bādshah and was continued during the time of the deceased Vijayarāghava Nāyaka of Tanjore in (A.D.) 1669, who in confirmation thereof had granted (to the company) a silver-plate grant(*veḷḷippaṭṭaiyam*). By the grant of this *cowle*, Ekōji-Mahārāja also agreed to the same conditions—namely, the right to trade and payment of half tax in Tanjore and in the country adjoining it, as specified in the previous *cowle* in the custody of the Dutch Company ;

Thirdly, Ekōji-Mahārāja agreed to continue the lease of the old ten villages and of the plots at Poyyūr situated to the south of the fort at Nāgapaṭṭanam (Negapatam) and that to the west of the Pudiya-veḷigōpuram which are enumerated in the *cowle* granted by Vijayarāghava-Nāyaka of Tanjore. For the ten villages referred to above the Honourable Company should pay annually one thousand two hundred *pon* ;

Fourthly, in accordance with this agreement, Bijāpūr Sāheb Bādshah and Ekōji-Mahārāja should abandon all claims such as *ninaivu*, *kavvai*, etc., on Nāgapaṭṭaṇam, the ten villages and Poyyūr and Pudiya-veḷittoṭṭam and hand these over to the Company. Ekōji-Mahārāja agreed to continue the lease of Tirumalairāja-paṭṭiṇam and Kāraikkāl which had been handed over by Kāvēṭi-Nāyaka, the agent of Chokkanātha-Nāyaka of Madura in (A.D.) 1674, Ānanda, Puraṭṭāśi 13, to Amarāla Mahārāja Rikkuloppu Van Gūsu (Rijklof Van Goens) the *Chiṉṉa* (junior) general of the Indian Coast. In gratitude for this, the Company agreed to given Ekōji-Mahārāja or his agent one tusker and 4200 *poṉ* in cash (1200 *poṉ* for the ten villages and 3000 for Nāgapaṭṭaṇam) ;

Fifthly, Ekōji-Mahārāja permitted the Honourable Company to mint at Nāgapaṭṭiṇam *paṇam* and *varāhan* coins under the following conditions, viz., that the *paṇam* shall be of three and half carat gold as current in the Tanjāvūr-*sirmai* and the *varāhan* shall be of 8 carat gold as in Pavaḷakkāḍu (Puḷicat), and that in conformity with the agreement made between Amarāl-Mahārāja and Kāvētti-Nāyaka, the profit of the mint, after the deduction of working

expenses, shall be divided equally between the Company and Ēkōji-Mahārāja and that Ēkōji-Mahārāja shall keep an accountant to audit the profit ;

Sixthly, if any difficulty (*kāriyam*) arises in respect of these villages, Ēkōji-Mahārāja shall set them right; if, in default, the Company had to get them right, the expenses incurred therefor shall be deducted from the annual amount payable by them ;

Seventhly, the *dēvadāya, brahmadāya, mānya* and *madappiṛam* (lands) in Nāgapaṭṭiṇam shall continue as before ;

Eighthly, the two sea-ports Kāraikkāl and Tirumalairājāviṇpaṭṭiṇam which had been leased to Sijñau Amarāla-Mahārāja by Chokkanātha-Nāyaka of Madura in (A.D.) 1674, Ānanda, were in the enjoyment of Ekōji-Mahārāja for nine months and on this account there was a great fall in the Company's trade. Pending the settlement of this dispute by arbitration by the Governor of Ceylon, these sea-ports shall continue in the possession of Ēkōji-Mahārāja. After the present document is signed by Ēkōji-Mahārāja, the trade privileges referred to in clause 2 above shall come into force. As the factory at Kāraikkāl had fallen down in places, these factories and their adjoining go-downs shall be rebuilt according to the old plan, whenever required by the Company: the old *veḷḷai-manushar* (Europeans) and servants shall be reinstated (?) and trade carried on as before ; and

Ninthly, Ēkōji-Mahārāja consented to all the terms of this agreement and affixed his signature thereto. From (A.D.) 1676 Rākshasa (wrong for Naḷa), Tai to (A.D.) 1677, Piṅgaḷa, Āṇi, i.e., for a period of one and a half years, the amount (of lease) accruing for Nāgapaṭṭiṇam and the old ten villages is six thousand three hundred (*pon*) and one tusker, which shall be paid (in two instalments), one in 1677 Naḷa, Tai, of three thousand one hundred and fifty (*pon*) and one tusker and (the other) of three thousand one hundred and fifty (*pon*) in Piṅgaḷa, Āṇi.

82. No. 108 which comes from Viṇṇappaḷḷi in the Gopichettipalaiyam taluk of the Coimbatore district belongs to the Mysore king **Devarāja-Bhūpālaka** who is described as the son of Dēvarāja-Oḍeya and the grandson of Chāmarāja-Oḍeya of Mysore and as ruling from Śrīraṅgapaṭṭaṇa. He is stated to have belonged to the Ātrēya-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā. The record is dated in Śaka 1593, Virōdhikṛit, and contains astronomical details giving the equivalent A.D. 1671, September 8, Friday. It registers the foundation of an *agrahāra* by the king at Viṇṇappaḷḷi under the name of

The Mysore Chief Dēvarāja.

Nañjanagūḍa-Dēvarājapura and the grant of 60 shares of land to as many Brahmans of various *gōtras* for the merit of his ancestors. The king is evidently identical with **Doḍḍa-Dēvarāja** who was ruling at this period from 1659 to 1672 A.D. He is known to have been a great warrior, a patron of learning, and a liberal donor. During his reign the Mysore army made inroads into the adjoining Coimbatore district and took Erode and Dhārāpuram, and on one occasion it is stated to have pursued the army of the Nāyakas as far as Trichinopoly.

83. A copper-plate record in the collection (C.P. No. 12) belonging to the Sētupati chief **Tirumalai Raghunāthadēva**, son of Daḷavāy Sētupati Kāttadēvar comes from Tiruppattūr in the Ramnad district. It is dated in Śaka 1589, Plavaṅga. The chief claims to have performed the *Hiraṇyagarbha*-sacrifice

Tirumalai Raghunāthadēva-Sētupati.

and had the titles *Tēvvinagarādhipan, Setumūlarakshādhurandharan, Rāmanātha-svāmikārya-dhurandharan, Vaigai-vaḷanāḍan, Bhara anāṭaka-praxinan* and *Toṇḍiyanturaikāvalan.* The preamble given in the present record is similar to the one found for this chief in another copper plate which is published on pp. 75-77 of the *Tamil and Sanskrit Inscriptions* by Burgess and Natesa Sastri.

This chief was a faithful vassal of Tirumala-Nāyaka of Madura and received the title 'Tirumalai-Sētupati' from his master (Satyanatha Aiyer's *History of the Nayakas of Madura*, p. 136). He is said to have belonged to the family of Jētuṅgarājaṉ and to have been residing in his palace *Viraiyādakaṇḍṉ* to the east of Kāṭṭūr *alias* Kulōttuṅgaśōḷanallūr in Tugavūr-kūṟṟam. The present inscription registers the grant of a village to the god at Rāmēśvaram by Madavuḍaichchi *alias* Kūṟichchāttaṉ-Sēṟuvaikāraṉ, son of Chidambaraṉ-Sēṟuvaikāraṉ residing at Koḷunduṟai (modern Koḍundurai in the Mudukulattur taluk, Ramnad district). The Postal Directory calls this Kolundurai.

84. An inscription from Tiruchchuḷi in the Ramnad district (No. 192) which is dated in Śaka 1630 records gift of a village for the requirements of the temple of Tirumēṉināthasvāmin at the place by a certain Eṟa Veṅkaṭapati-Nāyaka, son of Ramaṇappa-Nāyaka for the merit of **Vijayamuttu-Chokkanātha-Nāyaka**, son of Raṅgakṛishṇamuttu Vīrappa-Nāyaka of the Kāśyapa-gōtra. Vijayamuttu (Vijayaraṅga) Chokkanātha was the last ruler of the Madura Nāyaka dynasty after whose death in 1732 A.D., his wife Mīnākshī assumed the government of his territory and struggled on for a few years before Madura finally passed into the hands of the Muhammadans. The donor of the grant is possibly identical with Mīnākshi's brother Veṅkaṭaperumāḷ-Nāyaka with whose support she was carrying on the administration of her country.

The Madura Nāyakas.

General.

85. A record from Kaṇṇaṉūr in the Musiri taluk of the Trichinopoly district (No. 144), dated in the cyclic year Rākshasa, refers to the Muhammadan occupation of the country. No king is mentioned in the record, but from palaeography it may be assigned to the 15th century A.D. This inscription states that the image of the god Aḻagapperumāḷ at Periya-Kaṇṇaṉūr in Mēlai-Vaḷḷuvappāḍi-nāḍu, which was kept hidden during the Muhammadan times, was reconsecrated in the temple and a land formerly in its enjoyment as *tiruvidaiyāṭṭam* was restored to it by a certain Vīraṇaṉ, brother of Śrīgirinātha.

Kaṇṇaṉūr occupied by the Muhammadans.

86. A record from Tiruppattūr (No. 180) dated in Śaka 1406, Krōdhin, corresponding to A.D. 1484, mentions Tiruvambalamuḍaiyār *alias* Maṟaijñāna-sambandar of the lineage of **Meykaṇḍa-Santāna**, residing at *Śiṟumadam* in the village, who composed a *purāṇam* called the **Oṅgukōyil-puraṇam**, evidently in honour of the deity named 'Oṅgukōyiluṟaivār' which was consecrated in the temple of Tiruttaḷiyāṇḍa-Nāyaṉār by Poṉṉaṉ Uyyavandāṉ *alias* Māṇābharaṇa-Mūvēnda-vēḷār of Kappalūr about the 15th year of Sundara-Pāṇḍyadēva (No. 186). The present inscription states that the temple authorities at Tiruppattūr rewarded Maṟaijñāṉasambandar for his literary composition by a grant of 5 *mā* of land in Maṇṇimaṅgalam *alias* Mēṟ-Tirumaṅgalam belonging to the temple. The date of Meykaṇḍār noticed above has been fixed to be about A.D. 1232 (*Sen-Tamil*, Vol. III, pp. 89–90). There were more than one person by name Maṟaijñāṉasambandar, and the one mentioned in the present record is to be distinguished from the person of the same name who was the author of *Kamalālaya-purānam*, *Aruṇagiri-purāṇam* etc. and who lived about 1545 A.D.

Maṟaijñāṉasambandar, the author of *Oṅgukoyilpuraṇam*.

87. A record from Vīpanagaṇḍla in the Kurnool district (No. 281), dated in Ś. 1632 (wrong for 1623), Vṛisha, registers the grant of some land by purchase in Vimpanagaṇḍla for the maintenance of a well. It incidentally states that this village had been granted to Mūsā-Khān by Abdulla Wahāb Sāhebu, who was ruling Kandanavrōlu sthala during the time of Sultan Pādaśāha of Vijayapura (Bijapur). This Abdullā Wahāb is identical with the Abyssinian general of the Bijapur Sultan, who took the fort of Kurnool from the local ruler Gōpalaraja and also governed this region till his death in A.D. 1618. His tomb at Kurnool on the bank of the Handri is architecturally noteworthy for the peculiar construction of its central dome.

Abdul Wahab of Kurnool.

88. A copper-plate record (C.P. No. 10) received from the Deputy Tahsildar of Rāśīpuram in the Salem district is engraved on a single plate shaped like a tray with raised rims all round. It is incised in modern and faulty Tamil and dated in the cyclic year Rudhirōdgārin. To give the record an air of historicity the names of several Vijayanagara kings are jumbled together in the preamble and the document itself is said to have been issued in the reign of Muttu-Vīra-Chokkaliṅga-Nāyaka, whose ancestry is traced from Vīrappa-Mudaliyār and Vīrappa-Muttu Krishṇappa-Mudaliyār. Though these names are reminiscent of those of the Nāyakas of Madura, and the cylic year Rudhirōdgārin corresponds to A.D. 1683, which immediately followed the last year of the reign of Chokkanātha of Madura, it is doubtful whether this record could be assigned to that period. It states that several Kongu-Veḷḷāḷas and Koṅgu Maṇṇāḍiyār living in Darumāpuram and the several nadus such as Pūndurai-nāḍu, Ēḻūr-nāḍu, Parittippaḷḷi-nāḍu and places like Kāḍaiyūr, Muttūr etc., met together and presented some land and the right to collect certain specified cesses from among themselves to Poṇṇāli-Pulāvaṉ, son of Mudali-Gavaṇḍaṉ Tittāppēru and grandson of Nalla-Gavuṇḍaṉ of Darumāpuram, on whom they also conferred the title 'Poruḷandai-kulam-echchaṉ' probably as the spiritual *guru* of the Poruḷandai community.

The Kāṅgayars of the Poruḷandai-gōtra in the Salem district.

89. The east and west *gōpuras* of the Naṭarāja temple at Chidambaram are rich in sculptures whose value as pieces of art is increased by the explanatory labels attached to most of them. The inner walls of these *gōpuras* contain the well-known figures representing the sculptural exposition of the art of dancing (See *Ep. Rep.* for 1914, pp. 74 ff), while all round the outer walls are found images of *likpālas* such as Indra, Agni, etc. enshrined in niches. The niches especially in the west *gōpura* bear labels in the Grantha script which may be assigned to the 13th century A.D. One such label gives the name of **Dhanvantari** and the image in this riche is represented as an aged man with a beard and a pot-belly in a standing pose wearing a *yajñōpavita* and a lower cloth reaching down to the ankle. Both the hands are unfortunately broken, so that we are not in a position to know what the objects were which they should have held. According to the *Vishṇudharmōttara,* Dhanvantari should be sculptured as a handsome person carrying in both the hands vessels containing *amrita.* He is considered to be one of the minor manifestations of Vishṇu. On the inner wall in the north gōpura of the same temple which was built by the Vijayanagara king Krishṇadēvorāya (No. 371 of 1913), the names of the four architects who apparently constructed this gōpura are given above small sculptures representing them. Their names are, Sēvakapperumāl of Vriddhagiri (Vriddhāchalam), his son Viśuvamuttu, Tirumaruṅgaṉ of Tiruppiṟaikkoḍai and his brother Kāraṇāchchāri (Nos. 17–20). The practice of incising labels below the images for their identification was not so common in the Tamil country as in Mysore in the Hoysala period, where the names not only of the deities but also of their sculptors were sometimes given.

Labelled sculptures at Chidambaram.

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied during the year 1935–36, by Mr. R. S. Panchamukhi, M.A., of this office.

NOTE.—This appendix is paged in continuation of Appendix F to the Epigraphical Report for 1934–35.

Inscriptions copied at the following sixteen places of the Bombay-Karnatak during the year 1935-36 are registered in Appendix E.

Serial number.	District or State.	Taluk.	Village.	Number of Inscriptions.
1	Miraj (Senior) ..	Lakshmēsvar	Lakshmēśvar	1 to 53
2	Belgaum	Parasagad	Saundatti	54 to 63
3	Dharwar	Hangal	Bāḷambīḍ	64 to 68
4	Do.	Do.	Kalkēri	69 to 91
5	Do.	Hirekerur	Siḍēnūr	92 to 99
6	Do.	Ranebennur	Hirēbidri	100 to 102
7	Do.	Do.	Kōṇantambige	103
8	Do.	Do.	Udagaṭṭi	104 to 106
9	Do.	Do.	Yellāpūr	107
10	Bijapur	Bijapur	Bablēśvar	108
11	Do.	Do.	Jumnāḷ	109
12	Do.	Do.	Katakanhaḷḷi	110
13	Do.	Do.	Kumaṭgi	111 to 113
14	Do.	Do.	Madbhāvi	114 to 115
15	Do.	Do.	Torvi	116
16	North Kanara ..	Sirsi	Banavāsi	117 to 146

APPENDIX E.

Stone inscriptions in the Bombay-Karnatak copied during the year 1935–36.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MIRAJ (SENIOR). LAKSHMESVAR TALUK. Lakshm va.					
1	Slab built into the wall of the backyard of the Taluk office.	Western Chāḷukya.	Bhūlōkamalladēva ..	Sarvajña-Bhūlōkamalla year 13 (in words), Kāḷayukta, Mārgaśira, puṇṇame, Monday, lunar eclipse, Vyatīpāta, saṅkramaṇa.	Kannaḍa ..	Damaged and mutilated. Records a gift of the *kirukula* taxes and the gold income due from the *dēvabhōga* village Niṭṭūru, made in favour of the god Svayambhū-Dakshiṇa-Sōmanāthadēva at Purikara, by Jayakēsidēvarasa of the Kadamba family, in conjunction with the One Thousand retinue headed by Tantrapāla Chaṭṭimayya-Nāyaka, etc., to *Sthānāchārya* Jñānasōma-Paṇḍitadēva in the presence of Daṇḍanāyaka Chiddarasa, Daṇḍanāyaka Mahādēvarasa, the *Mahājanas* of the capital town (*rājadhānī-paṭṭaṇa*) Purigere, etc.
2	Another slab built into the same wall.	Do.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 37, Nandana, Kārttika, puṇṇame, Monday, Vyatīpāta, lunar eclipse.	Do. ..	Registers a grant of land made after purchase from the *Mahajanas* of the *nagara*, (i e. Purigere), the *Gāvuṇḍas* etc., by Daṇḍanāyaka Anantamayya, for the maintenance of the *sūḷe-gēri* (quarter for dancing girls) constructed by him, attached to the temple of Svayambhū-Sōmēśvaradēva at Purigere, when (his brother-in-law) Mahāpradhāna Śrīpatiyarasa was governing the Two-600 division, namely Beḷvala-300 and Purigere-300 provinces.
3	Same slab ..	Do.		Chāḷukya-Bhūlōkamalla (wrong for Vikrama) year 53, Kīlaka, Śrāvaṇa, śu. 5, Sunday, lunar eclipse.	Do. ..	Registers a grant of land made by Mahāmaṇḍalēśvara Jayakēsidēva for the benefit of an educational institution (*ghaḷige*) attached to the temple of Svayambhū Dakshiṇa-Sāmanāthadēva at the *rājadhānī-paṭṭaṇa* Puligere.
4	A third slab in the same place ..	Do.	Tribhuvanamalladēva	Durmati, Pushya, ba. Bhṛigu-shashṭhī, Vyatīpāta, Uttarāyaṇa-saṅkrānti.	Do. ..	Published in *Epigraphia Indica*, Vol. XVI, p. 58 ff.
5	A fourth slab in the same place..	Do.	Jagadēkamalla (II) ..	10th year, Prabhava, Āshāḍha, śu. 12, Thursday, Dakshiṇāyana-saṅkramaṇa, Vyatīpāta.	Do. ..	Published in *Epigraphia Indica*, Vol. XVI, p. 44 ff.
6	A fifth slab in the same place ..			Śaka 999 (in words), [Chāḷukya]-Vikrama year 2, Piṅgaḷa, Āshāḍha, śu. 12, Wednesday: Śaka 1000, Kāḷayukta, Madhumāsa (Chaitra), amāvāsyā, Sunday.	Kannaḍa and Sanskrit in Kannaḍa.	Records the death of Śrīnandi-Paṇḍitadēva of Sūrasthagaṇa by the rite of *sallēkhanā* observed for one month at *Ānesejje-basadi* at Purikara-nagara. Also records the death of his elder brother Bhāskaranandi-Paṇḍita, on the latter date.

7	A stone salb built into the wall in the same place.	Vijayanagara.	Sadāśivarāya-Mahārāya ..	Śaka 1469, Plavaṅga, Mārgaśira. śu. 10.	Kannaḍa ..	Records the gift of taxes due from barbers in the kingdom, made in favour of Nāvila Timmōja, Kaṅgōja and Bhadrōja of Kandanavoḷal, by the king at the request of Rāmarāja, to whom the three barbers had made their request.
8	A slab built into the same wall ..	Kaḷachurya.	Tribhuvanaikamalla Vira-Bijjaladēva.	Śaka 10[8]3, Bijjaladēva year 6, Vrisha, Āśvayuja, puṇṇame, Monday, lunar eclipse, Vyatīpāta.	Do. ..	Damaged. Records a gift of land after purchase from Raṭṭa-Gāvuṇḍa, made by Dēvarāśi-Paṇḍitadēva, the *āchārya* of (god ?) Rāmai[ya*]dēva, for worship and offerings in the temple of Indrēśvaradēva of Muttinakēri, while Vesuva-Daṇḍanāyaka was governing Huligere-300 in conjunction with four *Kaṇaṇas*.
9	Another slab in the same place..	Yādava ..	Siṁhaṇa	Saka 1169, Plavaṅga, Jyēshṭha, amāvāsye.	Do. ..	Damaged. Registers a gift of land and money made by Rājaladēvī, daughter of Mahāpradhāna Bichirāja, for the benefit of the Jain temple called Śrīvijaya-Jinālaya at Purikara-nagara renovated by her on the advice of her preceptor Rāj guru Padmasēna-Munipa.
10	A third slab in the same place ..	Kaḷachurya.	Bijjaladēva ..	(Lost) ..	Do. ..	Mutilated. Incomplete. Only the portion describing the genealogy of the king and his subordinate Rāma-Daṇḍēśa is preserved.
11	A fourth in the same place ..	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 43, Vi[ḷambi], Pushya, śu. 1[1], Sunday, Uttarāyaṇa-saṅkramaṇa, Vyatipāta.	Do. ..	Slightly damaged. Records a gift of taxes made by *Sādaveggaḍe* Sōvarasa to Sāmavēdi-Paṇḍita, the *āchārya* of the Rāmēśvara temple at Puligere at the command of Mahāpradhāna Daṇḍanāyaka-charasa who was the governor of the Puligere-300 province. Also records other minor gifts made to the same temple by several trade guilds and private individuals.
12	A fifth slab in the same place ..	Do.	Do. ..	Chāḷukya-Vikrama year 6, Dundubhi, Vaiśākha, śu. 5, Thursday.	Do. ..	Registers a gift of land made by the Five-Hundred members headed by Śānti-Śeṭṭi of Purigere, after purchasing it from the *vipras* (Brāhmans) with the money which had accumulated with interest, granted formerly by Taḷara Nāgavarma, to Lakkaṇa-Seṭṭi father of Śānti-Śeṭṭi, for the benefit of drawing water by picotta (*eta*) from the well called *Rāṭaṇada bāvi*, when Trailōkyamalla Vīranoḷamba Pallava-Permāḍi Jayasiṁhadēva was governing Purigere-300, Beḷvola-300, Banavase-12000, Kandūr-1000 and several paddy villages (*bhatta-grāma*). Mentions Jayakēsi-Nṛipati of the Sagara family and Vāvaṇa-Nṛipati.
13	A sixth slab in the same place ..	Yādava ..	Siṁhaṇa	....Vaiśākha, puṇṇami, [Monday].	Do. ..	Registers a gift of land made after purchase by Saṅgayya to the temple of Remmēśvara constructed by him in the premises of the Sōmanātha temple at Pulikaranagara and named after his grand preceptor Remmarasa. States that Saṅgayya was the pupil of Aichidēva, a disciple of Remmarasa, who was a pupil of Kēśava-Daṇḍanātha.
14	A seventh slab in the same place.	Western Chāḷukya.	Chāḷukya-Pratāpachakravartin . . .	(Lost) ..	Do. ..	Broken. Beginning lost. Seems to record gifts of several *vrittis* made for the benefit of the temples and temple servants [at Purigere].
15	An eighth slab in the same place.	Do.	Tribhuvanamalla ..	Chāḷukya-Vikrama year 45, Plava, Phālguṇa, amāvāsye, Sunday, saṅkramaṇa, solar eclipse.	Do. ..	Badly damaged. Records the gift of land made by Daṇḍanāyaka Nāgavarmmayya after purchasing it from the Hundred and Twenty Mahājanas of the Brahmē[śvara]gēri of the *rājadhānī-paṭṭaṇa* Puligere for the benefit of the temple of Sōmēśvara.
16	Broken stone built into the wall in the same place.	Rāshṭrakūṭa	Ballaha	..	Do. (archaic)	Published in *Epigraphia Indica*, Vol. VI, p. 166.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1935–36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MIRAJ (SENIOR)—*cont.*					
	LAKSHMESVAR TALUK.					
	Lakshmervar—cont.					
17	Slab built into the same wall ..	Vijayanagara.	Sadāśivarāya-Mahārāya ..	Śaka 14[6]9, Plavaṅga, Āśvija, śu. 12, Monday.	Kannaḍa ..	Damaged. Registers a remission of taxes on marriages in Huligeṛe-nāḍu granted by the king at the request of Suḍugāḍa Liṅgi-Šeṭṭi, a representative of the *Mahānāḍu*, the Bhaṭṭas and the Eighteen *Prajes* of Huligeṛe-nāḍu. States that the charter was issued at the king's command by Gujala Immaḍi Mannappa-Nāyaka.
18	Another slab in the same place ..			Śaka 14[61], Viḷambi, Prathama, Jyēshṭha, śu. 1, Monday.	Do. ..	Damaged and mutilated. Beginning lost. Registers a deed of settlement of dispute between the Jainas headed by Śaṅkhaṇāchārya and Hēmaṇāchārya of the Śaṅkha-*basti*, and Kāḷahastidēva and Śivarāmadēva of the temple of Dakshiṇa-Sōmēśvaradēva, regarding the use of certain honours which had been misappropriated by the Jainas for their deity.
19	Third slab in the same place ..	Yādava ..	Siṁhaṇa		Do. ..	Badly damaged and worn out. Beginning and end lost. Seems to register a gift of land to a temple (name lost). Mentions Malli-Šeṭṭi.
20	Fourth slab in the same place ..	[Kaḷachurya]	[Saṅ]kama ..	Śaka 11**, 3rd year, Viḷa[mbi], Māgha, śu. 5, Monday.	Do. ..	Fragment. Damaged. Seems to register a gift of land made by Sīdhugi-Daṇḍanāyaka to Trilōchana-Paṇḍitadēva for the renovation of the temple of Lakshmaṇēśvaradēva at Huligeṛe.
21	Hero-stone built into the same wall.			..	Kannaḍa (Verse).	States that people mourned over the death of Kampila and Siḍila-Bomma. Mentions Diḷḷi.
22	Another hero-stone in the same place.	Yādava ..	Kanhara	Śaka 1181, Siddhārthin, Jyēshṭha, ba. 10, Monday.	Kannaḍa ..	Slightly damaged. Records the death of Lakhkhile, wife of Āchidēva, a servant of Chāmuṇḍa-Daṇḍēśa and of her sons Māyiga and Khaiyya.
23	A third hero-stone in the same place.	Do. ..	Rāmachandradēva ..	17th year, Sarvajit, Kārttika, śu. 10, Thursday.	Do. ..	Badly damaged. Seems to record the death of Dāmē-Nāyaka, son of Mahādēvarāya in a fight with Mummaḍi-Siṅgeya-Nāyaka.
24	Slab built into the same wall ..	Western Chāḷukya.	Tribhuvanamalladēva	Chāḷukya-Vikrama year 27, Chitrabhānu, Āshāḍha, śu. 5, Sunday, Vyatīpāta.	Do. ..	Published in *Epigraphia Indica*, Vol. XVI, pp. 32 ff.
25	Another slab in the same place ..	Yādava ..	Siṁhaṇadēva ..	Yuva, Āshāḍha, amāvāsye, Monday, Pushya, Vyatīpāta.	Do. ..	Damaged and worn out. Registers a gift of oil made by the Fifty *Telligas* of Purikarapura to the temple of Dāvadēva of the place.
26	Same slab	Do.	Do.	Śaka 1[1]49, Sarvajit, Kārttika, śu. 8, Monday.	Do. ..	Do. Records a gift of land and house-site made after purchase by Mūrujāvidēva, pupil of Kēdāradēva for the *Śrīkārya* of gods Kēdāradēva and Chikēśvaradēva at Purikara-nagara and the feeding of ascetics, when Maḷḷi-Šeṭṭi was ruling the Karṇāṭa-vishaya at the king's command. Also records a gift of land made by Tikki Šeṭṭi to Jñānasōma-Paṇḍita, the *āchārya* of the Sōmanāthadēva temple for the *śrīkārya* of god Kēdārēśvaradēva.

27	Slab set up in the backyard of the Taluk office.	Western Chāḷukya.	Vikramachakravartin	Chāḷukya-Vikrama year 48, Śōbhakṛit, Āshāḍha, amāvāsyā, Monday, Dakshiṇāyana-saṅkramaṇa Vyatīpāta.	Kannaḍa ..	Records a gift of land made after purchase by Daṇḍanāyaka Nāgavarmmayya to Agastya-Paṇḍitadēva, pupil of Sāmavēdi-Paṇḍitadēva, the *āchārya* of the *maṭha* at the temple of the Rāmēśvaradēva at Puligeṛe, for maintaining the *upādhyāya* teaching *Kaumāra-vyākarṇa* and the students studying it at the *maṭha*.
28	Another slab standing in the same place.			Śaka 1217 (in chronogram), Bhādrapada, śu. 5, Monday.	Sanskrit and Kannaḍa.	Broken on the left side. Registers a gift of land made after purchase by Sōmaya for worship and offerings in the temple of Śāntināthadēva at Purikara, when a certain chief (name lost) was governing Huligeṛe-300 district.
29	Slab standing in front of the temple of Bīradēva at Hire-Baṇa (suburb).	Western Chāḷukya.	Bhuvanaikamalladēva ..	Śaka 996, Ānanda, Chaitra, śu. Nandīśvara 8, Sunday.	Kannaḍa ..	States that Mahāsāmanta Jayakēsiyarasa of the Maṇala family who was the *Rāshṭrakūṭaka* of the Purigeṛe-300 district visited Permāḍi-Basadi at Purigeṛe and made it into a *pura* at the request of Tribhuvanachandra-Paṇḍita, pupil of Gaṇḍavimukta-Bhaṭṭāraka of the Mūla-*saṅgha* and the Balātkāra-*gaṇa*.
30	Slab set up near the Brahmadēva temple at Basti-Baṇa (suburb).	Western Gaṅga.	Mārasiṅghadēva ..	Śaka 893, Prajāpati, Kārttika, śu. . .	Do. ..	Badly damaged and worn out. Seems to record a gift to Śaṅkha-Jinālaya.
31	Slab built into the wall of the Vīrabhadra temple.			Śaka 1435, Durmukhi, Bhādrapada, śu. 5. Sunday.	Do. ..	Slightly damaged and worn out. Records gift of a flower-garden made by a certain Seṭṭi (name not clear) for the benefit of the temple of Siddhēśvara, in the holy presence of god Dakshiṇa-Sōmēśvara and Rēṇukāchārya.
32	Pedestal of the image of 'Vīrabhadra' in the same temple.		....		Do. ..	States that Chauṇḍarāya installed (the image of) Lakshmī-Nārāyaṇa in memory of Malla and Malāmbā.
33	Three sides of a pillar in Śaṅkha-basti at Basti-Baṇa (suburb).	Vijayanagara.	Dēvarāya-Mahārāya, son of Harihara-Mahārāya.	Śaka 1334, Nandana Mārgaśira, śu. [2] Sunday.	Do. ..	Damaged and worn out. Records the settlement of a dispute between Hēmadēvāchārya of Śaṅkha-basti and Śivarāmayya, the *āchārya* of [Saumya]dēva of Huligeṛe regarding the extent of lands belonging to the respective temples, by *Purōhita* Saṅgamadēva and other learned men of the palace, at the command of Nāgaṇṇa-Daṇṇāyaka to whom a representation had been made by the two *āchāryas*.
34	Slab built into the right wall of the same basti.	Western Chāḷukya.	Vijayāditya-Satyāśraya 'ruling at Raktapura.'	Śaka 645, 28th year, Bhādrapada, pauṇamāsi, full lunar eclipse.	Do. ..	Evidently a copy in characters of the 11th century A.D. Seriously worn out. Records the gift of the village Semboḷal for the benefit of the temple of Śaṅkha-Jinālaya at Purikara-nagara, made by Vikki Rāṇaka at the request of a certain Vijaya. Noticed in *Indian Antiquary*, Vol. VII, p. 110 f.
35	On the same slab ..	Do.	Do.	Śaka 651, 34th year Phālguṇa, paurṇamāsi.	Do. ..	Do Records the gift of the village Kaddama made by the king to Niravadya-Paṇḍita for the benefit of the temple of Śaṅkha-Jinālaya at Purikara-nagara. Noticed in *Indian Antiquary*, Volume VII, p. 112.
36	On the same slab	Western Gaṅga.	Satyavākya Mārasiṁha ..	Śaka 890, Vibhava ..	Do. ..	Damaged. Records the gift of the village Moḷageṛe-Siṅgali in Purigeṛe-Vishaya, made by .... for the benefit of the temple of Śaṅkha-Jinālaya at Pulikara-nagara. *Ibid.* p. 112.
37	Do. ..	Western Chāḷukya.	Vinayāditya-Satyāśraya 'ruling at Raktapura.'	Śaka 608, 5th year, Pausha, paurṇamāsī.	Do. ..	Do. Records the gift of the village Haḍagile in Beḷuvala—300 made by the king for the benefit of the temple of Śaṅkha-Jinālaya. *Ibid.* p. 112.
38	Slab fixed in the left wall of the same basti.	Western Gaṅga.	Mārasiṁha [II]	Śaka 890, Vibhava ..	Do. ..	Do. Published in *Indian Antiquary*, Volume VII pp. 104 ff.
39	On the same slab	Western Chāḷukya.	Eṛeya-Satyāśraya ..		Do. ..	Spurious. *Ibid.* p. 106.

E. Stone inscriptions in the Bombay-Karnatak copied during the year 1935-36—*cont.*

No.	Place of Inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*cont.*					
	HAVERI TALUK—*cont.* *Lakshmesvar*—cont.					
40	On the same slab	Western Chalukya.	Vikramāditya [II] at Rakta-pura.	Śaka 656, 2nd year, Māgha, paurṇamāsi.	Kannaḍa ..	Spurious—Published *Indian Antiquary*, Vol. VII, p. 106–7.
41	Pillar in the northern entrance into the temple of Sōmēśvara.	Vijayanagara.	Sadāśivarāya		Do. ..	Records the remission of marriage-tax in Huligere-nāḍu made by the king at the request of Liṅgi Śeṭṭi.
42	Pillar in the *utsava* hall in the same temple.	Western Chāḷukya.	Tribhuvanamalla Vīra-Sōmēśvaradēva.	2nd year, Plavaṅga, Pushya, śu. puṇṇamī, Thursday, Uttarāyana-saṅkrānti, Vyatipāta, lunar eclipse.	Do. ..	Registers a gift of oil made by the Fifty Families to Aghōraśaktidēva for the temple of Kattamēśvaradēva. Cf. the village name Kaddama of No. 35 above.
43	Pillar near the southern entrance into the same temple.			Prajōtpatti, Phālguna, ba. 5, Thursday.	Do. ..	In characters of the 14th-15th centuries A.D. States that the southern gate (*teṅkana-dhāraṭa*) (of the Sōmēśvara temple) was renovated by Bhairavadēva son of Khēyideva who was a relative of Kumāra Śivarāmayya.
44	Right pillar at the eastern entrance into the same temple.	—		Śaka 1354, Virōdhikrit, Māgha, ba. 30, Monday, solar eclipse.	Do. ..	Registers a gift of toll-income made to the temple of Sōmanāthadēva by Aliya-Viṭharasa at the instance of Ārādhyadēva of *Ubhayamārga*.
45	Left pillar in the same place ..			Ānanda, Mārgaśira, dvitīya-paksha.	Do. ..	Records the renovation of the temple of Sōmanātha by Garu Nāgēśvara who appears to have hailed from Saurāshṭra.
46	Slab set up near the *Bilva* tree in the same temple.	[Western Chāḷukya].	[Trailōkyamalladēva]	2nd year, Śrīmukha, Āshāḍha, śu. Puṇṇame, Monday lunar eclipse and Vyatīpāta.	Do. ..	Records the gift of money made by Mahāmaṇḍalēśvara Vīra-Pāṇḍyadēvarasa the *Hiriya-manneya* of Huligere-300 province, and One Thousand body (*Parigraha*) to Jñānasōma-Paṇḍitadēva for the benefit of the temple of Svayambhū-Dakshiṇa-Sōmanāthadēva at the *Rājadhāni-paṭṭaṇa* Puligere.
47	Fragment of a broken slab lying in Dharmanta's house near the same temple.	—			Do. ..	Only the concluding portion is preserved. Seems to record a gift of a picotta (*yēta*). Also refers to the boundaries of Lakshumaṇēśvara written at the instance of Mallika [Nā]dātta-Vaḍeya and to the gift of toll-incomes made to Lingaṇa-Gauḍa son of Sōmaṇa-Gauḍa of Huligere.
48	Pillar in Karibasappana-maṭha.	Western Chāḷukya.	[Bhūlōkamalladēva] ..	Vīra Bhūlōka [malla] year 7, Paridhāvin Jyēsha, puṇṇami, Wednesday.	Do. ..	Records the rules for constructing houses (in the temple site) formula'ed by Indrakirtti-Paṇḍita, the *āchārya* of Goggiyabasadi, Perggaḍe Mallinyaṇṇa, *deva-putrakas* et . Also records a gift of land made by Hēmadēva-Bādhya to Ta[rma]ya the *pujāri* of Goggiya basadi.
49	Stone set up near the Agastya-tīrtha.				Do ..	States that Timmaṇa son of Chavuḍada-Rāsaya installed the image of Rāmachandradēva at Agātt pura.
50	Pedestal now bearing a Basava image near the Sahasraliṅga temple.				Do. ..	Records the installation of the image of Vāgdēvī by Bāchirāja.
51	Hero-stone set up near the well known as *jōdu kappalibhāvi*.				Do. ..	Incomplete. Mentions ... nadaya-Nāyaka son of Jaya kēśidēvarasa, and Mahāmaṇḍalēśvara Boppadēva. th *manneya* of Huligere-nāḍu.

52	Slab lying in Māderagēri	Kaḷachurya	Tribhuvanaikavīra Bijjaḷadēva	Śaka 1088, Avyaya (i.e. Vyaya), Kārttika, paurṇamāse, Monday, Vyatīpāta, lunar eclipse.	Do. ..	Registers the grant of land and the village Karaḷavāḍa in Beṇṇadhaḍe-70 included in Huligere-300 division made to several Brahmans by Śrīdhara Daṇḍanāyaka who was the governor of the Puligeṛe-300 division.
53	Slab built into the wall of the Mallikārjuna temple.	-	Alli[dha]vaḷa Pātaśāhi-Voḍeya	Śaka 1497, Dhātu, Māgha, ba. 30, Monday.	Do. ..	Records a gift of the village Gaudagere in Lakshaṇēśvarada-*sīme* included in Huligere-nāḍu made by Mahārāja Barigidēva-Nāyaka to Nāgaṇṇa-Oḍeya for the benefit of the temple of Mallikārjunadēva. States that Huligere-nāḍu had been granted by the king to Barigi-Nāyaka as *amara-mokhāsi-nāyakatana*.
	BELGAUM DISTRICT.					
	PARASAGAD TALUK.					
54	Saundatti.—Slab fixed in the right wall of the Aṅkēśvara temple.	Western Chāḷukya	Trailōkyamalladēva ..	Śaka 970, Sarvadhārin, pushya, ba. 7. Sunday. Uttarāyaṇa-saṅkrānti.	Do. ..	Damaged and worn out. Registers a grant of land made by Raṭṭamahāsāmanta Aṅka to Sōmēśvara-Paṇḍitadēva for the benefit of the temple of Aṅkēśvara built by him at Sugandhavarti. Noticed in *J.B.B.R.A.S.* Vol. X, p. 172.
55	Same slab	Raṭṭa ..	Mahāmaṇḍalēśvara Kārtavīrya	Śaka 1009, Prabhava, Śrāvaṇa, amāvāsye, Sunday, solar eclipse.	Do. ..	Damaged and worn out. Records the renewal of the gift mentioned in No. 54 above (which had lapsed in the interval), made by the king in conjunction with his wife Bhāgaladēvi, to Jnānaśakti-Vratīndra, disciple of Sōmēśvara-Paṇḍitadēva. *Ibid.* p. 173.
56	Slab fixed in the left wall of the same temple.	Western Chāḷukya.		Śaka [9]70,	Do. ..	Badly damaged and portions peeled off. The preamble of the Raṭṭa chiefs is partially preserved.
57	Slab set up in the Basti-guḍ ..	Do. ..	Tailapadēva ..	Śaka 902, Vikrama, Paushya, śu. dasami, Thursday, Uttarāyaṇa-saṅkramaṇa,	Do. ..	Published in *J.B.B.R.A.S.*, Vol. X, pp. 304.
58	Another slab set up in the same place.	Rāshṭrakūṭa	Kṛishṇarājadēva ..	Śaka 797, Manmatha	Sanskrit in Kannaḍa.	A later copy. In characters of the 11th century A.D. Published in *J.B.B.R.A.S.* Vol. X., p. 194.
59	Same slab	Western Chāḷukya.	Tribhuvanamalladēva (i.e. Chāḷukya-Vikrama).	Vīra-Vikrama year 21, Dhātu, Pushya, ba. 13, Sunday, Uttarāyaṇa-saṅkrānti.	Do.	*Ibid.* pp. 197–198.
60	Slab set up in the Taluk office ..	Raṭṭa ..	Mahāmaṇḍalēśvara Lakshmīdēvarasa.	Śaka 1151, Sarvadhārin, Āshāḍha amāvāsye, Monday, full solar eclipse.	Do.	*Ibid.* pp. 260 ff.
61	Another slab set up in the same place.	Western Chāḷukya.	Bhuvanaikamalladēva	(Lost)	Do.	Broken at the bottom. *Ibid.* pp. 213 ff.
62	Pillar in the *Ranga-mandapa* of the Yellamma temple in the Yellamma hill near Saundatti.	Vijayanagara.	Sadāśiva-Mahārāya at Vidyānagara.	Śaka 1482, Dundubhi, Chaitra, śu. 1.	Kannaḍa ..	Badly damaged and worn out. Seems to record a gift of land made by Vi[tha]pa-Ayya the agent of Veṅkaṭādrirājayyadēva. Mentions Mahāmaṇḍalēśvara Rāmarājayyadēva.
63	Pillar in the western entrance into the same temple.	Do.	Kṛishnarāya-Mahārāya ..	Śaka 1436, Bhava ..	Do. ..	States that the construction of the second floor on the stone maṇḍapa at the western gate was completed.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1935-1936—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT. HANGAL TALUK.					
64	Bāḷambīḍ.—Slab set up in the temple of Rāmēśvara.	Western Chāḷukya.	Tribhuvanamalladēva ..	Chāḷukya-Vikrama-kāla 41st year (in words), Hēmalambi, Phālguna, śu. pañchami, Sunday, Vyatīpāta.	Kannaḍa ..	Registers a gift of land made in conjunction with all the *prajes* of Baḷḷāreyabīḍu (modern Bāḷambīḍ), by Bamma-Gāvuṇḍa a subordinate of Mahāmaṇḍalēśvara Tailahadēvarasa, lord of Banavāsipura, who was governing Banavāse-12000 and Pānuṅgal-500 provinces from his *neleviḍu* at Pānuṅgal, to Amṛitarāśi-Paṇḍita-dēva for the benefit of the temple of Grāmēśvaradēva. Also records minor gifts, of oil and toll incomes made to the same temple by some private bodies.
65	Hero-stone set up in the same temple.	[Kadamba]	Tailahadēva, 'ruling at Nareyaṅgal'.	2nd year, Prajāpati, Kārttika, śu. puṇṇami, Monday.	Do. ..	Records a gift of land at Kelakere made by Bamma-Gauḍa and the *praje* in memory of a certain Basava who died fighting in a raid made by Tailahadēva on Baḷḷara-bīḍu in the course of his attack on Huriṭigi-nāḍu when Huriṭigeya-Sōvarasa was in charge of the fort (*kōṭe*).
66	Slab set up in the temple called Bōḷadēvara-guḍi.	Kalachury	Tribhuvanamalla Bijjaṇadēvarasa, 'ruling at Kalyāṇa'.	Pārthiva, Kārttika, śu. Monday, saṅkramaṇa, Vyatīpāta.	Do. ..	Records a gift of certain taxes made by Kēśava-Daṇḍanāyaka the *Suṅkādhikāri* (tax-officer) of Hānuṅgal-500 district, to Vimalaśaktidēva for the benefit of the temple of Brahmēśvaradēva attached to the temple of Chikkēśvaradēva at Baḷḷaraviḍu, in the presence of Siddhugi-Daṇḍanāyaka, Harihara-Gāvuḍa, Heggaḍe Bīraṇa and Sixty Families (*okkal*). Also records some minor gifts to the same temple.
67	Another slab set up in the same place.	Western Chāḷukya.	Tribhuvanamalladēva, 'ruling at Kalyāṇa'.	Chāḷukya-Vikrama-Kāla 47, Śōbhakṛit, Paushya, śu. 5, Monday, Uttarāyaṇa-saṅkrānti, Vyatīpāta, solar eclipse.	Do. ..	Registers a gift of land made by Mahāprabhu Bamma-Gāvuṇḍa to Vimalaśakti-Paṇḍitadēva for the benefit of the temple of Brahmēśvaradēva constructed by him at Baḷḷāreya-bīḍu which was under his administration (*Prabhutva*), when Mahāmaṇḍalēśvara Tailahadēva was governing Pānuṅgal-500 and Banavāsi-12000 provinces.
68	Hero-stone set up near the village *chāvaḍi*.		....		Do. ..	In late characters. Records the death of Elle-Nāyaka at Hommāḍi.
69	Kalkēri.—Slab set up in the temple of Basavaṇṇa outside the village.	Western Chāḷukya.	Trailōkyamalladēva ..	Śaka 977, Manmatha, Pushya, śu 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatīpāta.	Do. ..	Records a gift of land made by Bramma-Gavuṇḍa, the headman of the village Beṅgēri to Paśupatidēva for the benefit of the temple of Sōmēśvaradēva, when Gaṅga-Permānaḍi Vikramādityadēva of the Chāḷukya family was governing Gaṅgavāḍi-96000, Nāraṇayya was the *Peggaḍe*, of Banavāsi-12000 and Mallarasa was the Nāḷgāvuṇḍa of Bāsavura-140.
70	Same slab ..	Do.	Do. ..	(Lost) ..	Do. ..	Badly damaged and mutilated. Seems to record a gift made by the toll-officer (name lost) of the [Banavāsi]-12000 province for the benefit of a local temple (name lost). Mentions Kupputūru *thānāntara*.
71	Stone set up in the temple of Basavaṇṇa in the village.	Vijaya-nagara.	Mahāmaṇḍalēśvara Rāmarāja-Veṅkaṭarājadēva.	Prabhava, Āśvayuja, śu. 10.	Do. ..	Registers a gift of temple-site made by Vopaṇa to Parvata-Voḍeya for the merit of Kāmapa-Nāyaka, the agent of the king.

72	Stone standing on the tank bund	Yādava ..	Rāmadēva ..	18th year, [Sarva]-dhārin, Pushya, śu. 8, Vaḍḍavāra.	Do. ..	Records the death of Mādaiyya, son of Nāgeyi-Śeṭṭi and Mādavve, and a lay disciple of Sāmantabhadradēva.
73	Slab set up near the temple of Sōmēśvara.	Western Chāḷukya.	Trailōkyamalladēva	Śaka 975, Vijaya, Pushya, puṇṇame, Sunday, saṅkrānti, Vyatīpata.	Do. ..	Records a gift of toll-income made for the benefit of the temple of Sōmēśvaradēva at Kalkeṛeya-bīḍu by the several officers of Kupputūra-ṭhāṇe, nd Tiḷivaḷḷiya-ṭhāṇe who had assembled at the command of Perggaḍe Sōmanāthayya, Perggaḍe Vāvaṇayya and Mahāmaṇḍalēśvara Kīrtti varmadēva.
74	Another slab set up in the same place.	Do.	Tribhuvanamalladēva	(Lost) ..	Do. ..	The bottom of the slab is lost. Seems to record a gift to the temple of Svayambhū-Sōmēśvaradēva made evidently by Jayasiṅga of Kalkeṛe, a subordinate of Daṇḍanāyaka Gōvindarasa who was administering Banavāsi-12000 and *Vaḍḍarāvuḷa* taxes under Mahāpradhāna Daṇḍanāyaka Anantapāḷayya who was administering the Two Six-Hundred districts, Banavāse-12000; Palasige-12000, the *Vaḍḍarāvuḷa* taxes and *achchu-pannāya* taxes of the Seven-and-a-half Lakh country.
75	A third stone set up in the same place.	Do.	Bhuvanaikamalladēva, 'ruling at Baṅkāpura'.	Śaka 998, Rākshasa, Pushya, amāvāsye, Sunday, Hasta, Uttarāyaṇa-saṅkrānti, Vyatīpāta.	Do. ..	Records a gift of the village Pullavala to the south of the Varadā river in Bāsavura-140, a subdivision of Banavāsi 12000 province, made at the request of Perggaḍe-Divākara by Bhuvanaikamalla Vīra-Noḷamba who was governing Noḷambavāḍi, Pānuṅgallu-nāḍu and Banavāsi-dēśa in conjunction with his wife Māḷaladēvī, to Dēvasiṅgi-Jīya, for the benefit of the temple of Svayambhū-Sōmēśvaradēva at Kalkeṛe.
76	A fourth slab set up in the same place.	Do.	Tribhuvanamalladēva	Chāḷukya-Vikrama-kāla 13th year, Vibhava, Paushya, ba. 1, Sunday, lunar eclipse.	Do. ..	Damaged. Records a gift of certain toll-incomes and other taxes made by Perggaḍe Chaṅgadēvayya for the benefit of the temple (name lost) when Daṇḍanāyaka Śrīdharayya and Daṇḍanāyaka Āsapayya were administering the Vaḍḍarāvuḷa.
77	A pillar in the temple of Sōmēśvara.	Hoysaḷa ..	Vīrā-Ballāḷadēva ..	17th year, Prabhava, Mārgaśira, śu. 11, Vyatīpāta, Monday.	Do. ..	Damaged. Registers a gift of land made by Chaladaṅkarāma Hariyama-Śeṭṭi, the *Nālprabhu* of Kalukeṛe, the *Mummaridaṇḍas*, Kācheya Sāhaṇi and Amiteya-Sāhaṇi, to Mūṛujāvidēva for the benefit of the temple of Svayambhū-Sōmanāthadēva.
78	On the same pillar ..			Śivarātri ..	Do. ..	Records gifts of land and money made for the temple by *Nālprabhu* Chaladaṅkarāma Hariyama-Śeṭṭi and other individuals to Mūṛujāvidēva See No. 75 above.
79	Another pillar in the same temple.	Yādava ..	Siṅgaṇadēva ..	16th year, Tāraṇa, Jyēshṭha, śu. 5, Sunday, Vyatīpāta.	Do. ..	Records a gift of certain toll-incomes made by Kaḍuva-[ma]hanta, the toll-officer (*Suṅkada-Heggaḍe*) under Lakshmīpāladēvā, for the benefit of the temple.
80	On the same pillar ..			Sarvadhāri, Māgha, ba. 30, Saturday, solar eclipse.	Do. ..	Engraved in continuation of No. 79 above. Records a gift of certain toll-incomes made by Immaḍi-Siṅga-Nāyaka, Dēmarasa and Tipparasa to the temple.
81	A third pillar in the same temple.	Yādava ..	Mahādēva ..	12th year. Pramōdūta, Jyēshṭha, śu. 5, Monday, saṅkramaṇa.	Do. ..	Records a gift of toll-incomes made by Mahāpradhāna Siraḷa Māyidēva for the benefit of the temple.
82	Hero-stone set up near the same temple.			Sādhāraṇa, taḍige, Friday.	Do. ..	Records the death of a certain Maṇḍalika of Uddhari (name not clear) in a fight at Udariyakōṭe during the regime of Kāvadēva.
83	A second hero-stone set up in the same place.	Western Chāḷukya.	Tribhuvanamalla Sōmēśvaradēva.	3rd year, Viśvāvasu, Mārgaśira, śu. 9, Monday.	Do. ..	Records the death of Śeṭṭima-Nāyaka, a servant of Chaladaṅkarāma Mādi-Śeṭṭi of Kalukeṛe during the cattle-raid made by Tailahadēva of Dēvaṅgēri.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1935-36—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	DHARWAR DISTRICT—*cont.* NARGUND PETHA—*cont.* Sōmāpūr—*cont.*					
84	A third hero-stone set up in the same place.	Western Chāḷukya.	Tribhuvanamalla Sōmēśvaradēva.	4th year, Parābhava, Chaitra, śu. 8, Monday.	Kannaḍa ..	Slightly damaged. Records the death of Saṅkeya-Sāhaṇi, a servant of Chaladaṅkarāma Mādi-śeṭṭi when the latter had beseiged the fort of Kuṇḍugōḷa.
85	A fourth hero-stone set up in the same place.	Do. ..	Pratāpachakravartin Jagadēkamalladēva.	9th year, Akshaya, Āshāḍha, ba. 11, Sunday.	Do. ..	Records the death of Nāḷprabhu Kēti-Śeṭṭi of Kalkeṛe while fighting at Sirivoḷal with the people of Kāg·nele and also of Kammaṛa Sāntōja on the same occasion.
86	A fifth hero-stone in the same place.	Do. ..	Tribhuvanamalla Sōmēśvaradēva.	3rd year, Viśvāvasu, Mārgaśira, śu. 8, Monday.	Do. ..	Records the death of Boppaṇa, a servant of Chaladaṅkarāma Mādi Śeṭṭi when Tailahadēva of Dēvaṅgēri had raided the cattle of Kalukeṛe.
87	A sixth hero-stone in the same place.	Do. ..	Pratāpachakravartin Jagadēkamalla.	9th year, Akshaya, Āshāḍha, ba. 11, Sunday.	Do. ..	Incomplete. Seems to record the death of a son of Kēta at Sirivoḷal during the fight with the people of Kāginele in which Nāḷprabhu Kēti-Śeṭṭi of Kalukeṛe had fallen. See No. 85 above.
88	Hero-stone set up to the right of the same temple.			Īśvara, Dvitīya-Phālguṇa, śu. 14, Tuesday.	Do. ..	In characters of the 14th-15th centuries A.D. Records the death of Chika, son of Gōya-Nāyaka, a household-officer (*mane-adhikāri*) of Mahāmaṇḍaḷēśvara Sāḷuveya Ballugidēva-Rāṇeya, while fighting with certain *rāhutas*.
89	Another hero-stone set up in the same place.			....	Do. ..	Records the death of Hiriya-Nāgaiya, son of Nāḷprabhu Sōya-Śeṭṭi in a fight.
90	Third hero-stone in the same place.	Kaḷachurya	Āhavamalladēva ..	4th year, Śōbhakṛit, Vaiśākha, ba. 1, Sunday.	Do. ..	Records the death of Bammuga, a servant of Chaladaṅkarāma Mādaṇa- Śeṭṭi in a fight with Vemmaṇa at Raṭṭehaḷḷi. See No. 84 above.
91	A fourth hero-stone in the same place.			....	Do. ..	Records the death of Chika-Nagaiya, son of Nāḷprabhu Sōyi-Śeṭṭi evidently in a fight. See No. 89 above.
	HIREKERUR TALUK.					
92	Siḍenūr.—Slab set up close to the temple of Kallēśvara.	Western Chāḷukya.	Jagadēkamalladēva	Śaka 937, Rākshasa, Uttarāyaṇa, full-moon day.	Do. ..	Badly damaged and mutilated. Seems to record a gift of land made by the several Gāvuṇḍa of Siḍiyanūru for the benefit of the temple of Kalidēva (of the place), when Mahāmaṇḍalēśvara Kāṭimayyarasa was governing the Banavāsi-12000 province. Mentions in a supplement, Saltaḷige Seventy and Perggaḍe Chāmuṇḍamayya.
93	Slab lying in front of the same temple.	Rāshṭrakūṭa.	Akālavarsha ..	Śaka 826, Raktākshi	Do. ..	Slightly damaged and worn out. Refers to Lōkaṭe as governing Banavāse-2000 province and Daṇḍanā-[ya*]ka Dēvayya as administering the village Siḍiyanūru. Mentions Bijja as the Nāḷgāmuṇḍa of Sattaḷige-70 division.
94	Hero-stone set up near the same temple.	Do.	Dōrapparasa ..		Kannaḍa (archaic).	Damaged. Seems to refer to a fight with the Gaṅgas. Mentions Mārakka-arasa as the governor of Banavāsi-nāḍu and Binaeti-abbe as administering the village. Mentions also Aridhira as the *gāmiga* of Siḍiyanūru.
95	Broken hero-stone set up in the same place.			..	Do. ..	In characters of the 8th century A.D. Fragment. Refers to Aridhira and the death of a hero (name not clear).

96	Hero-stone set up near the same place.	Western Chāḷukya (Bādāmi).	Vikramāditya ..		Do. ..	In characters of the 8th century A.D. Fragment. Refers to some attack and states that Siṅga-Vaddagi made the *Sirivāgalla* for Rāpamma. Mentions Eṛekaṇṭa.
97	Broken slab lying in Survey No. 2.	..		Raudra, Pausha, [śu]. 5, Tuesday.	Kannaḍa ..	Records the death of Mallaya, son of Bhairaya-Nāyaka.
98	*Masti*-Stone set up in the open site of Hirē-maṭha.			..	Do. ..	Badly damaged. Beginning completely effaced. States that the *vīra-gallu* for Channappa and the *māsti-kallu* for his wife (name lost) were installed.
99	Fragment of a stone set up near the Basavaṇṇa temple.				Do. ..	In characters of about the 8th century A.D. Mentions Śaḷakirājya and refers to Dōsi and Pogilli.
	RANIBENNUR TALUK.					
100	**Hirebidri.**—Hero-stone set up in the compound of the Kallēśvara temple.	Rāshṭra-kūṭa.	Śubhatuṅgadēva ..	[Śaka*] 800 ..	Kannaḍa (archaic).	Records the death of Nāgati, son of Duggati-Gavuṇḍu in a cattle-raid.
101	Stone fixed in the gate-way of the same temple.	Western Chāḷukya (Bādāmi).	Satyāśraya ..		Do.	In characters of the 7th century A.D. Records a gift of land made by [Ti]raka of the] Ga]ppara family.
102	Slab set up in the same place ..	Yadava ..	Ramachandradēva ..	Śaka 1205, Svabhānu, Ashāḍha, ba. 30, Sunday, Mithuna-saṁkramaṇa.	Kannaḍa ..	Records a gift of land made by Padmaladēvi, wife of Mahāmaṇḍalēśvara Vikramādityadēva of the Gutta family to Tripurāntakadēva for the benefit of the temple of Svayambhū-Kalināthadēva.
103	**Konantambige**—Pillar in the temple of Kallēśvara.			Prabhava, Sunday. amāvāsye, Vyatipāta solar eclipse, saṅkramaṇa.	Do. ..	Records a gift of land made by Nāraṇadēva for the benefit of the temple of Kalidēva at Hosavūru.
104	**Udagatti.**—Slab fixed in a wall of the Kūḍali Śriṅgēri-*maṭha*.			Śaka 1635, Jaya, Mārgaśira, śu. Champā-shasṭhi.	Do. ..	Records a gift of land at Udugaṭi made by Bāhadar Hanumanta-Gauḍa, the *Dēsāyi* of Guttaḷal for the *maṭha* of Śriṅgēri Narasiṁhabhārati-Svāmi.
105	Same slab ..			Śaka 1646, Viśvāvasu, Pushya, ba. 6.	Do. ..	States that Narasiṁhabhārati-Svāmigal, disciple of Vriddha-Śaṅkarabhārati-Svāmi died at Udugaṭi on this date and the latter's disciple Śaṅkarabhārati-Svāmi constructed a tomb and a Śiva temple in stone for his teacher and made a gift of land at Hirēbidare for conducting worship, etc., in the temple.
106	Broken stone lying in Survey No. 8.	Yadava ..	Siṁhaṇadēva ..	1st year, Prabhava, Chaitra, śu. 1, Sunday.	Do. ..	Records a gift of money made to Vāseya-Nāyaka by Sōva-Gavuḍa and Haṇḍe-Gavuḍa as a fee for the post of *heggaḍe* (*heggaḍe geyisō haṇa*).
107	**Yellāpūr.**—Stone fixed into the raised platform in the Hanumān temple.		....	Śaka 1597, Rākshasa, Pushya, ba. 15.	Do. ..	Records that Liṅgapa-Gauḍa the *Desāyi* of Guttaḷal granted Meḍalara-*sime* to several individuals.
	BIJAPUR DISTRICT.					
	BIJAPUR TALUK.					
108	**Bablēśvar.**—Fragment of a slab fixed in a niche in *Viakta-maṭha*.	Kaḷachurya	(Lost)	Vijaya....pañchamī, Thursday.	Do. ..	Damaged. Mentions Babbulēśvara and Ācharasa.
109	**Jumnāḷ.**—Stone fixed into a wall of the temple of Dēyavva.			Śaka 1621, Pramāthin, Dakshiṇāyana, Bhādrapada, śu. paurṇamāsi, Wednesday, Purvābhādrapada, Dhriti-yōga, Bava-karaṇa, San 1179.	Sanskrit in Nāgarī.	Records the construction of a well by Rāya-Paṇḍita, son of Liṅgēśa-Rāmachandra who was the son of Tīrthēśa.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1935-36—*cont.*

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*cont.*					
	BIJAPUR TALUK—*cont.*					
110	**Katakanhalli.**—Pillar in the temple of Mallikārjuna.	Western Chāḷukya.	Chāḷukyachakravartin Jagadēkamalladēva.	Siddharthin, Kā[rttika], puṇṇami, Monday, Vya[tīpā]ta, Uttarāyaṇa-saṅkramaṇa.	Kannaḍa ..	Records a gift of land made to the temple of Mallikārjūna at the *agrahāra* village Katakanahaḷḷi by *Tārkikachuḍāmaṇi* Kēśava-Paṇḍita and Mādhava-Paṇḍita.
111	**Kumaṭgi.**—Slab built into the front wall of the deserted Hanumān temple in the old site of the village.	Do.	Tribhuvanamalla [Vīra]-Sōmēśvara.	(Lost)	Do. ..	Badly damaged. Seems to record a gift of land and house-sites made by the *Mahājanas* of Kummaṭage to the temple of Mūlasthāna Bhōgēśvara. Mentions the village Kaggōḍa in the boundaries of the gift-land.
112	Same slab	Yādava ..	Siṅgaṇadēva ..	15th year, Yuva, Bhādrapada, śu. puṇṇame, Wednesday, lunar eclipse.	Do. ..	Records a gift of land made by Mahādēvarasa, the *Mūligas* and the *Eṇṭu-Hiṭṭus*, for the benefit of the temple of Mūlasthāna-Bhōgēśvaradēva at Kumbiṭage.
113	Another slab set up in the same place.	Western Chāḷukya.	Tribhuvanamalla Sōmēśvara ..	6th year, Plavaṅga, Chaitra, ba. 1. Thursday.	Do. ..	Records that the image of Chenna-Brahmēśvaradēva was reconsecrated and a gift of land was made for the worship etc., of the deity by the *Mahājanas*, *Eṇṭu-Hiṭṭus* etc., of the *agrahāra* village Kummaṭage.
114	**Madbhāvi.**—Pillar used as a foot-step in the Kallēśvara temple.	Yādava ..	Bhillamadēva ..	4th year, Sādhāraṇa, Kārttika, śu. puṇṇamī, Monday, Vyatīpāta, saṅkramaṇa.	Do. ..	Badly damaged. Seems to record a gift of money made to God Svayambhū-Bijjalē[śvara].
115	Broken slab built into the plinth of the Kallēśvara temple.			..	Do. ..	Fragment. Seems to record a gift of land made to several individuals of whom the names of Bhīma-Bhaṭṭa and Nīlakaṇṭha-Bhaṭṭa are preserved.
116	**Torvi.**—Lintal stone over the entrance to Khānaṣāheba's tomb.				Urdu ..	Mr. G. Yazdani reads the inscription as 'Raudha Maulāna Shaikh, Ṣalih Qādiriqaddas sirruhu' and translates it as 'the mausoleum of Maulāna shaikh, Ṣāliḥ, Qādiri, may God sanctify his secret.'
	NORTH KANARA DISTRICT.					
	SIRSI TALUK.					
117	**Banavāsi.**—Stone couch kept in a room in the compound of the Madhukēśvara temple.			Vibhava, Māgha, ba. Śivarātri, Wednesday.	Sanskrit in Kannaḍa.	A verse stating that the stone couch was presented to God Madhukēśvara at Jayantipura by Raghu, king of Sōdā, for use in the spring festivals.
118	Broken slab lying near the south prākāra of the same temple.	Western Chāḷukya.	Bhūlōkamalla ..		Kannaḍa ..	Fragment. Refers to a Kadamba Mahāmaṇḍalēśvara.
119	Broken stone fixed in the south prākāra wall of the same temple.	Vijaya-nagara.	Dēvarāya-Mahārāya ..	Śaka 1354, Pramādīcha.	Do. ..	Slightly damaged. Seems to record a gift of land made to Mallaṇṇa, son of Kāyaṇṇa, who died fighting with the robbers that looted the Madhukēśvara temple, when Mallaṇṇa-Ayya, son of Chikkadēva-Oḍeya of Banavāse, entitled *Tribhuvana-Bharatāchārya*, was administering Banavāse-*sthana* and Mahāpradhāna Bayiche-Daṇṇāyaka was governing Gōve and Guttiya-Vēṇṭhe.

120	Slab set up behind the shrine of Narasimha in the compound of the same temple.	Do. ..	Sadāśivarāya-Mahryāa, 'ruling at Vidyānagara.	Śaka 1474, Parīdhāvin Śrāvaṇa, śu. 1, Friday.	Kannada ..	States that Uḷigada-Padumappa added some structures to the temples of Pārvatīdēvī and Narasiṁha in the (compound of the) Madhukēsvara temple at Vanavāsi, at the instance of Mahāmaṇḍalēśvaras Rāmarāja and Venkatādrirāju, when the latter and Mahāmaṇḍalēśvara Tirumalayarāja, sons of Śrīraṅgarāja of the Āraviṭi family, were governing the Chandragutti-durga.
121	Slab learning against the west prākāra wall in the same place.	Do. ..	Sadāśivadēva-Mahārāya ..	Śaka 1494, Prajāpati, Vaiśākha, ba. 14, Tuesday.	Do. ..	Records a gift of land made by Arasādēviamma and a son (name not given) of Immaḍi Arasappa-Voḍeya the Mahāprabhu of Sōde, to the temple of Narasiṁhadēva at Banavāse, at the instance of Raṅgapparājayya, son of Mahamaṇḍalēśvara Ramarājayya-Veṅkaṭādrirajayyadeva.
122	Slab standing in the south-western corner of the compound of the same temple.		(Lost)	(Lost)	Do. ..	Damaged and portions peeled off. Seems to record a gift of land. Mentions [Pa]dma-Nāyaka.
123	Right and left sides of the Nāga image fixed in the right prākāra wall of the same temple.	Chuṭu ..			Brahmī in Pali.	Published in *Ind. Ant.* Vol. XIV, pp. 331 ff. with plate.
124	Slab standing between the shrines of Madhukēśvara and Pārvatīdēvī.			Śaka. 1521, Viḷambi, Śrāvaṇa, śu. 15, Sunday, lunar eclipse.	Do. ..	Records a gift of land made by Mahāprabhu Immaḍi Arasapa-Nāyaka of Sōde for the benefit of the temple of Madhukēśvaradēva at Jayantīpura.
125	Pillar in the Pārvatī temple in the same compound.	..		Nandana, Vasanta, Monday.	Do. ..	Records the construction of the stone *maṇḍapa* in the Pārvatī temple by Sadāśivarājēndra of Sōde.
126	Pillar in the Madhukēśvara temple.				Do. ..	Records a gift to Bikkidēva, pupil of Lakuḷēśvaradēva for the benefit of the temple of Madhukanāthadēva.
127	Three faces of a pillar in the same temple.	Vijayanagara.	Harihareśvara, son of Bukkarāja 'ruling at Hastināpurī.'	Śaka 1[3]09, Prabhava, [Mārgaśira], lunar eclipse, Monday, saṅkramaṇa, Vyatīpāta.	Do. ..	The writing on two faces is chiselled away. Seems to record a gift of land. Mentions Gōvānagara, Vanavāsī-12000 province and Mādhavāmātya.
128	A third pillar in the same place.			..	Sanskrit in Kannaḍa, Nāgarī and Tamil.	A verse stating that Vibhūti Gauraya, pupil of Paṇḍitārādhya seeks refuge (with the god). Same as Nos. 418 and 419 of 1926.
129	Slab set up to the left of the Vīrabhadradēva shrine in the compound of the same temple.	Western Chāḷukya.	Trailōkyamalladēva ..	Śaka 990, Kīlaka, Chaitra, śu. 13 ..	Kannaḍa ..	Seriously damaged. Seems to record a gift of land made to the temple of Kalladēgula. Mentions Mahāmaṇḍalēśvara Kīrttivarmadēva as governing Banavāsi-12000 province. Partly published in *Ep. Ind.*, Vol XVI, p. 353.
130	Another slab set up in the same place.	Vijayanagara.	Vīra-Bukkarāya	Śaka 1290, Kīlaka, Vaiśākha, ba. 30, Monday, solar eclipse, saṅkrānti, Vyatīpāta.	Do. ..	Registers a grant of money made by Nāgarasa, son of Prabhu Śivadēva of Raṭṭakallu to Bikkidēva-Voḍeya, pupil of Lakuḷēśvaradēva-Oḍeya, for the benefit of the god Vīrēśvara installed by him near Madhukanāthadēva, when Mahāpradhāna Mādhavāṅka was governing the Banavāse-12000 province.
131	Third slab set up in the same place.	Kadamba ..	Kīrttidēva ..		Do. ..	Published in *Ep. Ind.* Vol. XVI, pp. 355 ff.
132	Pillar in the Vīrabhadradēva shrine in the same temple.			Jaya	Do. ..	States that (this is) the service (prayer) of Sadāśivarājēndra of Sōde. Mentions Kanakāvatī.
133	Outer side of the wall of the Madhukēśvara shrine in the same temple.				Do. ..	Gives the names of Bhūtanātha Yōgēśvara-Vaḍeya, Sadāśiva-Vaḍya, Hirē-Sarvvēśvara-Vaḍeya and Channapa-Vaḍeya.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1935–36—*cont.*

[Prepared by Mr. N. Lakshminarayan Rao, M.A., Office of the Government Epigraphist for India.]

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH KANARA DISTRICT. BIJAPUR TALUK. Banavāsi—*cont.*					
134	Outer side of the wall of the Madhukēśvāra shrine.				Kannada ..	Mentions god Madhulingadēva.
135	Do. ..				Do. ..	Refers to the family of the former Vaḍeyas of Banavase-*sthaḷa*.
136	Do. ..				Do. ..	Refers to the former Vaḍeyas of Banavase-*sthaḷa*.
137	Do. ..				Do. ..	Mentions Channappa-Vaḍeya, Liṅgappa-Vaḍeya and Śivappa-Vaḍeya, who were the former Vaḍeyas of Banavass-*sthaḷa*.
138	Do. ..				Do. ..	Mentions Śaṅkara-Vaḍeya of Kaḍugōḍu-*sthaḷa*, Madhukappa-Vaḍeya and Vīrappa-Vaḍeya of the place.
139	Do. ..				Do. ..	Mentions Madhukapa-Vaḍeya, Mallappa-Vaḍeya and Śivaṛa-Vaḍeya.
140	Do. ..				Do. ..	Mentions Channappa-Vaḍeya of [Bi]jjaraṇe-*sthaḷa*, Keñchappa-Vaḍeya and Madhukappa-Vaḍeya.
141	Do. ..				Do. ..	Mentions Pañchāgni Beṅ[ki]-Vaḍeya, Chigare-Vaḍeya, Kālāntaka-Vaḍeya, Mṛityuñjaya-Vaḍeya and Honna-Vaḍeya.
142	Pillar in the Tirumaladēva temple outside the same temple.	Vijayanagara.	Vīra — Bukkarāya, 'ruling at Hastināvatī.'	Śaka 1290, Kīlaka, Āshāḍha, śu. 1, Sunday.	Do. ..	Records the gift of land made by several *Gavuḍas* and *Prajes* that had assembled at Banavāse at the instance of Avubhaḷanātha, son of Chavuḍarasa of Nandāvura, to Bikkidēva-Ayya, pupil of Lakuḷēśvaradēva for the benefit of the temple of Gōpināthadēva renovated by the former, for the success of his master Mādhava-Daṇḍanātha, the governor of Banavāsi-12000 province.
143	A stone standing in the Jaina-Basti.	[Kadamba].	Kādambachakravartin Virama [Vikrama ?]	12th year, Durmati, Kārttika, ba. 5, Monday.	Do. ..	Records the death by *samādhi* of Bhōgave, wife of Tippi-Śeṭṭi Sātayya and a lay-disciple of Kalachandra Bhaṭṭāraka of the Dēsi-*gaṇa*, the Pustaka-*gachchha* and the Kuṇḍakundānvaya.
144	A broken stone set up in the same place.			Śaka 1*37, Sādhāraṇa, [Kārttika].	Do. ..	Fragment. Damaged. Continuation lost. Seems to mention some officer (name lost).
145	Another broken stone in the same place.	Kadamba .		1st year, Piṅgaḷa, Māgha, śu. 5, Monday.	Do. ..	Fragment. Badly damaged. Records the death of Marakave.
146	Another broken stone standing in the same place.	Yādava ..		Īśvara, Vaiśākha, śu. 3, Sunday.	Do. ..	Fragment. Seriously damaged. Seems to record the death of Kāḷa-Gāvuṇḍa, son of Boppa-Gāvuṇḍa in a fight.

APPENDIX F.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA (BADAMI).
	Vijayāditya Satyāśraya.
E 34	Śaka 645, 28th year, Bhādrapada, paurṇamāsi, full lunar eclipse = Friday, 20th August, A.D. 723 ; ·84 ; lunar eclipse.
	WESTERN CHALUKYA (KALYANI).
	Tailapadēva.
57	Śaka 902, Vikrama, Paushya, śu. daśamī, Thursday, Uttarāyaṇa-saṅkramaṇa. Probably Thursday, 23rd December, A.D. 980. It was a day of Uttarāyaṇa-saṅkrānti. The *tithi* was, however, *chaturdaśi* (·48), and not *daśamt* as cited in the record.
	Trailōkyamalladēva.
54	Śaka 970, Sarvadhārin, Pushya, ba. 7, Sunday, Uttarāyaṇa-saṅkrānti. Irregular. In Sarvadhārin, the given *tithi* fell on Friday, 30th December, A.D. 1048. Uttarāyaṇa-saṅkrānti had occurred on the previous Saturday, i.e., 24th December. In the previous year, Sarvajit, the *tithi* fell on Sunday, 10th January, A.D. 1048. Uttarāyaṇa-saṅkrānti had, however, occurred on Friday, 25th December, A.D. 1047.
73	Śaka 975, Vijaya, Pushya, puṇṇame, Sunday, saṅkrānti, Vyatīpāta. Irregular. In Śaka 975, Vijaya, the given *tithi* commenced on Monday at ·10 of the day and ended the next day, i.e., Tuesday, 28th December, A.D. 1053, at ·01. Uttarāyaṇa-saṅkrānti had occurred on the previous Thursday, 23rd December.
69	Śaka 977, Manmatha, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatīpāta. Probably Sunday, 24th December, A.D. 1055 which was a day of Uttarāyaṇa-saṅkrānti. The *tihti* was śu. 3 (·03) and not śu. 5 as quoted in the record.
	Bhuvanaikamalladēva.
29	Śaka 996, Ānanda, Chaitra, śu. Nandīśvara-ashtamī 8, Sunday. = A.D. 1074, March 9, Sunday ; ·20.
75	Śaka 998, Rākshasa, Pushya, amāvāsye, Sunday, Hasta, Uttarāyaṇa-saṅkrānti, Vyatīpāta.
	Vikramāditya (Tribhuvanamalladēva).
12	Chāḷukya-Vikrama year 6, Dundubhi, Vaiśākha, śu. 5, Thursday. Probably 6th April, A.D. 1082, Wednesday (not Thursday) ; ·32.
76	Chāḷukya-Vikrama-kāla 13th year, Vibhava, Paushya, ba. 1, Sunday, lunar eclipse = A.D. 1088, December 31, Sunday. The lunar eclipse quoted in the record evidently refers to the one that occurred on the previous day.
59	Vīra-Vikrama (*s.a.* Chāḷukya-Vikrama) year 21, Dhātu, Pushya, ba. 13, Sunday, Uttarāyaṇa-saṅkrānti. Irregular. In Dhātu (= Śaka 1018) Pushya, ba. 13 fell on Wednesday, 14th January, A.D. 1097. In the next year Iśvara, the *tithi* occurred on Sunday, 3rd January, A.D. 1098. In neither case was it a day of Uttarāyaṇa-saṅkrānti.
24	Chāḷukya-Vikrama year 27, Chitrabhānu, Āshādha, śu. 5, Sunday, Vyatīpāta = A.D. 1102, June 22, Sunday ; ·70.
2	Chāḷukya-Vikrama year 37, Nandana, Kārttika, puṇṇame, Monday, Vyatīpāta, lunar eclipse. Irregular. In Nandana (= Śaka 1034), Kārttika puṇṇame occurred on Monday 4th November A.D. 1112 ; f.d.t. 70. but there was no lunar eclipse on this day. In the previous year, the given *tithi* fell on Wednesday (not Monday), 18th October, A.D. 1111, which was a day of lunar eclipse.

F.—Princ'pal dates from Appendix E calculated with the he'p of the *Indian Ephemeris—cont.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA (KALYANI)—*cont.*
	Vikramāditya Tribhuvanamalladēva—cont.
64	Chāḷukya-Vikrama-kāla 41st year (in words), Hēmaḷambi, Phālguṇa, śu. pañchamī' Sunday, Vyatīpāta. = A.D. 1118, January 27, Sunday; f.d.t. ·91.
11	Chāḷukya-Vikrama year 43, Vi[ḷambi], Pushya, śu. 1[1], Sunday, Uttarāyaṇa-saṅkramaṇa, Vyatīpāta. In Viḷambi (= Śaka 1040), the given *tithi* fell on A.D. 1118, December 25, Wednesday (not Sunday) which was a day of Uttarāyaṇa-saṅkrānti; ·57.
15	Chāḷukya-Vikrama year 45, Plava, Phālguṇa, amāvāsye, Sunday, Saṅkramaṇa, solar eclipse. Probably A.D. 1122, March 10, Friday, on which day there was a solar eclipse. The week day quoted in the record is evidently a mistake. It was not also a day of Saṅkramaṇa.
67	Chāḷukya-Vikrama-kāla 47, Śōbhakṛit, Paushya, śu. 5, Monday, Uttarāyaṇa-saṅkrānti, Vyatīpāta, solar eclipse. = A.D. 1123, December 24, Monday; ·99. It was a day of Uttarāyaṇa-saṅkrānti. But there was no solar eclipse on the preceding amāvāsya day.
27	Chāḷukya-Vikrama year 48, Śōbhakṛit, Āshāḍha, amāvāsya, Monday, Dakshiṇāyana-saṅkramaṇa, Vyatīpāta. = A.D. 1123, June 25, Monday; ·14. The month was Adhika-Āshāḍha.
	Bhūlōkamalladēva.
3	Chāḷukya-Bhūlōkamalla (wrong for Vikrama) year 53, Kīlaka, Śrāvaṇa, śu. 5, Sunday, lunar eclipse. Irregular.
48	Vīra-Bhūlōka[malla*] year 7, Paridhāvin, Jyēshṭha, puṇṇami, Wednesday. Probably A.D. 1132, May 31, Tuesday (not Wednesday); ·72.
1	arvajña-Bhūlōkamalla year 13 (in words), Kāḷayukta, Mārgaśira, puṇṇami, Monday, lunar eclipse Vyatīpāta, Saṅkramaṇa. Irregular. In Kālayukta (= Śaka 1060), the given *tithi* fell on Friday, 18th November, A.D. 1138. There was no lunar eclipse nor saṅkramaṇa on this day. In the previous year Piṅgaḷa, which will not be the 13th regnal year of the king, the *tithi* fell on a Monday but the other details do not agree.
	Jagadēkamalla II.
110	Siddbārthin; Kā[rttika], puṇṇami, Monday, Vya[tīpā]ta, Uttarāyaṇa-saṅkramaṇa. In Siddhārthin (= Śaka 1061), Kārttika, puṇṇame was current on Tuesday (not Monday), 7th November, A.D. 1139. It was not a day of any saṅkrānti; the citation of Uttarāyaṇa-saṅkramaṇa in Kārttika is clearly a mistake.
85 & 87	9th year, Akshaya, Āshāḍha, ba. 11, Sunday = A.D. 1146, July 5, Friday (not Sunday); f.d.t. ·41.
5	10th year, Prabhava, Āshāḍha, śu. 12, Thursday, Dakhiṇāyana-saṅkramaṇa, Vyatīpāta. = A.D. 1147, June 26, Thursday; (ba. ·12) ·63. Śu. 12 is evidently a mistake for ba. ·12. Dakshiṇāyana-saṅkramaṇa occurred on the day.
	Trailōkyamalladēva (Taiɩa III).
46	2nd year, Śrimukha, Āshāḍha, śu. puṇṇame, Monday, lunar eclipse, Vyatīpāta. = Monday, 6th July, A.D. 1153, July 6, Monday; f.d.t. ·56. The eclipse occurred next day.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—cont.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA (KALYANI)—*cont.*
	Tribhuvanamalla Vīra-Sōmēśvaradēva.
42	2nd year, Plavaṅga, Pushya, śu. puṇṇami, Thursday, Uttarāyaṇa-saṅkrānti, Vyatīpāta, lunar eclipse. Irregular. The cyclic year Plavaṅga was the sixth regnal year of the king and not the second as cited in the record. In the given year the *tithi* fell on A.D. 1187, December 17, Thursday. But there was neither lunar eclipse nor Uttarāyanasaṅkrānti on this day. The latter fell on A D. 1187, December 25, Friday. Even in the king's 2nd year which was Śōbhana (Śaka 1105), the details do not work out correctly.
83	3rd year, Viśvāvasu, Mārgaśira, śu. 9, Monday = A.D. 1185, December 2, Monday; f.d.t. ·26.
86	3rd year, Viśvāvasu, Mārgaśira, śu. 8, Monday. = A.D. 1185, December 2, Monday; ·30.
84	4th year, Parābhava, Chaitra, śu. 8, Monday. In Parābhava (= Śaka 1108) which corresponded to the 4th regnal year of the king, the given tithi fell on A.D. 1186, March 30, Sunday (not Monday).
113	6th year, Plavaṅga. Chaitra, ba. 1, Thursday. = A.D. 1187, March 26, Thursday; f.d.t. ·08.
	KALACHURYA.
	Bijjaḷadēva.
8	Śaka 10[8]3, Bijjaḷadēva year 6, Vṛisha, Āśvayuja, puṇṇame, Monday, lunar eclipse, Vyatīpāta. In the given year, the details regularly corresponded to A.D. 1161, August 7, Monday, on which day there was a lunar eclipse. The month was, however, Śrāvaṇa and not Āśvayuja as quoted in the record.
66	Pārthiva, Kārttika, śu. Monday, Saṅkramaṇa Vyatīpāta. In Pārthiva (= Śaka 1087), saṅkramana in the month of Kārttika fell in the dark half and not the bright half as given in the record; probably A.D. 1165, October 26, Tuesday. If this is the date, the week-day and the paksha cited would be a mistake. The *tithi* was ba. 5.
52	Śaka 1088, Avyaya (i.e. Vyaya), Kārttika, paurṇamāse, Monday, Vyatīpāta, lunar eclipse. Irregular. In the given year, the *tithi* quoted fell on A.D. 1166, November 9, Wednesday, and there was no lunar eclipse.
	Saṅkama.
20	Śaka 11.., 3rd year, Vi[ḷambi], Māgha, śu. 5, Monday. = A.D. 1179, January 15, Monday; ·14. The Śaka year was 1101 (current).
	Āhavamalladēva.
90	4th year, Śōbhakṛit, Vaiśākha, ba. 1, Sunday = A.D. 1183, April 10, Sunday; ·84. The month was Adhika-Vaiśākha.
	HOYSALA.
	Vīra-Ballāḷa.
77	17th year, Prabhava, Mārgaśira, śu. 11, Vyatīpāta, Monday. In Prabhava, the given *tithi* occurred on A.D. 1207, December 1, Saturday. But in the previous year, i.e. Kshaya (Śaka 1128), the details regularly corresponded to A.D. 1206, November 13, Monday, ·06.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—cont.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	YADAVA.
	Bhillamadēva.
114	4th year, Sādhāraṇa, Kārttika, śu. puṇṇami, Monday, Vyatīpāta, saṅkramaṇa. Probably A.D. 1190, October 15, Monday; ·11. There was no saṅkramaṇa on his day.
	Siṁhaṇadēva.
106	1st year, Prabhava, Chaitra, śu. 1, Sunday. In Prabhava, the given tithi occurred on A.D. 1207, March 1, Thursday (not Sunday). But in the previous year Kshaya, the details regularly corresponded to A.D. 1206, March 12, Sunday.
112	15th year, Yuva, Bhādrapada, śu. puṇṇame, Wednesday, lunar eclipse = A.D. 1215, September 9, Wednesday, ·64; lunar eclipse.
25	Yuva, Āshāḍha, amāvāsyā, Monday, Pushya, Vyatīpāta. Probably A.D 1215, June 28, Sunday (not Monday); ·61.
79	16th year, Tāraṇa, Jyēshṭha, śu. 5, Sunday, Vyatīpāta. In Tāraṇa (= Śaka 1146), the given *tithi* fell on A.D 1224, May 24, Friday. The week-day quoted in the record is evidently a mistake. In the previous year Subhānu, however, the details regularly corresponded to A.D. 1223, May 7, Sunday; ·05.
26	Śaka 1[1]49, Sarvajit, Kārttika, śu. 8, Monday. Probably A.D. 1227, October 19, Tuesday (not Monday); ·84.
	Kanhara.
22	Śaka 1181, Siddhārthin, Jyēshṭha, ba, 10, Monday = A.D. 1259, June 16, Monday; f.d.t. ·10.
	Mahādēva.
81	12th year, Pramōdūta, Jyēshṭha, śu. 5, Monday, saṅkramaṇa = A.D. 1270, May 26, Monday. It was a day of Mithuna saṅkramaṇa.
	Rāmachandradēva.
102	Śaka 1205, Svabhānu, Āshāḍha, ba. 30, Sunday, Mithuna-saṅkramaṇa. Probably A.D. 1283, June 27, Sunday, on which day happened Karka (not Mithuna)-saṅkramaṇa. The tithi amāvāsyā had ended on the previous day at ·35. The month was Adhika-Āshāḍha.
23	17th year, Sarvajit, Kārttika, śu. 10, Thursday. Probably A.D. 1287, October 16, Thursday: f.d.t. ·93.
72	18th year, [Sarva]dhāri, Pushya, śu. 8, Vaḍḍavāra = A.D. 1289, January 1, Saturday; ·12.
	KADAMBA.
	Kādambachakravartin Virama [Vikrama ?]
143	12th year, Durmati, Kārttika, ba. 5, Monday = A.D. 1081, October 25, Monday; ·59.
	Tailahadēva.
65	2nd year, Prajāpati, Kārttika, śu. puṇṇami, Monday. In Prajāpati, (= Śaka 1013), Kārttika, śu. puṇṇami occurred on A.D. 1091, October 20, Thursday (not Monday). But in the next year, Āṅgiras the details regularly corresponded to A.D. 1092, October 18, Monday. There was a lunar eclipse on both these days, not quoted in the record.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—cont.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	RATTA.
	Mahamaṇḍalēśvara Kārtavīrya.
55	Śaka 1009, Prabhava, Śrāvaṇa, amāvāsye, Sunday, solar eclipse. = A.D. 1087, August 1, Sunday, solar eclipse.
	Mahāmaṇḍalēśvara Lakshmidēvarasa.
60	Śaka 1151, Sarvadhārin, Āshāḍha; amāvāsye, Monday, full solar eclipse = A.D. 1228, July 3, Monday. There was a full solar eclipse on this day. The Śaka year quoted in the record was current.
	VIJAYANAGARA.
	Vīra-Bukkarāya.
130	Śaka 1290, Kīlaka, Vaiśākha, ba. 30, Monday, solar eclipse, saṅkrānti, Vyatīpāta. Irregular. In the given year, Vaiśākha amāvāsyā fell on A.D. 1368, May 17, Wednesday (not Monday). There was neither solar eclipse nor saṅkrānti on this day, as quoted in the record. But in the next year, Saumya, there was a solar eclipse on Jyēshṭha, ba. 30. corresponding to Monday, at ·14 and lasted till ·11 of Tuesday, 5th June A.D. 1369, when there occurred a solar eclipse. In this case the month quoted in the record would be according to the *Purṇimānta* system. The saṅkrānti had, however, occurred in the previous month, on Saturday, 26th May.
142	Śaka 1290, Kīlaka, Āshāḍha śu. 1, Sunday. In Kīlaka (Śaka 1290) the given tithi fell on A.D. 1368, June 16, Friday (not Sunday). But in the previous year i.e., Plavaṅga (Śaka 1289) the details would regularly correspond to A.D. 1367, May 30, Sunday. If this is the intended date of the record, the Śaka year quoted would be current and the cyclic year a mistake for Plavaṅga.
	Harihara, son of Bukka.
127	Śaka 1[3]09, Prabhava, [Mārgaśira],.... lunar eclipse, Monday, saṅkramaṇa, Vyatipāta. = A.D. 1387, November 25, Monday. The Dhanus-saṅkramaṇa occurred two days later, i.e., on Wednesday, 27th November.
	Dēvarāya-Mahārāya.
33	Śaka 1334, Nandana, Mārgaśira, śu. 2, Sunday = A.D. 1412, November 6, Sunday; ·61.
	Sadāśivarāya-Mahārāya.
17	Śaka 14[6]9, Plavaṅga, Āśvija, śu. 12, Monday = A.D. 1547, September 26, Monday; ·43.
120	Śaka 1474, Paridhāvin, Śrāvaṇa, śu. 1, Friday = A.D. 1552, July 22, Friday; ·56.
121	Śaka 1494, Prajāpati, Vaiśākha, ba. 14, Tuesday = A.D. 1571, May 22, Tuesday; ·65. The Śaka year quoted was current.
	MISCELLANEOUS.
	Alli[dha]vala Pātaśāhi-Voḍeya.
53	Śaka 1497, Dhātu, Māgha, ba. 30, Monday = A.D. 1576, January 30, Monday; ·95. The cyclic year however was Yuva.
6	(1) Śaka 999 (in words), [Chāḷukya]-Vikrama year 2, Piṅgala, Āshāḍha, śu. 12, Wednesday = A.D. 1077, July 5, Wednesday; ·67. (2) Śaka 1000, Kāḷayukta, Madhumāsa (Chaitra), amāvāsyā, Sunday. Probably A.D. 1078, April 14, Saturday (not Sunday); ·90.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—cont.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	GENERAL.
28	Śaka 1217 (in chronogram), Bhādrapada, śu. 5, Monday. Probably A.D. 1295, August 16, Tuesday (not Monday) ; ·90.
44	Śaka 1354, Virōdhikrit, Māgha, ba. 30, Monday, solar eclipse = A.D. 1432, February 2, Saturday (not Monday), on which day there was a solar eclipse. The Śaka year cited in the record was current.
31	Śaka 1435 (in words), Śrīmukha, Bhādrapada, śu. pañchamī, Sunday = A.D. 1513, September 4, Sunday ; ·49. The month was Nija-Bhādrapada.
18	Śaka 14[61], Viḷambi, Prathama-Jyēshṭha, śu. 1, Monday = A.D. 1538, April 29, Monday ; ·76. The Śaka year quoted in the record was current.
124	Śaka 1521, Viḷambi, Śrāvaṇa, śu. 15, Sunday, lunar eclipse = A.D. 1598, August 6, Sunday ; ·73 ; lunar eclipse.
109	Śaka 1621, Pramāthin, Dakshiṇāyana, Bhādrapada, śu. paurṇamāsī, Wednesday, Pūrvābhādrapada, Dhriti-yōga, Bava-karaṇa = A.D. 1699, August 30, Wednesday ; ·38 ; ·85 ; There was a lunar eclipse on this day, not quoted in the record.

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ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1937

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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1936-37.

PART I.

TOURS OF THE SUPERINTENDENT AND THE ESTABLISHMENT DURING THE YEAR 1936-37.

I was on tour for a total period of forty-five days between 11th September 1936 and 14th March 1937, and visited 17 villages in the Madras Presidency and 5 in the Bombay-Karnatak. I paid two visits to Vēlpūru in the Guntur district in connection with the extrication of the white marble pillar in the Rāmaliṅgēśvara temple, containing the Vishṇukuṇḍin inscription of the 5th century A.D., partially copied in 1924-25. As considerable opposition was met with at the hands of the temple trustees and the village residents on sentimental grounds in spite of the co-operation of the Revenue Department, the work had to be postponed for a later occasion. The existence of ancient Buddhist and Hindu monuments near Gurazāla in the Guntur district was brought to the notice of the Department by Mr. P. Seshadri Sastri, B.A., L.T., a schoolmaster of that place. Accordingly I toured in that locality and inspected the remains in the two villages of Reṇṭāla and Māḍugala. In the former village is a steep hillock known as *Stambhālabōḍu i.e.*, 'the mound of pillars' with two ancient mounds on its top. Among the ruins found at this place is a white marble pillar sculptured in the usual Buddhist style of these parts, and containing an early Brāhmī inscription of the time of the Ikhāku king Siri Chāntamūla recording the gift of the pillar to a Buddhist *saṅgha* by a merchant named Nataka. Excavations at the place are certain to reveal some more inscribed pillars, structures and sculptures like those of Nāgārjunakoṇḍa in the same district. The whole site is in the centre of a valley almost completely encircled by a range of hills as is the case with the Nāgārjunakoṇḍa site. It is noteworthy that an unopened mound in the latter area is also known by the name of 'Stambhālabōḍu', like the one at Reṇṭāla.

2. At Māḍugala I noticed in a Śiva temple a number of grey granite pillars bearing carvings of half-lotus design as in Buddhistic marble pillars and having short inscriptions in the archaic script ranging between the 3rd and 7th centuries A.D. These pillars may not have originally belonged to the Śiva temple. There also exists here within the same *prākāra* an early stone temple partly submerged underground, with an inscription in early Chāḷukyan characters, *i.e.*, of about the 7th century A.D. and a well-carved panel of Śiva and Pārvatī with attendants. A dilapidated temple locally known as *Bobbanāgi* in the adjacent deserted hamlet of Ayyaṅgāripāḷem may also be assigned to the Chāḷukyan times and seems to be the earliest stone structure of any architectural pretension seen in these parts. An inscription found at this place, which can be assigned to the 7th-8th century A.D. records the construction of the temple of Jalpēśa by one Maindarāma Kalgārābharaṇa. Aṅgalūru in the Gudivada taluk of the Kistna district has an ancient Buddhist mound in the heart of the village with large-sized bricks exposed to view. This deserves to be excavated and studied in detail.

3. In my tours in the Southern districts I examined the Śiva temple at Kuttālam and particularly a *maṇḍapa*, the renovation of which was under contemplation. As this contains a number of important medieval Pāṇḍya inscriptions, I got an agreement from the trustee of the temple and the renovator with the co-operation of the Hindu Religious Endowments Board, that in the course of the demolition of the present *maṇḍapa*, the inscribed stones would be rebuilt in the same order in a new wall or structure to be erected outside the temple. On this occasion I again visited the Vāliyampottai hill mound near Teṉkāśi and secured therefrom some good specimens of prehistoric pottery. Koṟkai, famous in ancient times as the sea port of the Pāṇḍyas, was also visited by me and its extensive sites of early settlements were examined. Small coins of patinated copper are reported to be found here occasionally after rains and quantities of sawn conch-shells were found by me here and there, testifying to the existence of chank industry at the place in early days. Bishop Caldwell who conducted excavations at the place in 1876 reports traces of human habitation and sherds of pottery at about 8 feet below the

present ground level. A note on the antiquities of Koṛkai has been sent by me for publication in the *Archæological Survey Report* for 1936-37.

I inspected also four rock-cut caves at Kunnakkuḍi and Piḷḷaiyārpaṭṭi in the Ramnad district accompanied by the Second Assistant and secured photographs of important sculptured panels there.

4. From the 1st to the 13th March 1937 again I toured in the Bombay-Karnatak and in the Bellary and Kistna districts. Six inscriptions were copied in the Bijapur Museum and some interesting prehistoric sites at Maskanhāḷ, Sitimani, etc., in the Bijapur district were examined in detail.

5. The Senior Assistant was on tour in the West Coast for a week from the 15th December 1936 and visited five villages and copied six inscriptions. He took up the epigraphical survey of the Tirukkoyilur taluk from the 21st January 1937, and after inspecting 109 villages returned to headquarters on the 1st March 1937 with a collection of 74 inscriptions.

A feature common to most of the villages visited by him in this taluk is the existence of shrines of modern construction dedicated to Draupatī who ranks as a village deity with Māriyammaṉ, Gaṅgammaṉ, etc. In front of some of the Māriyammaṉ shrines have been found in previous years a few commemorative slabs containing inscriptions of the 10th and 11th centuries A.D. recording a ' vow ' (perhaps of self-immolation) of ladies, and an inscription copied this year specifically mentions such a vow performed by a lady in front of the Durgā temple. The nature and significance of these ' vows ' and their connection with the Durgā or Māriyammaṉ temple in particular are not clear. In some villages early images of Durgā, Jyēshṭhā, Vishṇu etc., were found either lying among the ruins of old temples or in stray places. Information was furnished about them to the Superintendent of the Madras Museum for their removal to Madras, wherever possible. In the villages of Dēviyagaram and Elandurai, images of Pārśvanātha were found lying in the open. These are locally known as Appāṇḍār. At Śōḷavāṇḍipuram and Kīraṉūr are groups of huge boulders on knolls called *Pañchaṇāmpāṛai* (corruption of *Pañchapāṇḍavarpāṛai*) with pillows and beds cut in their recesses, and on the rocky sides of the boulders in the former village are cut in relief Jaina figures of Gummaṭa and Pārśvanātha. These recesses should have been used as places of retreat by Jaina monks of early days.

6. The Second Assistant was on tour from 17th October to 6th November 1936. He accompanied me to some villages in the Tirunelveli and Ramnad districts and then visited a few places in the Madura and Trichinopoly districts. He secured copies of 10 inscriptions from these places. The epigraphical survey of the temple at Śrīraṅgam was then taken up by him from 19th January 1937 jointly with the Tamil Assistant and was continued till the end of February, when they returned to Madras with a collection of 159 inscriptions. At the suggestion of Professor J. Dubreuil of Pondicherry who kindly brought to my notice the existence of inscriptions at some places in the French territory, the Tamil Assistant was deputed to Pondicherry and a few adjacent villages in the South Arcot district. He visited 5 villages and secured 33 inscriptions. One of these found at Villiyaṉūr is important as definitely establishing the existence of two chiefs of the name Peruñjiṅga.

7. The Reader was on tour from 8th September to 31st October 1936 during which period he finished the epigraphical survey of the Repalle taluk of the Guntur district, and also visited 44 villages in the Gudivada taluk of the Kistna district. He again started on 9th December 1936 for Punganur and after completing the survey of the remaining 30 villages of the taluk left over in previous years returned to Madras on 2nd January 1937. His total collection for the year is 55 inscriptions. In some of the villages in the Punganur taluk like Tsadum, Būrugamaṇḍa, Seṭṭipēṭa etc., he reports a number of early or pre-historic cairns formed of boulders arranged in circles with a chamber built of slabs in the centre. In some cairns there are seen two concentric circles of boulders encircling the central chamber. At Muttukūru in the same taluk are four huge slabs measuring about 6′ by 9′, bearing interesting early sculptures in bold relief representing fighting scenes. These might probably have reference to the skirmishes that frequently prevailed in this region in the 9th and 10th centuries A. D.

8. The Telugu Assistant was on tour in the Bombay-Karnatak from the 5th September 1936 to 11th January 1937, with a break of 24 days in the middle when he went on leave on account of illness. He finished the epigraphical survey of the Sindagi taluk of the Bijapur district and secured copies of 90 inscriptions. Among

the places visited by him attention may be drawn to Kaḍalevāḍ on the banks of the Bhīmarathī with its dilapidated temple having, however, a fine *raṅga-maṇḍapa* with very artistic carvings and figures in its dome-like ceiling inside. This place was a great centre of religious and educational activities in ancient days and a Kaḷachurya inscription found here describes the village as a *Ghaṭikāsthāna*. Kaḍalēvāḍa-Kalkēri was another important place in ancient times having several mercantile guilds which maintained an educational institution with provision for the teaching of *Nyāsa, Prabhākara, Ṛigvēda, Purāṇa* and *Vēdānta*. Near the outer wall of the Śiva temple here which, from its style may be assigned to the 13th century A.D., is a beautiful sculpture in stone of a tiger attacking an elephant and itself being pierced by a man holding a dagger in one hand and a shield in the other.

Inscriptions at Kulekumaṭgi and Malghāna belonging to the later Chāḷukyan period record gifts to shrines dedicated to Āditya. Another place deserving of mention is Chaṭṭarki with its temple of Dattātrēya. The principal deity which is still under worship is a beautiful figure with only one face and 6 arms, two of which are holding the Vaishṇava attributes of *śaṅkha* and *chakra*, while two others have the *Śaiva* emblems, *viz., ḍamaru* and *triśūla*. At Koṇḍaguḷi is a Hanumān temple with a fine sculpture of an emaciated female figure probably Chaṇḍikā, profusely decorated with ornaments and represented with hanging breasts and two arms and a garland of skulls and standing in a fighting pose.

WORK DONE DURING THE YEAR.

Collection.

9. In the Madras Presidency 283 villages were visited during the year, of which 81 yielded a collection of 373 inscriptions. The whole of the Repalle taluk of the Guntur district was surveyed, while the balance of the Punganur taluk of the Chittoor district which had been left over from previous years was completed. Good progress was also made in the survey of the Tirukkoyilur taluk of the South Arcot district. In the Bombay-Karnatak the epigraphical survey of the Sindigi taluk comprising 151 villages was taken up and finished during the year. Including a few inscriptions in Bijapur and Aṇṇigeri the collection in this area comes to 98 inscriptions. Thus the total collection of stone epigraphs for the year was 471. Besides these 13 copperplates were also examined and 91 photographs of antiquarian and sculptural interest were taken.

Publication.

10. Volume VIII of *South Indian Inscriptions* (Texts) containing texts of 728 inscriptions of various South Indian dynasties collected up to 1903 was issued during the year. For the next volume of Tamil inscriptions introductory notes for 250 inscriptions of the Pallava section were revised and got ready for the press and about 100 inscriptions of the Pāṇḍya and Chōḷa dynasties were also studied. For the *Bombay-Karnatak* volume, 62 pages of corrected third proof and 32 pages of 2nd proof were sent to press for revise and 180 pages of manuscript sent for being set up.

The second and the third stitched proofs of the *Annual Report* for 1932-33 were revised and sent to press and the *Report* was issued in September 1936. The typescript of the *Annual Report* for 1933-34 which had been sent to press early in February 1936 was taken up for printing only after the publication of the previous *Report*. The first proof of this was corrected and returned in March 1937. The typescript of the *Annual Report* for 1934-35 which had also been got ready could not be taken up for printing by the Madras Press simultaneously with that for 1933-34, and hence the material was submitted to the Controller of Printing in February 1937 for being printed at the Government of India Press, Calcutta.

11. An article prepared by Mr. A. S. Ramanatha Ayyar on 'Four Pāṇḍya records at Ukkiraṇkōṭṭai' and another by Mr. V. Venkatasubba Ayyar on 'The Vailūr Inscription of Kōpperuñjiṅgadēva' were sent during the year for publication in the *Epigraphia Indica*. Two papers were contributed to the same journal by Mr. R. S. Panchamukhi one on 'The Saṅgūr Inscription of Dēvarāya-Mahārāya, Śaka 1329,' and the other on 'An inscription of Yādava-Mahārāya, Śaka 1186'

12. Inscriptions copied in the following 81* villages are registered in Appendix B :—

Serial No.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly ..	Trichinopoly ..	Śrīraṅgam	1—102
2	Do. ..	Do. ..	Jambukēśvaram	103—136
3	Do. ..	Do. ..	Uṟaiyūr	137
4	Do. ..	Do. ..	Kumāravayalūr	138—157
5	Do. ..	Lalgudi ..	Samayapuram	158—160
6	Do. ..	Do. ..	Kaṇṇaṉūr	161—162
7	Do. ..	Do. ..	Bhikshāṇḍārkōvil	163—164
8	Do. ..	Karur ..	Karūr	165—168
9	Ramnad ..	Sattur ..	Neṉmēṉi	169—170
10	Do. ..	Tiruppattur ..	Śeñjai	171—173
11	Do. ..	Do. ..	Kuṉṉakkuḍi	174
12	South Arcot ..	Villupuram ..	Kōṭṭaikuppam	175
		Do. ..	Irumbai	176—178
13	French India ..		Pondicherry	179—180
14	Do. ..		Villiyaṉūr	181—207
15	South Arcot ..	Gingee	Tuttippaṭṭu	208
16	Do. ..	Tirukkoyilur ..	Vēṅgūr	209
17	Do. ..	Do. ..	Paḷaṅgūr	210—213
18	Do. ..	Do. ..	Mogalār	214
19	Do. ..	Do. ..	Mēl-Tāyaṉūr	215—216
20	Do. ..	Do. ..	Kīraṉūr (near Tirukkōyilūr) ..	217
21	Do. ..	Do. ..	Karaḍi	218—222
22	Do. ..	Do. ..	Toṭṭi	223—224
23	Do. ..	Do. ..	Śandaippēṭṭai	225
24	Do. ..	Do. ..	Ālūr	226—227
25	Do. ..	Do. ..	Mēmāḷūr	228—230
26	Do. ..	Do. ..	Śeṅgaṇāṅkollai	231
27	Do. ..	Do. ..	Ariyūr	232—236
28	Do. ..	Do. ..	Kāḍiyār	237
29	Do. ..	Do. ..	Āviyūr	238—239
30	Do. ..	Do. ..	Vaḍakku-Nemali	240—241
31	Do. ..	Do. ..	Neḍumuḍaiyāṉ	242
32	Do. ..	Do. ..	Kōḷappāṟai	243
33	Do. ..	Do. ..	Timmichchūr	244—250
34	Do. ..	Do. ..	Chōḻavāṇḍipuram	251—253
35	Do. ..	Do. ..	Dēviyagaram	254
36	Do. ..	Do. ..	Vīraṇāmpaṭṭu	255
37	Do. ..	Do. ..	Kāṭṭuppaiyūr	256—258
38	Do. ..	Do. ..	Aruṅgurukkai	259—260
39	Do. ..	Do. ..	Siddhaliṅgamaḍam	261—265
40	Do. ..	Do. ..	Śaravaṇambākkam	266
41	Do. ..	Do. ..	Śiṟumadurai	267—268
42	Do. ..	Do. ..	Maṇakkuppam	269
43	Do. ..	Do. ..	Oḍḍanandal	270
44	Do. ..	Do. ..	Pēraṅgiyūr	271
45	Do. ..	Do. ..	Kāndalvāḍi	272
46	Do. ..	Do. ..	Poyyaraśūr	273
47	Do. ..	Do. ..	Mēṭṭattūr	274
48	Do. ..	Do. ..	Parikkal	275—276
49	Do. ..	Do. ..	Irundai	277
50	Do. ..	Do. ..	Pādūr	278—282
51	South Kanara ..	Udipi	Perdūru	283—284
52	Malabar ..	Kurumbranad ..	Kāvundara	285
53	Do. ..	Ernad	Indyanūr	286—287
54	Do. ..	Ponnani	Nāgalaśśēri	288
55	Guntur ..	Repalle	Āmudālapalle	289
56	Do. ..	Do.	Aravapalle	290
57	Do. ..	Do.	Bhaṭṭiprōlu	291—307
58	Do. ..	Do.	Gūḍavalli	308—309
59	Do. ..	Do.	Kūchinapūḍi	310
60	Do. ..	Do.	Muttupalle	311
61	Do. ..	Do.	Nallūru	312
62	Do. ..	Do.	Nizāmpaṭnam	313—314
63	Do. ..	Do.	Ōlēru	315—317
64	Do. ..	Do.	Peddapalle	318—320
65	Do. ..	Do.	Peddapulivaṟṟu	321—326
66	Do. ..	Do.	Vellaṭūru	327—328
67	Do. ..	Sattenapalle ..	Amarāvatī	329—330
68	Do. ..	Palnad	Ayyaṅgāripāḷem (near Pulipāḍu) ..	331—333
69	Do. ..	Do.	Gurazāla	334—336
70	Do. ..	Do.	Māḍugala	337—348
71	Do. ..	Do.	Reṇṭāla	349—352
72	Kistna ..	Gudivada ..	Ballipaṟṟu	353
73	Do. ..	Do. ..	Siddhāntam	354
74	Chittoor ..	Punganur ..	Cherukuvāripalle	355
75	Do. ..	Do. ..	Chintapartivāripalle (hamlet of Kambhamvāripalle).	356
76	Do. ..	Do. ..	Muttukūru	357—360
77	Do. ..	Do. ..	Nadigadda	361
78	Do. ..	Do. ..	Nellimanda	362
79	Do. ..	Do. ..	Tsadum	363—367
80	Do. ..	Vayalpad ..	Vāyalpāḍ	368—370
81	Do. ..	Do. ..	Viṭhalam	371—373

* Besides these, 202 villages were also visited, but they did not contain any inscriptions.

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

MADRAS,

APPENDIX A.

List of copper-plates examined during the year 1936-37.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri Gopalattevar of Paḍandāl, through the Tahsildar of Sattur taluk, Ramnad district.	Vijayanagara	Rāmarāja 'ruling from Vijayanagara'.	Śaka 1355 (wrong), Naḷa, Tai 27, Monday, śu. 13, Punarpūśam.	Tamil	Returned to the owner.	*South Indian Inscriptions.*	In modern characters. Purports to record the grant of a *variśai-mānyappaṭṭayam* and *ubhaya-samayapaṭṭayam* relating to some social and other privileges made by Vīrappa-Nāyaka and executed by the members of the five (artisan) communities residing at Madurai, to a certain Taṇippulittēvaṇ, a member of the Iḍaṅgai community of Varudaṇpaṭṭi, in recognition of his having worsted in a fight Orukkāppuliyuḍaiyāṇ, the head of the Valaṅgai community who was a source of great trouble to them.
2	The District Munsiff, Śrīvilliputtūr, Ramnad district.	Madura Nāyaka	Vijayaraṅga Chokkanātha-Nāyaka.	Śaka 1667, Kali 4846, Akshaya, Chittirai 21.	Do.	Do. ..	Do. ..	Purports to record an agreement made by the barbers settled at Śrīvilliputtūr in Tirumalli-vaḷanāḍu to levy from among themselves, some imposts on every household on occasions of marriages and funerals, for the maintenance of a *maṭha* built by them in the Tiruvaṇṇāmalai street in the village.
3	Sri S. P. Suvarnamukhi of Kāḍpaṭṭi, Jamkhandi State, through the Agent to the Governor-General, Deccan States.	Keḷadi ..	Basavappa-Nāyaka ..	Śaka 1632, Virōdhi, Jyēshṭha, śu. 5.	Kannaḍa ..	Do. ..	Do. ..	States that at the request of a certain Mariyappa, the gift of lands at Chikkamuḷukere-grāma and Khaidoṭṭi-grāma in Gājanūru-sīme, made by the king to the teacher Charamūrti Rāchavaṭṭidēva, the disciple of Charamūrti Kabbinakante Kari-Basavarājadēva sometime previously, was now confirmed by a deed. Gives the ancestry of the chief for three generations. Incidentally mentions the Muhammadans Burāna-Khān, Sābhāsa-Khān, Lāḍā-Khān and Abū-Khān, from whom the lands in question were purchased.
4	Vidvān Purnakutumba Rao of Guḍlavallēru, Gudivada taluk, Kistna district.	Reḍḍi ..	Ana-Vōta-Reḍḍi ..	Śaka 1280, (in chronogram), Pausha, darśa, Tuesday, solar eclipse.	Sanskrit and Telugu in Telugu.	Do. ..	*Epigraphia Indica*	Registers grant of the village Kōḍūru on the bank of the river Malāpahā to several Brahmans, after renaming it as Annavōtapuram.
5	The Deputy Tahsildar, Darsi, Nellore district.	Kākatīya ..	Gaṇapatidēva ..	Śaka 1176 (in chronogram and figures), Ānanda, Phālguṇa, śu. 10, Monday.	Do. ..	Do. ..	*South Indian Inscriptions.*	Registers gift of the village Śārṅgapuram made for the merit of his overlord, to several Brahmans of various *gōtras*, by prince Śārṅgadhara, son of Mādhava, the lord of Addaṅki, and grandson of Śārṅgadhara of the Śālaṅkāyana-*gōtra*. (Published in *Nellore Inscriptions*, pp. 137 ff.)

A.—List of copper-plates examined during the year 1936-37—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
6	The Agent to the Governor-General, Deccan States.	Śilāhāra ..	Gaṇḍarādityadēva ..	Śaka 1048 (expired), Parābhava, Āshāḍha, śu. 4, Saturday, Dakshiṇāyana-saṅkrānti.	Sanskrit in Nāgarī	Returned to the owner.	*Epigraphia Indica*, (Vol. XXIII, No. 5).	Records grants of lands at the village Konnijavāḍa in the Koḍavalli-Khampana of the Miriñjidēśa by the king, at the request of Mahāpradhāna Kaḍitāmātya Maillapayya, for repairs to the temple at Khēḍāditya at the *Brahmapurī* founded by Brahmā at the Mahātīrtha in Kollāpura and for the feeding of twelve Brahmans therein.
7	Sri N. Krishnaswami Ayyangar, Śrīraṅgam.	Madura Nāyaka	Vijayaraṅga Chokkanātha-Nāyaka.	Śaka 1630, Sarvadhāri, Āḍi. 26, ba. 5, Monday, Uttara-Bhādrapada.	Telugu ..	Do. ..	*South Indian Inscriptions.*	Registers gift of land in Iḷañji, a village in Tenkāśi-sīma, to a certain Śivadāsu-Udāsi for a feeding charity, for the merit of the king, by Kāśi Yellāri-Nāyaniṅgāru, with the permission of Raṅgaśāyi-Nāyanivāru, son of Daḷakarta Veṅkaṭakrishṇama-Nāyanivāru. The king is stated to belong to the Kāśyapa-gōtra.
8	Do ..	Do. ..	Maṅgammā, queen of Chokkanātha-Nāyaka.	Śaka 1,000+600+20 (1620) (wrong for 1628), Vyaya, Chitra 2, śu. 13, Monday, Uttarā.	Do.	Do. ..	Do. ..	Registers gift of land in Teṅggājji (Tenkāśi) by the queen to Gaṅgādhara-Udāsi for feeding pilgrims. The *śāsana* is stated to have been delivered to Śivadāsu-Udāsi. The back of the plate bears the signature of Maṅgammā.
9	Sri A. Kuppuswami Nayudu, Trichinopoly.	Vijayanagara	Veṅkaṭadēva-Mahārāya, 'ruling from Ghanagiri.'	Śaka 1644, Kali 4823, Krōdhi, Āśvija. ba. .	Do. ..	Do. ..	Do. ..	States that a gift of land made by Śūrappa-Nāyaka for worship to the deities Śūra-Piḷḷaiyār and Vīra-Durgā, which was left in charge of Periyapaṇḍāram and Chinna-Paṇḍāram was mismanaged, and that the lands were restored by (the Nāyaka chief) Vijayaraṅga Chokkanātha to the donor's son Mārappa, for conducting those charities.
10	The Trustee of the Ranganātha temple, Śrīraṅgam, Trichinopoly district.	Do. ..	Kṛishṇarāya-Mahārāya.	Śaka 1450, Sarvajit, Kārttika, Monday, Utthāna-dvādaśī.	Sanskrit in Nāgarī..	Do. ..	Do. ..	Portion missing in the middle. Registers gift of the village Vēḍambūru *alias* Ēkāmbarapuram, surnamed Kṛishṇarāyapuram in Ālaṅguḍi-sthala of Tiruvālūr-sīmā, belonging to Suttavalichōḍavaḷanāḍu, a district of Chōḷa-maṇḍalam, as an *agrahāra* to several Brahmans.
11	Do	Do. ..	Harihararāya, 'ruling from Ghanagiri.'	Śaka 1370, Vibhava, Māgha, śu. 5, Thursday, Uttara-Phalgunī.	Telugu ..	Do. ..	Do. ..	Purports to record gift of house-sites, lands, *tīrthamaryādā*, etc., made to Śiṅgapirān-Vādhūladēśika, son of Śrīraṅgarāja-Nāyanayyavāru and grandson of Kandāḷa Sittaṇṇayyagāru of the Vādhūla-gōtra, by Viśvanātha-Nāyaka, son of Koṭikam Nāgama-Nāyaka and grandson of Veṅkaṭādri-Nāyaka of Garikapāḍu, while he was administering the Madura-rājya under the king. The characters are of the 18th century A. D.

12	The Tahsildar of Poḷḷāchi, Coimbatore district.	Mysore ..	Chāmarāja-Oḍayar ..	Kali 4834, Śaka 1657 (expired), Prāmādīcha, Āṇi 23, saptamī, Friday, Uttiraṭṭādi.	Tamil	Returned to the Tahsildar.	*South Indian Inscriptions.*	Registers a gift of tolls on articles of merchandise (*magamai*) agreed to be levied at specified rates from among traders, etc., for offerings and worship to god Vēlāyudasvāmin at Poṇmalai in Kiṇattukkaḍavu in Vārakkā-nāḍu, when Kumāra-Dēvappayyaṉ was administering Kōyambattūr-śīrmai as an agent of Chikkayarājayyaṉ, who was a subordinate of the king. The endowment was left in charge of the Paṇḍārasannadhi at Tiruvāḍuturai.
13	Do. ..	Do. ..	Kṛishṇarāya-Oḍayar, 'ruling from Śrīraṅgapaṭṭaṇam.'	Śaka 1683, Kali 4860, Vishu, Kārttigai 22, Thursday, saptamī, Aviṭṭam.	Do.	Do. ..	Do. ..	Registers gift of land in the village of Kāṭṭambaṭṭi in Kiṇattukaḍavu-śīrma belonging to the Kōyambattūr (division), by Kurikkāra Mādaiyyar, who was administering Kōyambattūr under the king, for offerings and worship to the same god.

APPENDIX B.

List of stone inscriptions copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT.					
	TRICHINOPOLY TALUK.					
1	**Śrīraṅgam.**—Two slabs built into the pavement on the east side of the first prākāra in the Raṅganāthasvāmin temple.			Vishu, Śrāvaṇa, śu. 10, Sunday.	Telugu ..	Records that certain epigraphs relating to the endowments made by Chokkanātha-Nāyanivāru and Maṅgammagāru, having been removed by some miscreants, they were re-engraved and kept on the east side of the *tiruvuṇṇāḻigai* at the instance of the servants of the Śrīraṅganātha temple.
2	Third slab in the same place ..				Do. ..	Damaged. Mentions Maṅgammavāru, Muddu-Chandrarēkhammavāru, Kamalājammavāru, Jānakammavāru and Induvadanammavāru who prayed to god Śrīraṅganātha for the welfare of their husband Chokkanātha-Nāyaka.
3	Same slab ..			Prabhava, Āshāḍha, śu. 5, Friday.	Do. ..	Registers gift of two villages Iśanakura and Nāṇakura to Śrīnivāsayya for the expenses of worship and *Sahasranāma-archana* etc., to god, for the merit of Muddammagāru, queen of Śrīraṅga Kṛishṇa-Mudduvīrappa-Nāyaka.
4	Do. ..			Vibhava, Chaitra, ba.	Do. ..	Registers gift of a *kirīṭa* to the god Śrīraṅganāyaka by queen Muddamma (mentioned above).
5	Slab fixed in the Yajñaśālai-maṇḍapa on the north side of the second prākāra.			Śaka 1574, Nandana, Vaiśākha, śu. bhadrā. (saptamī), Atithi (Aditi-Punarvasu).	Do. ..	States that Rāmānuja-Mahāmuni constructed the Yajñaśālā-(maṇḍapa) in the temple. On a pillar in this maṇḍapā is a Telugu label reading ' Tañja Aḷagiya-Maṇavāḷadāsa '.
6	East wall of the room in the south-west corner of the third prākāra.	Pāṇḍya ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ Sundara-Pāṇḍyadēva.	2nd year, Kārttigai, 124th day.	Tamil ..	Records a royal order making provision for the maintenance of a perpetual lamp to the god Kōyilpoṉmēynda-Perumāḷ from the taxes due from several shepherds.
7	Same wall ..	Do. ..	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva.	1[0]th year, Dhanus, śu. 10, Monday, Aśvati.	Do. ..	Records gift of land by purchase, for supplying garlands to the god, by Matituṅgaṉ Taṉiniṉṟuveṉṟa-perumāḷ *alias* Āriya-chakravarti of Chakravarttinallūr in Śevvirukkai-nāḍu, on the day of his natal star Tiruvādirai and on several specified festival days.
8	Base of the verandah on the west side of the third prākāra.	Vijayanagara ..	Sadāśivarāya-Mahārāya	Śaka 1466, Krōdhin, Uttarāyaṇa, Ṛishabha, śu. 6, Tuesday, Makhā.	Grantha and Tamil	Records gift by Viṭṭhaladēva-Mahārāja, son of Timmayadēva-Mahārāja, of the village Marudūr in Pāchchil-kūṟṟam in Maḷai-nāḍu, a subdivision of Vaḍagarai Rājarāja-vaḷanāḍu in Tiruchchirāppaḷḷi-uśāvaḍi, which had been given to him as *nāyakkattaṉam* by the king, for providing offerings and worship to the god Śrīraṅganātha at Tiruvaraṅgam-Tiruppati in Viḷāvaṟāvīdi-vaḷanāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu.

9	West wall of the same prākāra ..	..	.. ..	Śaka 1602, Raudri, Kumbha, śu. 7, Sunday, Svāti.	Tamil ..	Registers gift of land, by purchase, by Vāthūkula (Vādhūla)-dēśikar for offerings to the god on several occasions, including the day on which he was taken in procession to Kōṭṭai Chennama-Nāyakkar-maṇḍapam.
10	Beam of the maṇḍapa on the north side of the same prākāra.	Nāyaka ..	Vijayaraṅga Chokkanātha-Nāyaka ..		Telugu ..	States that the *Vēdapārāyaṇa-maṇḍapa* is the gift of the king. A copy of this record is also engraved on the beam of the *maṇḍapa* in the west side of the same *prākāra*.
11	Inner wall of the north side of the same prākāra near the Svarga-vāśal.	[Vijayanagara] ..			Grantha ..	Gives the genealogy of Viṭṭhala of the Āravīṭi family and registers the grant of two villages for providing offerings, worship etc., to the god Śrīraṅganātha and the gift of Sūrya- and Chandra-*prabhā* (*vāhana*) for the god's procession during festivals.
12	Same wall	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	15th year, Āvaṇi 21	Tamil ..	Registers gift of land by purchase for rearing a flower-garden for supplying flowers to god Aḻagiyamaṇavāḷa-Perumāḷ, by the temple priest Āsūri Lakshmabhaṭṭa-Sōmayāji of Kaṇṇuḍai-chaturvēdimaṅgalam in Pāchchil-kūṟṟam, a sub-division of Rājarāja-vaḷanāḍu, for the money received from Perumāḷ Sundara-Pāṇḍya.
13	Do. ..	Vijayanagara ..	Sadāśivadēva-Mahārāya	Śaka 1467, Viśvāvasu, Phālgunay śu 7, Monday, Rōhiṇī.	Grantha and Tamil	Registers gift of the village Chintāmaṇi to Śrīśailapūrṇāchārya Tātāchārya *alias* Auvukku Tiruvēṅkaṭayaṅgār by Mahāmaṇḍalēśvara Rāmarāja, for worship and offerings to the god in the manner in which they were formerly conducted in the time of Nalantigaḷ Nārāyaṇa-Jīyar, for the merit of himself and of the king. Refers to the erosion of the river Kāvērī into Śrīraṅgam and its diversion near Chintāmaṇi in the time of a Chōḷa king, and to the compensation in land in the Koḷakaṭṭai village granted to the Brahman residents of Chintāmaṇi.
14	East wall of the same prākāra ..	Chōḷa	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva.	39th year ..	Tamil	Begins with the introduction '*Pugaḻśūḻnda puṇari* etc. Built in at the end. Seems to register a gift of land by purchase by Āriyan Vāsudēva-Bhaṭṭan *alias* [Rājarāja-Brah]mārāyaṇ of Anishṭhānam in Kāśmīradēśam.
15	Same wall	Do.	Do. ..	15th „ ..	Do.	Do. Registers gift of land, by purchase, by Rājarājan Madhurāntakan *alias* Vatsarāja, for worship and offerings to the god Aḻagiyamaṇavāḷa-Perumāḷ, on the day of his natal star Mṛigāśīrsha and for feeding *Śrīvaishṇavas* in the Madhurāntakadēvaṉ-maṭha during two festival days.
16	Base of the kitchen on the east side of the same prākāra.	Vijayanagara ..	Veṅkaṭapatidēva-Mahārāya ..	Śaka 1533, Virōdhikṛit, Siṁha, ba. 13, Tuesday, Pūram.	Do.	Registers gift of money by Paramēśvaran, son of Maṅgā-Seṭṭi, a merchant of Śrīraṅgam, for offerings to the god, when halting at the Viṭṭhalarājaṉ-maṇḍapa in the Sāḷuvanāyakaṉ-*tōppu*, when taken in procession to Uṟaiyūr on the 5th and 6th days of the *Brahmōtsava* festival.
17	West wall of the fourth prākāra ..	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Tribhuvanavīradēva, 'who having taken Madura, Īḻam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	35th year, Tulā, śu. 13, Wednesday, Rēvatī.	Do.	Incomplete. Begins with the introduction '*Puyal vāyttu*' etc. Records that certain lands were purchased and given as *tirunāmattukkāṇi* for worship and offerings, to god Aḻagiyamaṇavāḷa-Perumāḷ by Ambalavaṉ-Kōyilāḻvār, a lady who was under the support (*mudugaṉ*) of Ambalavaṉ Periya-Perumāṉ *alias* Jagadēkavīra-Āchārya of Rājarājapura.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* TRICHINOPOLY TALUK—*contd.* **Śrīraṅgam**—*contd.*					
18	North wall of the same prākāra, left of the Svarga-vāśal.	[Pāṇḍya] ..	Tribhuvanachakravartin Kōnēriṇmai-koṇḍāṉ.	10th year, 184th day.	Tamil ..	Registers tax-free gifts of 670 *mā* of land to several *bhaṭṭas* and others, colonising the *agaram* called Kōdaṇḍarāma-chaturvēdimaṅgalam newly founded in the name of the king in Tiruvaraṅgam-Tiruppati in Viḷā-nāḍu, a subdivision of Pāṇḍikulapati-vaḷanāḍu on the southern bank, and a further gift of 30 *mā* of land for offerings and worship to god Lakshmīnārāyaṇa-Perumāḷ consecrated in that colony.
19	Same wall ..	[Do.] ..	Tribhuvanachakravartin Kōnēriṇmai-koṇḍāṉ.	12th year (in words), 102nd day.	Do. ..	Engraved in continuation of the previous inscription. Registers a further tax-free gift of 106 *mā* of land, by the king in the same *agaram* to the *bhaṭṭas* of the village and to god Kōdaṇḍarāma-Perumāḷ.
20	Do. ..	[Do.] ..	Do. ..	Do. ..	Do. ..	Do. Registers an additional gift of 20 *mā* of tax-free land made by the king to the *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam, excluding those granted in the 10th and 11th years of his reign.
21	Do. ..	[Do.] ..	Do. ..	Do. ..	Do. ..	Do. Registers another gift of 34¼ (*vēli* ?) of land by the king in Tuṟaiyūr in Maḷa-nāḍu *alias* Rājarāja-vaḷanāḍu, to the *bhaṭṭas* and to the god Kōdaṇḍarāma-Perumāḷ at Kōdaṇḍarāma-chaturvēdimaṅgalam.
22	Do. ..	[Do.] ..	Do. ..	2+1st year, 213th day.	Do. ..	Do. Registers remission of taxes on certain lands purchased by the *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam.
23	Do. ..	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	2+1st year, Makara, ba. 3, Tuesday, Uttiram.	Do. ..	Do. Seems to be connected with No. 22 above. Registers sale of garden-land by the officials of the Eḍuttakai-aḻagiya-Nayiṉār shrine at Tiruvaraṅgam to the *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam founded in the name of Perumāḷ Sundara-Pāṇḍyadēva.
24	Do. ..	Do.	Do. ..	2 (+1st ?) year, Makara, ba. 3, Tuesday, Uttiram.	Do. ..	Do. Registers sale of another bit of garden-land to the same *bhaṭṭas* by Śrīvaikuṇṭhadāsa of Tirumēyam.
25	Do. ..	Do.	Do. ..	2+1st year, Makara, ba. 3, Tuesday, Uttiram.	Do. ..	Registers a similar sale of garden land by Piṟaguvāḷi Nittaṉ *alias* Kōyilpoṉmēyndaperumāḷdāsa, a *dāsanambi* of Tiruvaraṅgam, to the *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam.
26	Do. ..	Do.	Do. ..	Do. ..	Do. ..	Engraved in continuation of the previous inscription. Registers sale of garden-land by the officials of the shrine of the goddess Śrīraṅga-Nāchchiyār to the *bhaṭṭas* of the same village.
27	Do.	Do.	Do. ..	Do. ..	Do. ..	Do. A similar sale of garden-land by Aruḷāḷapperumāḷ *alias* Piṟaguvāḷi Aḻagiyaperumāḷdāsaṉ, a *dāsanambi* of Tiruvaraṅgam-Tiruppati.

28	Do. ..	Do.	Do. ..	Do. ..	Do. ..	Do. A similar sale by Karumāṇikkāḷvāṉ *alias* Aṇukkavilli-dāsa, a *dāsanambi* of Tiruvaraṅgam-Tiruppati.
29	Do. ..	[Pāṇḍya] ..	Tribhuvanachakravartin Kōnēriṇmai-koṇḍāṉ.	11th year, 170th day.	Do. ..	Do. Registers a grant of land to the *Sabhā* of Jagadēkavīra-chaturvēdimaṅgalam in exchange for 3 *vēli* of land required for the temple of Kōdaṇḍarāma-Perumāḷ, in the new colony Kōdaṇḍarāma-chaturvēdimaṅgalam founded in the name of the king.
30	Do. ..	Chōḷa	Tribhuvanachakravartin Rājarājadēva	24th year ..	Do. ..	Registers gift of land, by purchase, by Viṭṭaya, a *sēnaibōya* of Bhīmaṇṇa-Daṇḍanāyaka, a *Mahāpradhāni* of Sōmē-śvaradēva, for the supply of garlands to the god Aḷagiya-maṇavāḷa-Perumāḷ.
31	Do. ..	Do.	Rājakēsarivarman *alias* Chakravartin Kulōttuṅga-Chōḷadēva	11th year, Karka-ṭaka, ba. 15, Sunday, Āyilyam.	Do.	Begins with the introduction '*Pugalśūlnda puṇari*' etc. States that as the temple of Mummuḍichōḷa-Viṇṇagarāḷvār at Rājamahēndra-chaturvēdimaṅgalam, a *brahmadēya* in Kāndāra-nāḍu, a subdivision of Nittavinōda-vaḷanāḍu, was unable to safeguard its property owing to a burg-lary of its treasury, during the conflict between the Right and Left hand classes in the 2nd year of the king's reign, the assembly of Rājamahēndra-chaturvēdimaṅgalam re-ceived a lump-sum from the temple and exempted certain lands belonging to it from payment of taxes.
32	Do. ..	Do.	Tribhuvanachakravartin Tribhuvana-vīradēva 'who having taken Madura, Īḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to per-form the anointment of heroes and victors'.	34th year ..	Do. ..	Registers an order of Gāṅgēyarāyar, fixing the apportionment of the produce from several classes of temple lands, between the temple and its tenants.
33	Do. (right of the Svarga-vāśal)	Do.	Parakēsarivarman *alias* Tirbhuvana-chakravartin Vikrama-Chōḷadēva.	16th ..	Do. ..	Begins with the introduction '*Pūmālai miḍaindu*' etc. Regis-ters gift of land, by purchase, by Śiriḷaṅkō Tirunāḍuḍaiyāṉ for feeding Śrīvaishṇava pilgrims on new-moon days and ten Malayāḷa **Brahmans** during the Paṅguṇi festival. This gift is placed under the protection of the *Abhimānabhū-shaṇar* of the three *maṇḍalas*.
34	Do. ..	Do.	Tribhuvanachakravartin Tribhuvana-vīradēva 'who having taken Madura, Īḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	37th „ ..	Do. ..	Registers a gift of land by a Brahman lady of Rājakēsari-chaturvēdimaṅgalam, a *brahmadēya* in Nallūr-nāḍu, a sub-division of Nittavinōda-vaḷanāḍu as *tiruviḍaiyāṭṭam* to god Aḷagiyamaṇavāḷa-Perumāḷ.
35	Do. ..	Do.	Tribhuvanachakravartin Rājarājadēva	26th year, Dhanus, śu. 3, Saturday, Tiruvōṇam.	Do. ..	Registers a gift of land by purchase by Aḷagiyamaṇavāḷa-Perumāḷ, son of Īrāyiran Koṇḍanambi-Śeṭṭi of Kuḷamūkku in Malai-maṇḍalam, to Tiruvaraṅgamāḷinambi of Nālūr, a Śrīvaishṇava of Tiruvaraṅgam, for a flower-garden to the god Śrīraṅganātha.
36	Do. ..	Pāṇḍya	Kōraiyavarman (Jaṭāvarman ?) Tri-bhuvanachakravartin Kulaśēkhara-dēva.	4th year, Āḍi 10 ..	Do. ..	Registers a *parrumuri* given by Śrīvaikuṇṭhatātaṉ (dāsan) to the *bhaṭṭas* of Ravivarma-chaturvēdimaṅgalam in respect of the sale of certain lands in that village for 2,200 *paṇam*.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* TRICHINOPOLY TALUK—*contd.* **Śrīraṅgam**—*contd.*					
37	Same wall ..		Tribhuvanachakravartin Kōnērimēlkoṇḍāṉ.	4th year, 114th day.	Tamil ..	Registers a remission of taxes on 5 *vēli* of land granted to the *bhaṭṭas* of Ravivarma-chaturvēdimaṅgalam, formed in the name of the (Travancore) king in the 2+1st year at Tiruvaraṅgaṉ-Tiruppati and to the god Ravinārāyaṇa-Perumāḷ consecrated therein. (See No. 40 below.)
38	Do. ..			4th year ..	Do.	Engraved below the previous inscription. Contains the *terippu* (order) communicating the royal sanction to the above gift while the king was camping at Kaṇṇaṉūr.
39	Do.		Tribhuvanachakravartin Kōṉēriṉmaikoṇḍāṉ.	2+1st year, 219th day.	Do. ..	Records a tax-free gift of 25 *vēli* of land in the villages Toḍaiyūr, Naṭṭaṇaṅguḍi and Maḷavaṉūr in Vaḍagarai Rājarāja-vaḷanāḍu made by the king for forming a colony called Ravivarma-chaturvēdimaṅgalam in his name, inclusive of the endowment made for god Ravinārāyaṇa-Perumāḷ consecrated therein by him.
40	East wall of the same prākāra	Pāṇḍya ..	Perumāḷ Sundara-Pāṇḍyadēva ..	8+1st year ..	Do. ..	Registers that, on the representation made by several persons, Vēṇāṭṭaḍigaḷ (Travancore king) made a gift of sites, after purchase, to the temple of Ravinārāyana-Perumāḷ and to several *bhaṭṭas* colonising the village Ravivarma-chaturvēdimaṅgalam, newly formed after the name of the donor.
41	Same wall ..			2+1st year, 24th day.	Do. ..	States that while the king (probably Ravivarman) was camping at Kaṇṇaṉūr, he remitted the taxes on the lands granted to the several donees referred to in No. 40 above.
42	Do. ..	[Pāṇḍya] ..			Do.	States that while the god was seated on the 'Sundara-Pāṇḍyaṉ' seat under the 'Sundara-Pāṇḍyaṉ' pearl canopy in the *abhishēka-maṇḍapa* in the temple on the Kārttigai festival day, a gift of 32 house-sites was made to 32 Brahmans after purchase from the *sabhā* of Vikramaśōḷa-chaturvēdimaṅgalam in the colony called Kaliyugarāma-chaturvēdimaṅgalam, newly founded by the officer Periyaperumāḷ *alias* Kāliṅgarāya, in the name of the (Pāṇḍya) king.
43	Do. ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	12th year (in words), Tulā, ba. 10, Wednesday, Makhā.	Do. ..	Engraved in continuation of No. 42 above. Registers gift of land by Gōmaḍattu Nārāyaṇa-bhaṭṭa of Vikramaśōḷa-chaturvēdimaṅgalam to the *bhaṭṭas* of Kāliṅgarāyar-agaram, which was separated from Vikramaśōḷa-chaturvēdimaṅgalam.
44	Do. ...	[Pāṇḍya] ..	Do.	..year, [Kumbha], ba. 13, Wednesday, Uttirāḍam.	Do. ..	Records an exchange of land between Malaikkiṉiyaniṉrāṉ-Bhaṭṭaṉ and Gōmaḍattu Nārayāṇa-Bhaṭṭaṉ of Vikramaśōḷa-chaturvēdimaṅgalam in connection with certain endowment made by the latter to the colony formed by Kāliṅgarāya in the name of the Perumāḷ (the Pāṇḍya king) in the 10th year of his reign.

45	Do. ..	[Do.] ..	Tribhuvanachakravartin Kōṉēriṉmai-koṇḍāṉ.		Do.	Registers gift of land, by purchase, by Valaiviśuvāṉ Periya-perumāḷ Kāliṅgarāyar of Kaṭṭikkuṟichchi, a hamlet of Parāntakanallūr in Naḍuvil-kūṟṟam, a subdivision of Miḻalai-kūṟṟam in Pāṇḍi-maṇḍalam, to the *bhaṭṭas* of Kaliyugarāma-chaturvēdimaṅgalam newly founded in the name of the king, which was made tax-free from his 10th year.
46	Do. ..	[Do.] ..	Do. ..		Do.	States that some lands which had been granted in exchange for a pathway included in the new colony of Kaliyugarāma-chaturvēdimaṅgalam was made tax-free from the 10th year of the king.
47	Do. ..	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.	10th year (in words), Kumbha, ba. 13, Wednesday, Uttirāḍam.	Do. ..	Registers sale of land to Kāliṅgarāyar mentioned in No. 45 above by Nārāyaṇa-Bhaṭṭa and his brother belonging to Vikramaśōḻa-chaturvēdimaṅgalam for the formation of the colony Kaliyugarāma-chaturvēdimaṅgalam in the name of the king.
48	Do. ..	Do. ..	Do. ..	Do. ..	Do. ..	Records another similar transaction made by the parties mentioned in No. 47 above.
49	Do. ..	[Pāṇḍya] ..			Do. ..	Connected with No. 42 above. Purports to be an order issued by the deity in respect of house-sites granted to 32 *bhaṭṭas* in the 10th year of king Vīra-Pāṇḍya.
50	Do.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍya.	10th year, Kumbha, ba. 13 Uttir[āḍa]m, Wednesday.	Do.	Registers sale of another bit of land to Kāliṅgarāyar by Nārāyaṇa-Bhaṭṭa and his brother mentioned in No. 47 above.
51	Do. ..	[Pāṇḍya] ..	Tribhuvanachakravartin Kōṉērimēl-koṇḍāṉ.		Do. ..	Registers gift of tax-free land to the temple of Vēdanārāyaṇa-Perumāḷ at Tirunārāyaṇapuram in Allakaṟai-nāḍu. Mentions the village Sundarapāṇḍya-chaturvēdimaṅgalam formed in the name of the king's elder brother (*aṇṇāḻvi*).
52	Do. ..	[Do.] ..	Do. ..		Do. ..	Connected with the previous inscription and also engraved beneath it. Damaged. Seems to register a remission of taxes on lands in Jayaṅgoṇḍaśōḻa-chaturvēdimaṅgalam for money received from the *bhaṭṭas* of Sundarapāṇḍya-chaturvēdimaṅgalam, hamlet of Tirunārāyaṇapuram in Alakaṟai-nāḍu.
53	Do. ..	[Do.] ..	Do. ..		Do. ..	Engraved below the previous inscription. Damaged. Registers a grant of house-sites, free of taxes, in the *agaram* formed in the king's name in Tirunārāyaṇapuram.
54	Do. ..	Vijayanagara ..	Virūpāksha ..		Sanskrit in Grantha	Unfinished. Gives the ancestry of the king from Saṅgama and states that he was the son of Harihara by Mallāmbikā and the daughter's son of king Rāmadēva of the Yadu-kula. Mentions a visit of the king to the sage Vidyāraṇya.
55	South wall of the same prākāra ..	Chōḻa	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḻa (II).	11th year, Siṁha, ba. 14, Wednesday, Āyilyam.	Tamil	Commences with the introduction '*Pūmaṉṉu-padumam*' etc. Registers an endowment of land after purchase for a flower-garden to the temple, by three private individuals who also made additional gifts of money for the maintenance of five gardeners. The land is said to have been purchased by the donors from the temple itself.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
56	Same wall	Chōḷa	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḷadēva (II).	7th year, Kumbha, ba. 5, Saturday, Svāti.	Tamil	Begins with the same introduction. Purports to be an order issued by the deity leasing the temple lands to the *Kōvanavar* who were to plant cocoanut and areca palms thereon and to pay a specified portion of the yield to the temple year after year.
57	Do.	Vijayanagara ..	Sadāśivarāya-Mahārāya	Śaka 1487, Krōdhana, Kanni, śu. 3, Thursday, Viśākhā.	Do.	Registers an endowment in money made by a certain Perumāḷ-Jīyar on behalf of (his teacher ?) Aḷagiyamaṇavāḷa-Jīyar *alias* Sēnāpati-dhurandhara *alias* Śrīraṅganārāyaṇa-Jīyar, with the interest on which offerings were to be made to god Śrīraṅganātha, on the occasion of the sacred bath of the deity in the Kāvērī on the Paṅguṇi-Uttiram day during the annual festival (*Ādi-Brahmāvin-tiruṇāḷ*) in the temple.
58	Do.	Do. ..	Do. ..	Śaka 1475, Parīdāpi (expired), Pramādīcha (current), Mēsha, śu. 1, Thursday, Bharaṇī.	Do.	Damaged. Registers gift of lands, after purchase, by a certain Śiṅga-Gaṅgaya, son of Nāgu-Śeṭṭi of the Neḍuṅgumāra-gōtra, for offerings to the god every evening and for unguents and offerings on Fridays. Mentions a certain Gaṅgayadēva-Mahārāja who was in charge of the temple lands in Kīḻpalāṟu in Uṟaiyūr-kūṟṟam.
59	Do.			Plavaṅga, Āvaṇi 9	Do.	Records gift of cows for a lamp to the temple by Sūryadēvar Paḷiyappa-Maṉṟāḍiyār, a merchant of Erāḷapura-nagaram. In characters of the 16th century A. D.
60	Do.	Vijayanagara ..	Sadāśivarāya-Mahārāya	Śaka 1484, Du[ndubhi], Karkaṭaka, ba. 10, Saturday, Rōhiṇī.	Do. ..	Records gift as *tiruviḍaiyāṭṭam* of the village Āḍippuliyūr in Ōgaimāgāṇai, a subdivision of Āyppāḍi-śīrmai belonging to Tañjāvūr-uśāvaḍi in Śōḷa-maṇḍalam for offerings to the god Śrīraṅganātha, by *Rāyasam* Veṅkaṭa .., son of Guṇḍamarāja Timmapparāja of the Āruvēlu community.
61	Do.	Chōḷa	Parakēsarivarman *alias* Tribhuvana-chakravartin Vīrarājēndradēva.	6th year, Mīṉa, ba. 6, Monday, Kēṭṭai.	Do.	Commences with the introduction '*Puyal vāyttu*,' etc. Registers gift of the village Tiruvāyppāḍinallūr, made tax-free, for special worship and offerings to the god, on the day of the Daivattarāyaṉ festival by the *gōpālas* who had proprietory rights over Vaḷḷuvappāḍi-nāḍu in Karikālakaṇṇa-vaḷanāḍu.
62	Do.	Hoysaḷa ..	Vīra-Rāmanāthadēva ..	8th year (in words), Mārgaḻi.	Do.	Records a gift of land at Tirukkuṟai-paṟṟu by purchase for a flower-garden, to a certain Vaikuṇḍadāsar who had to grow flowers and supply garlands to the temple, for the merit of queen Kamalādēvī, the daughter of Ariyappiḷḷai-Daṇḍanāyaka, a *Pradhāni* of the king, and her two daughters Periyataṅgi Iṟaiyakkaṉ and Vichchaṇṇaṉ.
63	Do. ..	Chōḷa	Tribhuvanachakravartin Rājādhirājadēva.	9th year ..	Do.	Records an endowment in money for a lamp in the temple, by Perumāḷ *alias* Rājarāja Uttama-Śeṭṭi of Kuṟaṭṭippaṭṭiṇam in Kaivāra-nāḍu, a subdivision of Poysaḷa-nāḍu.

64	Do.	[Hoysaḷa]			Do.	Records gift by purchase of land adjoining the land mentioned in No. 62 above, to the same donee, by Sōmalādēviyār, daughter of Ariyappiḷḷai-Daṇḍanāyaka, the *Pradhāni* of Vīra-Rāmanātha, for the merit of her daughter Śiṟuttaṅgi.
65	Do.	Hoysaḷa	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.		Do.	Registers a similar gift of land by purchase for the same purpose by queen Kamalādēvī, for her own merit.
66	Do.	Vijayanagara	Sadāśivarāya-Mahārāya	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. 10, Friday, Rōhiṇī.	Do.	Records gift of the income from the village Uttamaśōḷanallūr in Maṇappiḍi-nāḍu, a subdivision of Tiruchchirāppaḷḷi-uśāvaḍi for offerings to the god by Nārapparāja, son of Mahāmaṇḍalēśvara Nandyāla Naraśiṅgarāja. Refers to a previous gift of a portion of the income from the same village for a feeding house conducted by Śiṟu-Tirumalaiyyaṅgār, son of Tāḷappākkam Periya-Tirumalaiyyaṅgār.
67	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura and the crowned head of the Pāṇḍya'.	19th year	Do.	Records gift of 12 *Bhujabala-māḍai* for a lamp in the temple by Nūṅkama-Mahādēvī, (wife of) Madhurāntakap-Pottappichchōḷaṉ *alias* Siddharaiśaṉ.
68	Do.	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	11th year (in words), Vṛiśchika, śu. 5, Monday, Tiruvōṇam.	Do.	Commences with the introduction '*Pū-maruviya tirumādum*' etc. Records gift of a golden lamp-stand set with one ruby and an endowment of money for maintaining the lamp and for the supply of camphor, by Kōdai-Ravivarman of Vēṇṇāḍu in Malai-nāḍu.
69	Do.	[Hoysaḷa]		Śaka 1154 (in words) Nandana, Chittirai, paurṇamāsī, Svāti, Tuesday. lunar eclipse.	Grantha and Tamil	Records gift of land for offerings to god Raṅganātha during the early morning service, by Bhāradvājakulatilakaṉ Śrīrāma-Bhaṭṭaṉ of the temple of Tirukkuḷalūdiṇa-Piḷḷai (Krishṇa) consecrated by Umādēvī, the queen of Vīra-Vallāḷadēva at Dōrasamudram. The donor lived in the time of Naraharibhūpāla (Vīra-Narasiṁha II).
70	Do.	Hoysaḷa	Vīra-Rāmanāthadēva	8th year, Makara, śu. 5, Monday, Uttiraṭṭādi.	Tamil	Records gift of gold by Sāhaḷa-Bhaṭṭa, son of Āhaḷa-Bhaṭṭa of the Sākala-gōtra, who belonged to the community of Paradēśi Sāvāsi merchants, for offerings during one service in the temple and for supplying garlands to the god, for the merit of the donor and his son.
71	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva.	.... śu. 13, Friday, Svāti.	Do.	Damaged and incomplete. Seems to record a gift of money to provide for an endowment in land to the temple by a certain Akhilāṇḍai for the merit of her son ...... pōlāḷvāṉ-Daṇḍanāyakaṉ.
72	Do.	Do.	Do.	21st year, Āḍi 11	Do.	Records gift of 100,000 *kāśu* to the temple by Dēviyār Sōmalādēviyār for a lamp and a flower-garden. Gives details of lands purchased with the money thus endowed.
73	Do.	Do.	Tribhuvanachakravartin Rājādhirājadēva (II).	9th year (in words)	Do.	Begins with the introduction '*Kaḍal śūḻnda*' etc. Records an endowment of 1,000 *kāśu* by Viṟṟirundāṉ Śēmaṉ *alias* Tirukkuṟaivaḷatta Akaḷaṅka-Nāḍāḻvāṉ of Tiruttavatturai, for conducting certain special festivals in the temple.
74	Do.	Hoysaḷa	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	7th year, Ṛishabha, ba. 5, [Friday], Tiruvōṇam.	Do.	Highly damaged. Seems to record gift of land for a flower-garden, by a member of the mint establishment (*Kambaṭṭattu Āṇikkārar*) community.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
75	Same wall ..	Chōḷa	[Pa]rakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	3rd year ..	Tamil	Begins with the introduction ' *Puyal vāyttu* ' etc. Incomplete. Seems to record an endowment for the sacred bath and offerings to the deity on special festival days in the months of Aipaśi and Paṅguṇi.
76	Do. ..	Do.	Parakēsarivarman *alias* Tribhuvanachakravartin Vīrarājēndradēva.	7th year, Mithuna, ba. 12, Tuesday, Kārttigai.	Do. ..	Begins with the same introduction. Records an endowment of money for the merit of a certain Vāgalar-Kōḍāli *alias* .... nātha-Pallavaraiyan, by his wife and daughter, for conducting a special festival to god Aḻagiyamaṇavāḷa-Perumāḷ in the temple, on the day of Rōhiṇī which was his natal star.
77	Do. ..		Tribhuvanachakravartin Kō[nēriṉmaikoṇḍāṉ].	11+3rd year ..	Do.	Registers the *uḷvari* issued by the king at the instance of Ayyaṉ Maḷa[varāyaṉ] for the tax-free village Kumaranambinallūr newly formed and granted to the temple by Nāvāyaṉ Koṇḍanambi of Kuḷamūkku, a horse-dealer (*kudirai-chcheṭṭi*) of [Malai]-maṇḍalam, for worship and offerings. Mentions Iraṭṭakulakālapuram, from which a portion of the land was separated to form the new village. (See No. 35 above.)
78	Ceiling of the maṇḍapa in front of the Vēṇugōpālasvāmin shrine in the same prākāra.			Śaka 1658, Naḷa, Chaitra, śu. akshaya-tritīyā, Saturday, Rōhiṇī.	Do. ..	Much damaged. Seems to refer to the construction of the *maṇḍapa* by a person of the Kāśyapa-gotra. Two copies of the same record are engraved near this in Telugu and Marāṭhī (in Nāgarī).
79	West base of the maṇḍapa in front of the Paramapadanātha shrine, in the east side of the same prākāra.	Vijayanagara ..	Veṅkaṭapatidēva-Mahārāya (I) ..	Śaka, 1512, Vikṛiti, Ṛishabha, śu. 7, Thursday, Pushya.	Do. ..	Records an endowment in money by a certain Chennarāja, son of Tirumalaiyyaṉ of Pattikoṇḍai, for offerings during the festival every month in the shrine of Paramapadanātha.
80	Slab set up in front of the Dhanvantari shrine in the same prākāra.	Hoysaḷa ..	Pratāpachakravartin Vīra-Rāmanāthadēva.	3rd year (in words), Kārttigai.	Do. ..	Records the founding of a *śālai* on the west side of the *gōpura* enshrining the god Eḍuttakai-aḻagiya-Nāyiṉār in the Raṅganātha temple and an endowment of land for its upkeep by [Cha]ṅgadēva Śiṅgaṇṇa-Daṇḍanāyaka, a *pradhāni* of the king. The *śālai* was entrusted to the care of Garuḍavāhana-paṇḍita who is styled the *rakshaka* of the donor.
81	Another slab in the same place ..			Śaka 1415, Pramādi, Ṛishabha, śu. 5, Monday, Pushya.	Do.	Records gift of 2 *vēli* of land for worship and offerings to Dhanvantari-Emberumāṉ newly set up by the donor and for medicinal decoction (*kuḍinīr*) to the god, by Śrīnivāsa *alias* Śrīraṅga Garuḍavāhana-Bhaṭṭa, son of Aḻagiyamaṇavāḷa-Maṅgalādarāya who was one of the *bhaṭṭāḷ-koṭṭu* (of the temple) in the time of Irandakālameḍutta-Perumāḷ Kūḍal Chakravāḷa-Nambi *alias* Uttamanambi-Piḷḷai. The donor is stated to have revived the hospital (*ārōgya-śālai*) which had been in charge of his ancestor Garuḍavāhana-Bhaṭṭa and which had been destroyed by fire.

82	Pillar in a maṇḍapa on the steps of the Chandra-pushkariṇī (tank) in the same prākāra.	Chōḷa ..	Kulōttuṅga-Chōḷa ..	33rd year ..	Do. ..	Records gift of a lamp weighing 100 *palam* by a certain Śāttandai Aiyyāraṇ Śaṅkaranārāyaṇaṇ.
83	West wall of the Mēṭṭaḷagiyaśiṅgar shrine in the same temple.			Śaka 1611, Vibhava, Mīṇa, śu. 6, Saturday, Rōhiṇī.	Do. ..	Records gift of land by purchase, by Raṅgaśāyi, son of Chauṇḍarāja of Tōṭṭappalli, for offerings to the god while halting in the *maṇḍapa* on the festival day called Bhūpati-Uḍaiyar-tirunāḷ.
84	Slab kept inside the same shrine ..				Do. ..	Gives the names of two figures carved on the slab, as Kṛishṇappa-Nāyakkar and Vīrappa-Nāyakkar, in characters of the 16th century A.D.
85	Another slab in the same place ..				Do. ..	In characters of the 16th century A.D. Gives the name Vayyappa-Nāyakkar Kṛishṇappa-Nāyakkar Koṇḍama-Nāyakkar round a figure carved on the slab, the outline of which bears marks of erasure in chisel.
86	Slab built into the pavement of the maṇḍapa in front of the Tāyār shrine in the same temple.	Pāṇḍya ..	Perumāḷ Vīra-Kulaśēkharadēva ..	5th year (in words)	Do. ..	Fragment. Seems to record a gift of land at Appikkūḍal for offerings to god Eḍuttakai-aḻagiya-Nāyaṇār.
87	Below an image in the inner jamb of the Veḷḷai-gōpura in the fifth prākāra of the same temple.			Saumya, Tai 22, Friday.	Do. and Telugu	Characters belong to the 15th century A.D. States that Periyāḻvār, the agent of Irandakālameḍutta Aḻagiyamaṇavāḷadāsaṉ, fell down from the *gōpura* and lost his life as a protest against lapses of worship in the temple, and when worship was restored certain temple honours were shown to (the effigy of) this person.
88	Inner wall of the same gōpura ..				Sanskrit in Grantha	Characters belong to the 15th century A.D. A fragmentary verse in praise of Rāmānuja-muni.
89	Same wall ..	Chōḷa ..	[Tribhuvanachakravartin] Kulōttuṅga-Chōḷa, 'who took Īḻam, Madura, Karuvūr and the crowned head of the Pāṇḍya'.		Tamil ..	States that the worship of the god, who was the tutelary deity of the king, and the repairs to the *prākāra* wall called Magadēśaṉ *alias* Aḍaiyavaḷaindāṉ-tirumāḷigai were left in charge of Tāyilumnallāṉ *alias* Kulōttuṅgaśōḷa-Vāṇakōvaraiyar.
90	East wall of the same gōpura, left of entrance.			Śaka 1512, Vikṛiti, Mēsha, śu. paurṇami, Thursday, Viśākhā.	Do. ..	Registers an endowment of 70 *varāhaṉ* by Kṛishṇappa-Nāyaka, son of Adaṭṭarāya of the Vishṇuvardhana-gōtra, for feeding eight Vaishṇavas daily in the temple. The gift was entrusted to a certain Tirumalai Tiruvēṅgaḍa-Tāttayyaṅgār Tirumalaiyyaṅgār.
91	Same wall ..			Śaka 1505, Subhāṇu, Tulā, ba. 5, Friday, Punarvasu.	Do. ..	Records a similar gift of money entrusted to the person mentioned above, by Jagatāpirāyar, son of Aṇṇama-Nāyaka and grandson of Muttu Vasavayya-Nāyaka of the Vipra[la*]-gōtra, for feeding Śrīvaishṇavas in the Rāmānuja-kūṭam.
92	Inner wall of the Viṭṭhala shrine in the Raṅgavilāsam-maṇḍapa.			Śaka 1422, Raudri, Makara, śu. 10, Monday, Rōhiṇī.	Grantha and Tamil	States that Kandāḍai Mādhavayyaṅgār, a disciple of Kandāḍai Rāmānujayyaṅgār, the *dharmakartā* of the Rāmānuja-kūṭam at Tiruvaraṅgam-Tiruppati, constructed newly a temple to the north of the *Nāṉmugaṉ-gōpura* and consecrated therein the images of Viṭṭhalēśvara and Madhurakavi-Āḻvār and arranged for their worship.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
93	Same wall ..		..	Yuva, Kārttigai 10	Tamil	Records that 2 *vēli* of land belonging to the temple were allotted for worship to the images of Viṭṭhalēśvara and Madhurakavi-Āḻvār mentioned above. Also refers to the construction of a *maṇḍapa* and the formation of a garden by the donor mentioned in No. 92 above. Mentions also a shrine of Tiruppāṇ-Āḻvār.
94	Stone built into the north wall of the Kūrattāḻvār shrine.			Dhanus, Tuesday, Pūraṭṭādi.	Do. ..	Fragment. Mentions the temple of Purushōttamattu-Emberumāṉ at Uttamaśīli-chaturvēdimaṅgalam.
95	Slab kept near the Dēvasthānam Museum.	Chōḻa	Parakēsarivarman 'who took Madura and Īḻam'.	41st year ..	Do. ..	Mutilated at the end. Records gift of 2 pieces of land by a certain Brahmādhirājaṉ *alias* Āchchiyaṉ-Bhaṭṭaṉ Śrī Vāsudēvaṉ Chakrapāṇi of Peruveṅgūr, a *brahmadēya* in Viḻā-nāḍu, for cake-offerings to the god on the day of *ēkādaśī*, during the Paṅguṇi festival in the temple.
96	North side of the Chittiraittēr-maṇḍapam in the east Chittirai street.			Śaka 1366, Raktākshi, Tai 15.	Do. ..	States that this *maṇḍapa* was the gift of Śirupparaśar Viṭṭaṉaṉ.
97	Slab set up in the street corner near the same maṇḍapa.	Vijayanagara ..	Veṅkaṭapatidēva-Mahārāya ..	Śaka 1516, Jaya, Mēsha, śu. 3, Saturday, Rōhiṇī.	Do. ..	Records sale of house-sites by two *Brāhmaṇas* of the temple to Achchyutappa-Nāyaka, son of Śevvappa-Nāyaka, for establishing a *Rāmānuja-kūṭam*.
98	Four inner jambs of the gōpura in the same street.				Grantha ..	Four labels, one on each jamb reading 'Kaliyugarāmaṉ' in characters of the 13th century A.D. Below this is sculptured in relief the figure of a *Gaṇḍabhēruṇḍa*, with a human body and two birds' heads.
99	Slab set up in the Maṇavāḷa-māmuni-maṭha in the south Uttira street.	[Pāṇḍya] ..			Tamil	States that the Sundarapāṇḍyaṉ-maṭha was built for the welfare of Perumāḷ Sundara-Pāṇḍya, by Varantaruvāṉ Eḍuttukai-aḻagiyāṉ *alias* Pallavarāyar of Tuñjalūr in Naḍuvil-kūṟṟam, a subdivision of Tirumiḻalaikūṟṟa-nāḍu, for the use of the *Tridaṇḍi-sanyāsins*.
100	Pillar in the maṇḍapa in front of the central shrine in the Daśāvatāra temple belonging to the Ahōbala-maṭha.			Śaka 1618, Īśvara, Puraṭṭāśi, śu. 13, Śatabhishaj.	Do. ..	Incomplete. States that Sāmavēdi Rāmayyaṅgār *alias* Śrīraṅga Kalyāṇa-Rāmānujasvāmin, the nephew of Periya Kalyāṇa Rāmānūjasvāmin succeeded the latter in the supervision of the affairs of the Daśāvatāra temple.
101	North and west walls of the same shrine.			Śaka.... [Viḷambi, Uttarāyaṇa, Rishabha, śu. 2, Monday, Rēvatī.	Do. ..	Damaged. Records grant of lands in Śeṅguḍi and Aṇalai including house-sites as *Nityāgnihōtra-vṛitti* to a certain Śrīraṅgarāja-Dīkshitar out of the *tiruviḷaiyāṭṭam* lands of the shrine of Tirumaṅgai-Āḻvār, by Nārāyaṇasvāmin, the agent in charge of the latter shrine in the Daśāvatāram temple. After daily worship in the temple and on the 5 festival days in honour of Tirumaṅgai-Āḻvār every year, the Jīyar was entitled to certain honours.

102	West and south walls of the same shrine.	..	....	Śaka 1619, Īśvara, Puraṭṭāśi, śu. 11.	Do.	Records the conferment of the title of *Jīya* of the Tirumaṅgai-Āḻvār-*sannidhi* on a certain Rāmayyaṅgār under the name Nārāyaṇa-Jīyar with his duties specified, for the general administration of the temple affairs and the periodical renovations of its various structures. The line of the local pontiffs is given beginning with Aḻagiyamaṇavāḷa-Jīyar who was initiated by Ādivarāha-Śaṭhagōpasvāmin.
103	**Jambukēśvaram.**—North wall of the second prākāra in the Jambukēśvarasvāmin temple.			Śaka 1394, Khara (expired), Nandana (current), Āṇi 2.	Do.	Purports to be an order issued by god Aḻagiya-Tiruvāṇaikkā-Uḍaiyār to Sundara-Pāṇḍya-Brahmārāyar transferring to him 2 *vēli* of land in Kūṟṟūr belonging to his brother Uruttiraśiva (Rudraśiva)-Brahmā[rāyar].
104	Same wall ..			Jaya (expired), Manmatha (current), Āṇi, 12.	Do.	Engraved in continuation of the previous inscription. Registers sale of the 2 *vēli* of land by Sundara-Pāṇḍya-Brahmārāyar mentioned above for 600 *paṇam* to the temple to pay off the fine imposed on him by Tirumalaidēva-Mahārāja for some crime.
105	Do. ..	Vijayanagara ..		Śaka 1441, Pramādi, Vṛiśchika, śu. paurṇamī, Sunday, Kṛittikā.	Do.	Records gift of 12 *vēli* of land in 3 villages to the temple for the daily requirements of worship to the god and goddess by Timmappa-Nāyaka, son of Vāśal Mallappa-Nāyaka, an officer of Kṛishṇadēva-Mahārāya, whose *nāyakkattanam* comprised Tiruchchirāppaḷḷi-śīrmai in Śōḷa-maṇḍalam.
106	Do. ..	Do. ..	Prauḍhadēva-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt'.	Śaka 1392, Vikṛiti, Makara, śu. 7, Friday, Uttiraṭṭādi.	Do.	Registers sale of the right of worship in the temple at Tiruvāṇaikkā with its privileges including house-sites, by the four sets of *Sthānikas* to a certain Bagavāṇār Āṇḍaperumāḷ of Kai[ta*]vanallūr in Toṇḍai-maṇḍalam.
107	Do. ..	Do. ..		Śaka 1441, Pramādi, Dhanus, śu. paurṇamī, Tuesday, Tiruvādirai.	Do.	Records gift of 1 *vēli* of land at Vaḍavūr in Rājagambhīravaḷanāḍu, for the expenses of worship and offerings on the second day of the annual festival in the temple, by Timmappa-Nāyaka mentioned in No. 105 above, for the merit of king Kṛishṇadēvarāya.
108	South wall of the same prākāra ..	Chōḷa	Tribhuvanachakravartin [Rāja]	13th year, Vṛiśchika, śu. 3, Monday, Rōhiṇī.	Do.	Records sale of some lands in Vikramaśōḷanallūr and Anapāyamaṅgalam to the temple by Tiruvāṇaikkā-vēḷāṉ of Śeyyāmaṅgalam.
109	Same wall ..			.... daśamī, Monday, Aś....	Do.	Stones lost. Records sale of land to the temple by Gōvardhanaṉ Kuṉikkumpirāṉ-Bhaṭṭaṉ of Tirunalam.
110	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rā[ja*]rā[ja*]dēva.	13th year, Vṛiśchika, śu. 3, Monday, Rōhiṇī.	Do.	Records another sale of land to the temple by Tiruvāḷaṉ Tiruveṇṇāval-Vēḷāṉ, the headman of Karumbaṉūr.
111	Slab set up in the verandah of the same prākāra.				Sanskrit in Telugu	In praise of Sadāśiva-Makhīndra. Above the inscription are cut in relief the figures of a *liṅga* and Pārvatī holding a lotus in her right hand. In modern characters.
112	Another slab bearing the figure of a *liṅga*, set up in the same place.				Telugu ..	In modern characters. States that this is the channel of Ayyagaḷayya.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Jambukēśvaram—*contd.*					
113	West wall of the third prākāra ..	Vijayanagara ..	Vīrapratāpa Dēvarāya-Mahārāya ..	Plavaṅga, Mārgaḻi 15	Tamil	Records an order of the king to Śirupparaśar to revive worship in the Vishṇu and Śiva temples in the kingdom by remitting taxes other than the usual *vibhūti-kāṇikkai* due to the king from the *dēvadāna* lands. Also records a further order reviving worship in the temple at Tiruviḍaimarudūr as in the time of king Bhūpati and in two other temples at Tirumadukkam in Tirukkāṟaypparru and at Vaḷudilampaṭṭu.
114	Same wall	Chōḷa	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	3rd year, 220th day	Do.	Records an order of the king granting an *uḷvari* for the remission of the taxes on 36 and odd (*vēli*) of land belonging to the temple of Tiruvāṇaikkā-Uḍaiyār to provide for the requirements of worship, etc.
115	Do. ..	[Do.]	Tribhuvanachakravartin Kōṇērinmai-koṇḍāṉ.	5th year, 142nd day	Do.	Damaged. Records an order of the king making into a tax-free *dēvadāna*, 25 *vēli* of land in Muṭṭam *alias* Villavanallūr in Nittavinōda-vaḷanāḍu granted as *tirunāmattukkāṇi* to the temple by Tripurādēviyār, the aunt of the king. The royal secretary was Rājēndrasiṁha-Mūvēndavēḷāṉ.
116	Do	[Do.]	Do. ..	Do.	Do.	Highly damaged. Seems to give effect to the royal order mentioned above.
117	Do.	Chōḷa	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	5th year, 115th day	Do.	Records a royal order granting, as tax-free *dēvadāna*, lands in seven different villages, for worship and offerings in the temple of Pōsaḷīśvaram-Uḍaiyār built by *Māmaḍi* Vīra-Sōmēśvara at Kaṇṇaṉūr, a hamlet of Tiruveḷḷaṟai, which was a *brahmadēya* in Pāchchiṟ-kūṟṟam, a subdivision of Rājarāja-vaḷanāḍu. The royal secretary was Neṟiyuḍaiyaichchōḷa-Mūvēndavēḷāṉ.
118	North wall of the same prākāra ..	Hoysaḷa ..	Sārvabhaumachakravarttin Vīra-Sōmēśvaradēva.	22nd year (in words), Kumbha, ba. 6, Saturday, Svāti.	Do.	Records sale of land belonging to the temple for 40,000 *kāśu*, to Kalvakkūr Tyāgapperumāḷ of Pōsaḷa Vīra-Nārasiṁha-chaturvēdimaṅgalam, who endowed the same for worship and offerings in the shrine of Tyāgavinōdīśvaram-Uḍaiyār, built by him in the third *prākāra* of the temple, and for making a *tiruvāśi* (aureole) for Chaṇḍēśvara.
119	Same wall ..	Do.	Vīra-Sōmēśvaradēva ..		Do.	Begins with the introduction '*Samastabhuvanāśraya*', etc. Records remission of taxes from the 3rd year of the king, on 32 *vēli* of *dēvadāna* land belonging to the temple and to the shrines of Vīrachōḷīśvara, Padumalīśvara, Vīra-Narasiṅgīśvara and Sōmalīśvara in Vaḍa-Tiruvāṇaikkā and their consequent conversion into *tirunāmattukkāṇi* land, for the consideration of a lump payment of 110,000 *kāśu*.

120	Do. ..	Do. ..	Do. ..	4th year ..	Do. ..	Commences with the same introduction. Records the assignment of 1,000 *kalam* of paddy by the king from the villages Korramaṅgalam and Aḻagiyamaṇavāḷanallūr in Rājagambhīra-vaḷanāḍu, for worship and offerings to god Śaṅkara-Nāyaṉār enshrined in the fourth *prākāra* of the temple.
121	Do. ..	Do. ..	Do. ..	3rd „ ..	Do. ..	Records a similar grant by the king from certain specified lands, for conducting in the name of the king, a festival in the temple of Tiruvāṇaikkā-Uḍaiyār in the month of Māśi.
122	Do. ..	Do. ..	Do. ..	25th „ ..	Do. ..	Incomplete. Records a similar grant made by the king, of paddy derived as tax from the villages Narasiṅgamaṅgalam, Kaṇṇaṉūr, Ottaṉūr, Śeṅgāvūr, etc., in Rājarāja-vaḷanāḍu 'on the northern bank', for the merit of his mother Kāḷaladēviyār, for worship in the temple of Pōsaḷīśvaram-Uḍaiyār (at Kaṇṇaṉūr) consecrated by him. Refers to the damaged and neglected state of some lands caused by the breach of the Kāvērī, and their reclamation in this year.
123	Do. ..	Do. ..	Do. ..	27th „ ..	Do. ..	Records another gift of the same kind made by the king for the merit of his mother Kāḷaladēviyār.
124	Do. ..	Do. ..	Do. ..	5th „ ..	Do. ..	Gives details of income in paddy from different kinds of lands made over by the king to provide for worship and offerings to the deity in the temple of Sōmalīśvaram-Uḍaiyār at Purōśaikkuḍi in Pāchchil-kūrram, a subdivision of Rājarāja-vaḷanāḍu, built by him as a *paḷḷippaḍai* for Dēviyār.
125	Do. ..	Do. ..	Sārvabhaumachakravartin Vīra-Rāmanāthadēva.	2nd year, Karkaṭaka, śu. 15, Sunday, Tiruvōṇam.	Do. ..	Registers a sale of house-sites by the temple of Tiruvāṇaikkā-uḍaiya-Nāyaṉār to a certain Gautamaśiva-Rāvaḷar, the disciple's disciple of a certain Uḍaiyār Svāmidēvar, for building a *maṭha*.
126	Do. ..	Chōḷa ..	Tribhuvanachakravartin Rā[ja*]rā-[ja*]dēva.	22nd year ..	Do. ..	Records an agreement of surety (*kiḻipuṇai-ṭṭu*) given to the temple by a certain Kuṉṟaṉpirāṉ *alias* Māṇatuṅgappēraiyaṉ, a ferryman, who had the *kāṇi* right of Kāri-Śāttaṅkuṟai in Kīḻpilāṟu, a subdivision of Pāchchil-kūrram in Rājarāja-vaḷanāḍu, for 4,000 *kāśu* due from 3 other ferrymen to the temple for four shares purchased by them.
127	East gōpura leading to the third prākāra.	..			Sanskrit in Telugu	States that the adherents of Advaita philosophy attain beatitude.
128	Slab set up on the east side of the fourth prākāra.	..	....		Sanskrit in Nāgarī	States that the pavement of the temple of Jambunātha and Akhilāṇḍēśvarī was the work of Bhāskararāya Bhāratī-Dīkshita.
129	Pillar at the southern entrance into the same prākāra.	..	....		Telugu in Grantha	Modern and badly engraved. States that Sadāśiva-Dīkshitēndra planted a pillar with the three names of Śiva (on it) and consecrated a *liṅga* in the vicinity of the Śaṅkarēśvara (shrine).
130	Right door-jamb of the same entrance				Tamil	Modern. States that Sadāśiva-Dīkshita ruled (in the pontifical seat) with benignity for sixty years.
131	Left door-jamb in the same place ..	..	....		Telugu and Sanskrit in Grantha.	Two verses in praise of Sadāśiva-Dīkshita.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Jambukēśvaram—*contd.*					
132	South wall of the same prākāra (outside), left of entrance.				Telugu ..	Modern. States that Sadāśiva-Dīkshita planted the pillar of Śivanāmatrayam which established his fame.
133	Same wall ..				Tamil	States that this is the linear measure for measuring the wet lands of Tiruvāṇaikkā. The length is indicated by two + marks at either end and measures about 4 feet.
134	Do., right of entrance				Do.	States that this wall and the entrance were the gift of Aṇṇa Chauṇḍappa-Uḍaiyar, son of Āditta-Uḍaiyar. The writing belongs to the 15th century A.D.
135	Slab set up near a dilapidated *maṭha* near the outermost eastern gōpura.			Śaka 1506, Tāraṇa, Paṅguṇi 6.	Sanskrit in Grantha and Tamil.	Purports to record an order of god Chaṇḍēśvara conferring upon Chandraśēkharaguru-Uḍaiyar the headship of the Pāśupata-maṭha with the right of worship and management of the temple of Tiruvāṇaikkā-Uḍaiyār.
136	Slab set up near the outermost western gōpura.	Madura Nāyaka ..	Viśvanātha Kṛishṇa Vīrappa-Nāyaka	Śaka 1517, Manmatha, Vṛischika, ba. 14, Thursday, Anusha.	Tamil	Records the gift of the annual income of 47 *poṉ* due to the chief from the *valaikkāra* (fishermen) families settled in Trichinopoly, for worship and offerings to god Kaṅkāḷanātha, set up by him in the temple, on one of the days during the principal festival.
137	**Uṛaiyūr.**—Slab fixed in the maṇḍapa in front of the central shrine in the Nāchchiyār temple.	Vijayanagara ..	Veṅkaṭapatidēva-Mahārāya, 'who witnessed the elephant hunt'.	Śaka 1521, Vikāri, Karkaṭaka, ba. 3, Sunday, Śatabhishaj.	Do.	Records gift of 2 *vēli* of land by Viśvanātha-Nāyakkar Kṛishṇappa-Nāyakkar at Mēlvayalūr in Uṛaiyūr-kūṟṟam, a sub-division of Maḷai-nāḍu in Rājagambhīra-vaḷanāḍu, for offerings to the image of Saint Tiruppāṇāḷvār at Uṛaiyūr, for the merit of his mother Tirumalaiyammaṉ.
138	**Kumāravayalūr.**—North wall of the central shrine in the Agnīśvara temple.	Chōḷa ..	Rājarājakēsarivarman ..	3rd year ..	Do.	Records sale of land made tax-free by the *ūrār* of Vayalūr in Uṛaiyūr-kūṟṟam to a merchant named Perumāṉ Viṭaṅkaṉ, (who endowed it) for a lamp in the *maṇḍapa* called 'Aiññūṟṟuvaṉ' built by him.
139	Same wall	Do. ..	Rājakēsarivarman 'who destroyed the ships at Śālai'.	1[3]th ..	Do.	Records another sale of land at Paḷḷaṅguḍi-Teṉṉūr by the *ūrār* to the same donor, who is also called here Tiruveḷḷaṟai-Māyilaṭṭi, (who endowed it) for the proper maintenance of the *maṇḍapa* mentioned above.
140	South wall of the same shrine ..	..		..	Do.	In characters of the 11th century A.D. Fragmentary. Seems to record a gift of land left in charge of the *ūrār* of Vayalūr for supplying ghee for a lamp.
141	Same wall ..	Chōḷa ..	Rājakēsarivarman ..	[3] 1st year ..	Do.	Records gift of 30 *kaḻañju* of gold by the standard weight *Viḍēlviḍugu-kal*, by a native of Vaḷabhi-nāḍu for a lamp in the temple of Mahādēva at Vayalūr in Uṛaiyūr-kōṭṭam. The gift was entrusted to the *ūrār* who purchased a land therewith as a permanent endowment.

142	Do. ..	Do. ..	Rājakēsarivarman......Kulōttuṅga-Chōḷadēva.	Lost ..	Do. ..	Ends of lines lost. Records gift of land as *dēvadāna* for a lamp in the temple of Agnīśvaramuḍaiya-Mahādēva at Vayalūr.
143	North wall of the maṇḍapa in front of the same shrine.	Do. ..		7th year ..	Do. ..	Beginnings of lines built in. Characters belong to the 10th century A.D. Records gift of 10 *kaḻañju* of gold which was converted into a land endowment, for sounding 2 conches (*śaṅgu*) during the three daily services in the temple.
144	Same wall ..	Do. ..	Rājakēsarivarman ..	Do. ..	Do. ..	Records sale of land as *dēvadāna* by the *ūrār* of Vayalūr for money received from a certain Nakkaṉ Karappālai, for the maintenance of gardeners looking after two flower-gardens belonging to the temple.
145	North and west walls of the same maṇḍapa.	Do. ..	Rājarājakēsarivarman 'who destroyed the ships at Kāndaḷūr-Śālai'.	11th year ..	Do. ..	Portions lost and incomplete. Records an agreement by two persons (servants of the temple) to provide offerings to the god, for the money received by them from a certain lady.
146	West wall of the same maṇḍapa ..	Do. ..	.....Rājarāja...... ..	[24]th " ..	Do. ..	Damaged. Commences with the introduction '*tirumagaḷ-pōla*' etc. Records sale of land made tax-free, by the *ūrār* to a certain Tiṉaiyāṉ Ūraṉ *alias* Vayalūr-Tiṉai to provide for the singing of the *tiruppadiyam* hymns in the temple.
147	Same wall ..	Do. ..	Rājakēsarivarman ..	7th " ..	Do. ..	Damaged. Records sale of land made tax-free, by the *ūrār* to Kaṇḍañ-Chātti, daughter of Aḻiñchil Kaṇḍaṉ, who endowed it for a lamp in the temple.
148	South wall of the same maṇḍapa ..	Do. ..	Rāja...varman ..	Do. ..	Do. ..	Records a similar sale of land as *dēvadāna*, by the *ūr* for the money received from Śēndaṅ Kāri, daughter of Vēṭṭaṉ Śēndaṉ, the Eṭṭi of Vayalūr, for a perpetual lamp in the temple.
149	Same wall ..	Do. ..	Parakēsarivarman 'who took Madura and Īḻam'.	41st year ..	Do. ..	Records a gift of 3 women for singing the *tiruppadiyam* hymns and for service in the temple of Tirukkaṟṟaḷi-Paramēśvara at Vayalūr, by Nālāyirattu Muṉṉūṟṟuvaṉ *alias* Chandraśēkharaṉ Āramayindaṉ of Nandipanmamaṅgalam, a *brahmadēya* 'on the southern bank'.
150	Jamb of a window on the southern side of the same maṇḍapa.	Do. ..	Parakesarivarman *alias* Rājēndra-Chōḷadēva.	[4]th " ..	Do. ..	Records gift of a gold flower to god Tirukkaṟṟaḷi-Perumāḷ by a certain Śōlaidēvaṉ. Another fragment near this inscription records a gift of land (to the temple) by a certain Śembiyaṉ Uṟaiyūrnāḍu-Kiḻavaṉ *alias* Māṟaṉ Nakkaṉ.
151	Another jamb of the same window ..	Do. ..	Parakēsarivarman ..	15th " ..	Do. ..	Records the consecration of the goddess Umā-Bhaṭṭārakī in the temple of Tirukkaṟṟaḷi-Perumāḷ by Śēndaṉ Kāri mentioned in No. 148 above, who is stated to have adopted the goddess as her daughter and celebrated her marriage with the god and also provided for the daily worship and offerings to the goddess by endowing lands which she had obtained as *strīdhana*.
152	South wall of the same maṇḍapa ..	Do. ..	Rājakēsarivarman ..	Lost ..	Do. ..	Ends of lines built in. Seems to register a gift of land by purchase by Nakkaṉ Nāgai for worship, offerings and lamps to the god on the days of Vishu-(saṅkrānti) and of another festival in the month of Vaigāśi. Refers also to land given for the renovation (*pudukkuppuṟam*) of the *ambalam* situated to the west of the village.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*concld.*					
	TRICHINOPOLY TALUK—*concld.*					
	Kumāravayalūr—*contd.*					
153	East wall of the same maṇḍapa ..	Chōḷa ..	Rājakēsarivarman ..	7th year ..	Tamil	Records sale of land by the *ūrār* for the money received from a Brahman lady of the village named Śaṅgaṉ Māṟaṉ of Śikkuḍi, for a perpetual lamp in the temple.
154	Same wall ..	Do. ..	Do. ..	Do. (in words)	Do.	Damaged in the middle. Records a similar sale of land for the money endowed by a certain Toḍappeṟṟāḷ, wife of Kūḻvāṇai.
155	Do. ..	Do.	Tribhuvanachakravartin [Kulōttu]ṅga-Chōḷadēva.	2nd year ..	Do. ..	Obstructed by a wall in the middle. Seems to record some endowment for lamps.
156	Do. ..	Do.	Rājakēsarivarman ..	6th year ..	Do. ..	Ends of lines lost. Records sale of land to the temple by the *ūrār* of the village.
157	Left door-jamb of the entrance into the central shrine.	Do.	Parakēsarivarman, 'who took Madura'	7th year ..	Do. ..	Incomplete. Records a sale of land to Na[k*]kaṉ Maṟappili of Vayalūr.
	LALGUDI TALUK.					
158	**Samayapuram.**—South wall of the maṇḍapa in front of the central shrine in the Muktīśvara temple.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year, Makara, śu. Wednesday, Uttirāḍam.	Do. ..	Stops with the mention of Rājarāja-vaḷanāḍu 'on the northern bank'.
159	Outer wall of the gōpura (right of entrance) in the same temple.				Do. ..	States that a certain Nambi-āṇḍāḷ *alias* Maḷaināṭṭu-Māṇikkam, daughter of Kaṇṇuḍaiyāḷ, set up this door-jamb (*tiru-nilai-kkāl*) to the south of the entrance.
160	Slab built into the inner wall of the maṇḍapa on the bund of the tank, outside the temple on the roadside.			Chitrabhānu, Paṅguṇi 11.	Tamil and Telugu (bilingual).	In characters of the 18th century A.D. States that this *maṇḍapa* of the tank was built by Golla Sūrappa, son of Pāḷela Sūrappa and Māṟama, as the gift of Raṅgappayya, the *samuham* of Chinna-Dīkshitappayyan.
161	**Kaṇṇaṇūr.**—Slab set up in front of the Mosque.	Madura Nāyaka ..	Mīnākshī, queen of Vijayaraṅga-Chokkanātha-Nāyaka.	Śaka 1654, Pramādīcha, Chittirai 7.	Tamil	States that this stone was set up to mark the boundary of Samayapuram with its hamlets (*uḷkiḍai*) which had been granted by the queen to Ramudulā (Rahmatulla)-Sāyabu, for the maintenance of a mosque. A damaged inscription on another slab about 2 furlongs from the mosque seems to refer to the same gift.
162	Inner wall of the gōpura (right of entrance) in the Hoysaḷēśvara temple.			Paridāpi, Āḍi 1 ..	Do. ..	States that the temple of Pōsaḷīśura-Uḍaiyaṉār which had been converted into a mosque by the *Tulukkar* (Muhammadans) was reconsecrated by Kampaṇa-Uḍaiyar in the course of his victorious campaign.

	LALGUDI TALUK.					
163	**Bhikshāṇḍārkōvil.**—South wall of the Śiva shrine in the Uttamar temple.	Pāṇḍya ..	Māṛavarman Tribhuvanachakravartin Kulaśēkharadēva.	10th year (in words)	Do. ..	Damaged. States that the order issued by Nāyaṉār Sundara-Pāṇḍyadēva granting some lands as tax-free *dēvadāna* and *tiruviḍaiyāṭṭam* to several temples in Rājarāja-vaḷanāḍu for offerings, etc., was given effect to from the 10th year of the king.
164	West wall of the maṇḍapa in front of the same temple.	..		Śaka 1523, Plava, Kumbha, ba. 8, Thursday, Anurādhā.	Do. ..	Damaged. Registers a grant of land at Viṟkuḍi made in the presence of god Śrīraṅgasvāmi at Śrīraṅgam by a resident of Guṇaśīlamaṅgalam *alias* Mallāyapuram for offerings to Aḷagiya-Uttamar at Kīḷaimuṟi in Mēlpilāṟu, a subdivision of Rājarāja-vaḷanāḍu in Tiruchchirāppaḷḷi-uśāvaḍi.
	KARUR TALUK.					
165	**Karūr.**—Lintel of the entrance into the central shrine in the Raṅganātha temple (above the dvārapālaka images).	Chōḷa ..	Kulōttuṅga-Chōḷadēva	43rd year ..	Do. ..	Records an agreement by the Tiruvāyppāḍi-Nāṭṭār of Karuvūr in Veṅgāla-nāḍu, a subdivision of Vīraśōḷa-maṇḍalam to present a sheep to the temple of Jalaśayanattu-Paḷḷikoṇḍa-ruḷugiṟa-Perumāḷ, on the occasion of the nuptials of their boys and when their girls were sent to set up a family and on the occasion of *talai-maṇi* of their children.
166	North wall of the central shrine in the same temple.	..	Kō[nēri]ṉmaikoṇḍāṉ ..	11th year, 22[0]th day.	Do. ..	Much damaged. Seems to record a gift of land to the temple as *kuḍiniṅgā-tiruviḍaiyāṭṭam* with provision made for its colonisation. Mentions Karuvūr Vañjimāna[garam]. Kachchiyarāyaṉ figures as a signatory.
167	North wall of the maṇḍapa in front of the same shrine.		Tribhuvanachakravartin Kōnēriṉmai-koṇḍāṉ.	14th year, 23[0]th day	Do. ..	Records gift by the king, of a third of the brokerage (*tarugu*) derived from Karuvūr Vañjimānagar *alias* Muḍivaḷaṅgu-śōḷapuram, for worship and offerings in the temple of Añjaleṉṟa-Perumāḷ. The document is signed by Viḷuppād-arāyaṉ and Kāliṅgarāyaṉ.
168	Pillar set up near the well in the same temple.		....		Do. ..	Characters belong to the 14th century A. D. States that Śīrāḷandēvī *alias* Annadānanaṅgai, wife of Iḷaiyāṉ, a merchant of Pugaḷiyūr *alias* Nigariliśōḷapuram set up a metallic image of Ṛishabhadēva (in a Śiva temple) and this pillar.
	RAMNAD DISTRICT.					
	SATTUR TALUK.					
169	**Neṉmēṇi.**—Slab set up on the bund of the tank called 'Periyakuḷam'.	Pāṇḍya ..	Śaḍaiya-Māṟaṉ	[1]8th year ..	Vaṭṭeḷuttu ..	States that Iruppaikkuḍi-Kiḻavaṉ *alias* Eṭṭi-Śāttaṉ built an *ambalam* at Neṉmali in Iruñjōḷa-nāḍu and after repairing the big tank in the village by extending the old bund and constructing a stone dam (*maḍai*) for its channel, called the lake Kiḻavaṉēri after his name.
170	Stone set up in an open space called 'Anantarājaṉ temple' to the east of the village.			Śaka 1583, Śubha-kṛit, Dakshiṇā-yana, Śaradṛitu, śu. 10, Monday, Tiruvōṇam.	Tamil ..	Records gift of Tāmaraikkuḷam in Neṉmēṇi *alias* Kṛishṇāpuram in Iruñjōḷa-vaḷanāḍu to god Tiruvēṅkaṭanāthasvāmin by Vatsavāy Kastūrirāja for the merit of Viśvanātha-Nāyaka Chokkanātha-Nāyaka and of Vaḍamalaiyappa-Piḷḷai.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	RAMNAD DISTRICT—*contd.*					
	TIRUPPATTUR TALUK.					
171	**Śeñjai.**—South wall of the ruined Śiva temple.			Śaka 1428, Kshaya, Makara 9, saptamī, Tuesday, Chittirai.	Tamil	Records gift of land by purchase at Śeñjai by Kaḷanivāśal-uḍaiyāṉ Nittalāḍuvār Periyanayina[ṉ *] in Iḷayāttakkuḍi *alias* Kulaśēkharapuram of Kalvāśal-nāḍu and by Kaṉṉūruḍaiyāṉ Aḷagapperumāḷ Tīrāviṉaitīttār of Iluppaikkuḍi *alias* Pugaliḍaṅkoḍutta-paṭṭiṉam, for worship and offerings and for a festival in Tiruvādirai to the images of the goddesses set up by them respectively in the temples of Kēralaśiṅgēśvaramuḍaiya-Nāyaṉār and Bhuvalōkasundaramuḍaiya-Nāyaṉār at Pūvattūr in Teṉṉāṟṟuppōkku, a subdivision of Kēraḷaśiṅga-vaḷanāḍu.
172	**Stone built into the ceiling of the same temple.**	..			Do.	States that Poṉṉambalakkūttaṉ Pugaḷābharaṇaṉ *alias* Kumaṇarāyaṉ of Nīrmaḍaiyūr in Puṟapparaḷai-nāḍu constructed the entrance (*tiruvāśal*) (to this temple).
173	**Door-posts of the entrance into the shrine of the goddess in the same temple.**	..	.. ..	Śaka 1423, Dunmati, Chittirai 12.	Do.	Damaged. States that Kaṉṉūruḍaiyāṉ Aḷagapperumāḷ, mentioned in No. 171 above, constructed the portion above the *paṭṭigai* of the temple of Bhuvalōkasundarīchchuram-uḍaiya-Nāyaṉār which had been left incomplete and the shrine of the goddess in the same temple and made provision for worship therein on occasions of festivals.
174	**Kuṉṉakkuḍi.**—Pillar in the rock-cut cave at the foot of the hill.	Pāṇḍya ..	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya 'who was pleased to present the Chōḷa country.'	8th year (in words), Māśi 2.	Do.	Records an order of Kaṇḍaṉ Āḷuḍaiyāṉ *alias* Kalvāyil-Nāḍāḷvāṉ to the *Nāṭṭār* of Adaḷaiyūr-nāḍu revising the rates of taxes to be paid by them in certain specified places, consequent on the change of the standard land-measure from 18 to one of 24 spans.
	SOUTH ARCOT DISTRICT.					
	VILUPPURAM TALUK.					
175	**Kōṭṭaikuppam.**—Stone lying near the Anantēśvara temple.		....kravartin		Do.	Fragmentary. Registers a grant of land by Śivadavaṉapperumāḷ of Kulōttuṅgaśōḷanallūr for offerings to the image of Kshētrapālap-Piḷḷaiyār set up by him in the temple of [Anan]tēśvaram-Uḍaiyār.
176	**Irumbai.**—South wall of the central shrine in the Mahākāḷēśvara temple.	Pāṇḍya ..	Sundara-Pāṇḍyadēva ..		Do.	In characters of the 14th century A. D. Built in at the beginning. States that Paḷḷikoṇḍāṉ Aḷagiyamaṇavāḷapperumāḷ of Iruñchiṟai constructed the temple. Below this is written the label '[*Vikki*]*ramapāṇḍyaṉ-tirukkaṭṭaḷai*.'
177	**Same wall** ..	Do. ..	Jaṭāvaraman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Lost	Do.	Built in in the middle. Seems to record an endowment after reclamation of some tax-free lands other than those which had been already under cultivation from the 12th to the 15th years of the king, for worship and offerings to the god Tirumākāḷam-Uḍaiyār at Tiruvirumbai (a hamlet of) Oḷugarai *alias* Kulōttuṅgaśōḷanallūr.

178	South and east walls of the maṇḍapa in front of the same shrine.	Do.	Māṛavarman Tribhuvanachakravartin......	6th year (in words)	Do.	Built in in the middle. Seems to record the gift of a salt-pan (*aḷam*) situated in the *tirunāmattukkāṇi* of the Tirumākāḷam-Uḍaiyār temple (at Tiruvirumbai) by the *ūrār* of Villippākkam *alias* Gaṅgaikoṇḍaśōḷanallūr in Ōymā-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam. Below this is a fragmentary inscription dated in the 6th year of Māṛavarman Tribhuvanachakravartin......probably the same king, which records a gift of ½ salt-pan at Kandāḍu to the same god. Oḷugarai is here stated to be in Māttūr-nāḍu.
	FRENCH INDIA.					
179	**Pondicherry.**—Stone fixed into the fountain near the Dupleix statue.	..	..		Do.	In characters of the 19th century A.D. Records the circumstances of the construction of the tank Āyikuḷam at Muttiriyarpāḷaiyam by the dancing girl Āyi with the permission of Kṛishṇadēvarāya of Rāyavēlūr, when he visited the southern country with the minister Appāji. The third Nappōlayōm (Napoleon III) is stated to have given this site for the construction of a fountain in her memory. A Latin version of this record is given on another slab set up in the same place.
180	Three stones built in to different portions of the Cathedral in the same village.				Do.	Fragmentary. One of them in characters of the 10th century A.D. is dated in the 26th year of a Chōḷa king and seems to record a gift of land (*śeṛuvu*) to the temple Kiḷai-śrīkōyil at Kottāṉppākkam. Another (12th century A.D.) fixed into a step records some provision made by Kaṇṇuḍaiyāṉ *alias* Uyyavandāṉ Śāttaṉ of Māṅgāḍu to god Tiruvagattīśvaram-uḍaiya-Nāyaṉār at [Oḷu]garai *alias* Kulōttuṅga-śōḷanallūr. A third near the well (13th century A.D.) mentions a certain accountant of the *nāḍu* named Oḷugarai-Uḍaiyāṉ.
181	**Villiyaṉūr.**—South wall of the maṇḍapa in front of the central shrine in the Tirukkāmīśvara temple.	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1459, Durmukhi, Ṛishabha, śu., Hasta, Sunday.	Do.	Registers grant of lands called Vaṇṇattāṉpaṭṭu and Śeṅgaḻunīrpaḷḷam as *sarvamānya* to the god Tirukkāmīśuram-uḍaiya-Nayiṉār at Villiyaṉūr in Oḷugarai-paṟṟu in Māttūr-nāḍu, a subdivision of Toṇḍai-maṇḍalam in Pudūr Iḷaṅgōṭṭam situated in Jayaṅgoṇḍaśōḷa-maṇḍalam, by the accountant Ach[chu]ta-Nayiṉār, for the merit of Achyutaya-Mahārāja and of Karaṇikkam Piḷaiporuttār-Piḷḷai.
182	Same wall ..	Do. ..	Do. ..	Śaka 1454, Nandana, Kārttigai 28, śu., Tiruvōṇam, Monday.	Do.	Registers remission of the tax *jōḍi* of 20 *poṉ* hitherto due to the palace on three *tirunāmattukkāṇi* villages including Vaṇṇārakkollai belonging to Villiyanallūr by Śaruvappayaṉ, for the merit of the king and of Rāmābaṭṭarayyaṉ.
183	Do.	Do. ..	Ariyaṇa-Uḍaiyar (Harihara) ..	Śaka 1301 (in words), Siddhārthi.	Do.	Registers a gift of 10 *mā* of land at Villiyanallūr, free of taxes, made evidently by the *nāṭṭār*, with the permission of the king, for the expenses of taking the god in procession for bath to the sea in the month of Paṅguṉi. The document is signed by Oḷugarai-Uḍaiyar, the accountant of the village.
184	Do.	Do. ..	Do. ..	Śaka 1301, Siddhārthi, Kārttigai 23.	Do.	Engraved below No. 183. Incomplete. Registers a gift of 533 *kuḻi* of land, after purchase, by Araiyaṉ Maḷaippiḷḷai *alias* Teṉṉāṭṭaraiyaṉ, a *vāṇiyaṉ* of Uḷundai, for a perpetual lamp in the temple.

B.—List of stone inscriptions copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	FRENCH INDIA—*contd.*					
	Villiyanūr—*contd.*					
185	Same wall ..	Pallava ..	Sakalabhuvanachakravartin Avaniyāḷappirandān Kōpperuñjiṅgadēva (II).	8th year (in words)	Tamil	States that Vīdiviṭaṅkan Tiruchchiṟṟambalam-Uḍaiyān *alias* Nandiyarāyan, the headman of Kōṭṭūr in Pūṅguṉṟam, renovated with stone the *maṇḍapa* and the temple of Tirukkāmīśvaram-Uḍaiyār (at Villiyanallūr).
186	Do. ..	Do. ..	Do.	6th year (in words), Tai.	Do.	States that Uḍaiyār Uḍaiyapperumāḷ *alias* Kāḍuveṭṭigaḷ of Perumaṅgalam audited the accounts of the temple of Tirukkāmīśvaram-Uḍaiyār at Villiyanallūr from the 37th year of Tribhuvanavīradēva to the 11th year of Aḻagiyaśīyar Kōpperuñjiṅgadēva, and arranged for the burning of two lamps in the temple, from the cows that had to be accounted for by the *Śivabrāhmaṇas* of the temple.
187	Do.	Pāṇḍya ..	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	Lost	Do.	Beginnings of lines built in. Seems to register an agreement by the residents of several specified villages undertaking to conduct worship and provide offerings on each day during the festivals of the god in the month of Vaigāśi.
188	Do.	..		Śaka 1273, Khara	Do.	Registers a gift of 500 *kuḻi* of land near Pariyanēri (tank) for a perpetual lamp by Karuppuḷān Araiyan Maṇikaṇṭan *alias* Pallavarāyan of Mōśukuḷattūr. The document is attested at the end by a certain Tirumuṇḍamaḷagiyān Vaḷavadaraiyan.
189	Do. ..	Pāṇḍya ..	Tribhuvanachakravartin Kōnērinmaikoṇḍān Parākrama-Pāṇḍyadēva.	6th year and 112th day, Aippaśi.	Do.	Registers the royal order remitting taxes on 26 *mā* and odd of land in favour of the temple of Tirukkāmīśuram-Uḍaiyār at Villiyanallūr, hamlet of Olugarai *alias* Kulōttuṅga-śōḷanallūr in Māttūr-nāḍu, a subdivision of Jayaṅgoṇḍa-[śōḷa]-maṇḍalam, for the conduct of the service instituted in his own name by Kulaśēkhara-Mahābalivāṇarāyar, the maternal uncle (*ammān*) of the king.
190	Do. ..	Śambuvarāya ..	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	3rd year ..	Do.	Records grant of 335 *kuḻi* of land near the tank called Pariyanēri for a perpetual lamp by Karuppuḷān Araiyan Tirumuṇḍamaḷagiyān *alias* Vaḷavadaraiyan of Mōśukuḷattūr (the signatory in No. 188 above). The record is attested by the donor mentioned in No. 188 above.
191	Do. ..			Sādhāraṇa ..	Do.	Records a tax-free gift of 12 *mā* of land to the temple by the chief Sāḷuva Maṅgudēva-Mahārāja who bears the title 'Śambuvarāya-sthāpanāchārya' etc.
192	East wall of the same maṇḍapa ..	Śambuvarāya ..	Sakalalōkachakravartin Rājanārāyaṇa-Śambuvarāya.	10th year, Aippaśi 18	Do. ..	Records a remission of taxes on about 22 *vēli* of wet and dry lands granted to the temple previously as *tirunāmattukkāṇi*.
193	Same wall ..	Vijayanagara ..	Sadāśivadēva-Mahārāya ..	Śaka 1472, Sādhāraṇa, Tai 9.	Do.	Registers remission of taxes excepting certain items, by Vimmadēva-Mahārāja, son of Mahāmaṇḍalēśvara Immaḍi Dōrātta Sindayadēva-Mahārāja, and Gōvindadēva-Mahārāja on the villages Vaṇṇārakollai, (hamlet of) Villiyanūr, Puttuḷānpaṭṭu, Piṟaiyūr, Vaṇṇakkanpaṭṭu and Marundamaṅgalamuḍaiyān-paṭṭu and other lands, belonging to the temple.

194	Do. ..	Do. ..	Ariyaṇa-Uḍaiyar (Harihara) ..	Śaka 1303, Durmati, Māśi.	Do. ..	Stone lost in the middle and incomplete. Records an order of the king remitting the taxes *vāśal-paṇam* and *vāl-vari* (on cattle), due to him, for meeting the expenses of the festival of the god Tirukkāmīśvaram-uḍaiya-Nāyaṉār in the month of Paṅguṇi, when the god was taken in procession to the sea for the sacred bath.
195	Do. ..		Sāvaṇadēva-Mahārāja ..	Prabhava, Āḍi ..	Do. .	Records the order of the king to the *Sthāṇiyas* of Villiyanallūr remitting the taxes on a third of the lands in their village belonging to the temple, the other two-thirds being already *sarvamānya*. The titles 'Śambuvarāya-sthāpanāchārya' etc. are applied to him.
196	Do. ..		Do. ..	Pramādi, Pūraṭṭādi 12.	Do.	Registers a remission by the king of 60 *paṇam* derivable from *jōḍi*, *śūlavari* and *Śrīkārya-koṟṟilakkai* for worship and service in the temple of Tirukkāmīśuram-uḍaiya-Nāyaṉār at Villiyanallūr.
197	North wall of the same maṇḍapa ..			Kāḷayukti, Kārttika, ashṭamī.	Telugu ..	In characters of about the 17th century A.D. Records the perpetual devotion of a certain Padmanābhaya.
198	Same wall ..	Vijayanagara ..	Śrīraṅgadēva-Mahārāya	Śaka 1497, Yuva, Tai 23, pañchamī, [Hasta], Thursday.	Tamil	States that the *nāṭṭavar* at Villiyanallūr, in paḍaivīḍu-uśāvaḍi of Chandragiri-rājya, assembled before the shrine of Tirukkāmiyappar and decided on the removal of certain social restrictions imposed on the artisan class.
199	Platform in the Naṭarāja shrine in the same temple.	Pallava ..	Sakalalōkachakravartin Kōpperuñjiṅgadēva (II).	5th year, Vṛi[shabha], śu 5, Wednesday.	Do. ..	Stones misplaced and some lost. Records a sale of land to Perumāḷ-piḷḷai *alias* Śōḷakōṉār by the *ūravar* of Paḷḷattūr in Oḷugarai *alias* Kulōttuṅgaśōḷanallūr.
200	Door-jamb of the entrance into the first prākāra of the same temple.				Do.	In characters of the 14th century A.D. States that this entrance (was the gift of) Śēndāṇḍāṉ of Tattaṉūr.
201	East wall of the second prākāra of the same temple, left of entrance.	Vijayanagara ..	[Achyu]......	Śaka 146*, Śō[bhakṛit], Chittirai 5.	Do.	Built in at the end. States that the inscription on the *kumudappaḍai* of the temple relating to certain social honours being enjoyed by the *Kaikkōḷas*, having been erased by the *Ilaivāṇi[gar]* community, the former along with the *Dēvaṅgar*, left the village (as a protest ?), and the matter was enquired into and a fresh copy of the inscription was engraved from the original copper-plate record kept at Kāñchīpuram, by Vijayarāya, the agent of Tirumalaidēva-Mahārāja and the *nāṭṭutalaiyāri* Nalan Timmu......
202	Inner wall of the east gōpura in the same temple.			Viḷambi, Kārttigai 30.	Do. ..	Characters seem to belong to the 17th century A.D. Records gift of land for providing lamps, garlands and water for the sacred bath of the god Tirukkāmīśuaram-uḍaiya-Svāmiyār by a certain Tāyappaṉ.
203	Inner wall of the south gōpura of the same temple.			Khara (expired) and Nandana (current), Āḍi 2.	Do.	Characters belong to the 18th century A.D. States that the *kiṇāśārikkam* (*gaṇāchārikkam*) of Vaḷudāvūr-śīrmai which had been endowed in former times by Bhikshāpatirāyar for a perpetual lamp in the temple of god Tirukkāmi-īsvarasvāmi was renewed during the Muhammadan regime (*tulukkadivāṇam*) by the *Nāṭṭār* of the *Śīrmai* after representing the matter to Rāyōji-Paṇḍita.
204	East wall of the Yāga-śālai in the same temple.				Telugu ..	Characters belong to about the 15th century A.D. Records the perpetual devotion of Tille-Nāyaka, son of Koṇḍapi Arasappa Errama and of Veṅkaṭi, probably his wife.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	FRENCH INDIA—*contd.*					
	Villiyanūr—*contd.*					
205	East wall of the verandah round the tank in the same temple.			[Saka] 1687, Pārthiva, Āni 5.	Tamil	States that the maṇḍapa was the construction of Rāmu-Reḍḍi of Maḍukkuṛai.
206	Entrance into the Chandramauḷīśvara shrine in the *Kavi-maṭha* in the village.				Do. ..	States that Meyjñāna-māmuni of Tiruvakkarai, who belonged to the Meykaṇḍār-santati, built this *Kal-maṭha* and that his agent here was his disciple Nandikēśvarar of Tirunāvalūr. In characters of the 16th century A. D.
207	Stone set up near the same *maṭha* ..				Do.	Characters belong to the 15th century A. D. Registers gift of 5 pieces of land by several individuals as *sarvamānya* to Meyjñāna-māmuni, a disciple of Jñānadēśika of Kāñchī belonging to the Meykaṇḍa-santati, who was the head of the *maṭha* on the northern bank of the tank.
	SOUTH ARCOT DISTRICT.					
	GINJEE TALUK.					
208	**Tuttippaṭṭu.**—Stone lying in a field	..		Jaya, Āni 15.	Do.	Characters belong to the 16th century A. D. Registers an agreement made among several persons to abide by the terms of the lease-deed of Tuttippaṭṭu, a village belonging to the temple of Tirukāmīśvaram-uḍaiya-Svāmiyār (of Villiyanūr).
	TIRUKKOYILUR TALUK.					
209	**Vēṅgūr.**—Rock in the bed of the tank known as Śittēri.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya.	10th year, Paṅguni 18.	Do.	Records a sale of land in the village Vēṅgūr made by order of the king to the newly settled *Bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam founded by him in his 8 and 1st year, by the Bhūmiputtirar *alias* Nattamakkaḷ of the village, who agreed to maintain from the sale price a hall called Bhūmiputtiran-*tirumaṇḍapam*.
210	**Paḷaṅgūr.**—South wall of the Kailāsa-nātha temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva, 'who was pleased to take Madurai and the crowned head of the Pāṇḍya'.	38th year ..	Do. ..	States that a certain Tuḷāūḍaiyāṉ Nambiyā[ḷ]vāṉ Vīdivi-ṭaṅkaṉ constructed a portion of the temple walls of Kailāsamuḍaiya-Nā[ya]ṉār built by the Periyanāṭṭār at Paḷaṅgūr in Kurukkai-kūṟṟam, a subdivision of Milāḍu *alias* Jananātha-vaḷanāḍu and also endowed to the temple half of the village Kāḍiyāṟu.
211	West wall of the same temple ..	Pāṇḍya ..	Kōṉērinmaikoṇḍaruḷiya Vikrama-Pāṇḍyadēva.	7th „ ..	Do.	Records a tax-free gift to the temple at Paḷaṅgūr, of ten *mā* of land which had belonged to several other temples prior to the 6th year of the king.
212	South side of the rock adjacent to the Aiyaṉārkōyil-kuḷam (tank).	Chōḷa	Kulōttuṅga-Chōḷadēva	33rd „ ..	Do.	Records the construction of a shrine for Piḷḷaiyār and a gift of 50 *kuḻi* of land for worship therein by Olveṉṟāṉ, son of Tyāgamugil-uḍaiyāṉ of Teṉgeḍila-nallūr.

213	East side of the same rock ..				Do. ..	Damaged. Records a sale of the village Ākārasūriyanpaṭṭu as an *agaram* to a certain Aruṇagirinātha-Saṟuvakraturātar (Sarvakratuyāji) of Iraiyāṉarraiyūr by the *Nāṭṭavar*. The writing belongs to the 15th century A. D.
214	**Mogalār.**—Rock adjacent to the Piḍāri shrine.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	10th year ..	Do. ..	Registers a sale of 100 *kuḻi* of land called Karumāṉēndal which formed the boundary of Mugalāṟu *alias* Kōdaṇḍarāma-chaturvēdimaṅgalam by four persons to a certain Pichchaṉ Vaṉṉiyaperumāḷ for endowment to the shrine of Piḍāri.
215	**Mēl-Tāyaṉūr.**—Slabs built into the walls of the Māriyammaṉ temple.				Do. ..	Fragments. Seems to record a gift of land called Kiḻiyūr-Malaiyamāṉ-ēndal at Tāyaṉūr, by purchase, by a certain Śelvaṉ Kaliṅgattaraiyaṉ to the temple of Tiruvīraṭṭāṉam-uḍaiya-Nāyaṉār and another (?) gift by the same donor for a temple at Kuṉṟamerindaperumāḷnallūr. The characters belong to about the 12th century A. D.
216	Rock called Eḻuttaḍichchāṉpāṟai about a mile west of the village.	Pāṇḍya ..	Jaṭāvarman Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	8th year ..	Do. ..	Registers a sale of land at Kīraṉūr, a suburb of Tirukkōvilūr, for 35 *paṇam* to two *Paḷḷi* residents of Veṉmaṇiyāṟṟūr a *dēvadāna* belonging to the temple of Tiruvīraṭṭāṉam-Uḍaiyār, by a *Veḷḷāḷa* of the place. The inscription contains many scribal errors.
217	**Kīraṉūr** (Tirukkōyilūr)—North-east corner of a rock called Narikaḷattup-pāṟai.	Chōḷa	Tribhuvana[chakravartin] Tribhuvanavīradēva.	Lost ..	Do. ..	Completely damaged. Seems to record a gift of land.
218	**Karaḍi.**—Rock in the south prākāra of the Śelliyammaṉ temple.	Rāshṭrakūṭa ..	Kaṉṉaradēva ..	20th year (in words)	Do. ..	Records a gift of 96 sheep for a perpetual lamp in the temple of Piḍāri Iḍaimalai-Naṅgai to the south-east of the village Ravikulachūḷāmaṇi-chaturvēdimaṅgalam on the southern bank of the Peṇṇai in Vāṇagōppāḍi, by a shepherd who entrusted it to the local *sabhā*.
219	Boulder near the ruined Śiva temple in the Fort.	Chōḷa	Parakēsarivarman ..	23rd year ..	Do. ..	Much damaged. Seems to record an endowment of land with which the *sabhā* of Ravikulachūḷāmaṇi-chaturvēdimaṅgalam agreed to burn perpetual lamps in the temple.
220	South side of another boulder in the same place.	Do.	Parakēsarivarman 'who took Madurai and Īḻam.'	40th „ ..	Do. ..	Records a gift of 96 sheep left in charge of the local *sabhā* for a perpetual lamp in the temple of Tirumāḍappāṟai-Mahādēva at Ravikulachūḷāmaṇi-chaturvēdimaṅgalam in Vāṇagōppāḍi, by Vīranāraṇiyār, wife of Prince (Piḷḷaiyār) Gaṇḍarādittar, son of queen Śōḷamādēviyār. States that this was made during the *adhikāram* (regime) of Puduvūruḍaiyāṉ.
221	Same boulder ..	Do. ..	Do.	41st „ ..	Do. ..	Records a similar gift by Śembiyaṉ-Mādēviyār, (another) wife of Prince Gaṇḍarāditya.
222	Do ..	Do. ..	Rājarājakēsarivarman *alias* Rājarājadēva.	27th „ ..	Do. ..	Damaged. Begins with the introduction *Tirumagaḷpōla* etc. Records a gift of land, after purchase, by a certain Kauśikaṉ Purushōttamaṉ *alias* Āraiyāgaḷ-chūḷāmaṇi for daily offerings to god (Mahādēva) Tirumāḍappāṟai-Āḻvār at Kaḍari *alias* Ravikulachūḷāmaṇi-chaturvēdimaṅgalam, a *brahmadēya* in Vāṇagōppāḍi, a subdivision of Jayaṅgoṇḍa-śōḷa-maṇḍalam.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
223	**Toṭṭi** (hamlet of Kīraṇūr)—Rock called Paṟaiyaṇkuṭṭaippāṟai.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	6th year ..	Tamil	Records a gift of 4,000 and odd *kuḻi* of dry and wet lands for two perpetual lamps in the temple of Tiruviḍaikkaḷi-Āḻvār at Tirukkōvalūr in Kuṟukkai-kūṟṟam, a subdivision of Malāḍu *alias* Jananātha-vaḷanāḍu by Malaiyamāṉ Periyāṉ *alias* Kulōttuṅga-Chēdiyarāyaṉ of Kiḻiyūr in Kiḻiyūr-nāḍu, who also remitted the *āyam* and the *pāḍikāval* taxes thereon.
224	Rock in the bed of the tank ..			Virōdhikṛit, Paṅguṇi 24.	Do.	Much damaged. Modern. Records the assignment of the fishing lease (amount) for (the repair of) the tank, for the merit of a certain Vēḷaiyaṉ *alias* Tārayyaṉ.
225	**Śandaippēṭṭai** (suburb of Tirukkōyilūr) Western slope of rock known as Pañchaṇāmpāṟai.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	18th year (in words)	Do.	States that this tank and its sluice were constructed for the irrigation of the *tiruviḍaiyāṭṭam* lands of Tiruviḍaikaḷi-Emberumāṉ of Tirukkōvalūr, by Ulagamuṇḍa-Perumāḷ *alias* Akaḷaṅka-Brahmārāyaṉ, who constructed the *Periya-tirumāḷigai* of Tiruvaraṅgam-Periyakōyil (at Śrīraṅgam).
226	**Ālūr.**—Stone oil-mill in front of the ruined Śiva temple.				Do. ..	The writing belongs to the 10th century A. D. Records the gift of the oil-mill by a certain Villēytuṇai of Kallaḍai.
227	Rock to the south of the tank ..				Do. ..	In characters of the 16th century A. D. Mentions (the tank) Kṛishṇasamudram at Ālūr as the gift of the chief Chiṉṉa Bommi-Nāyaka of Vēlūr.
228	**Mēmāḷūr.**—Base of the ruined Śiva temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	35th year ..	Do. ..	States that a portion of the *jagatippaḍai* (tier) was the gift of Niraiyuḍaiyāṉ Nāgaṉperumāḷ.
229	Same base ..				Do. ..	Characters belong to the 13th century A. D. States that this portion of the *jagatippaḍai* was the gift of Maruduḍaiyāṉ Kaṇṇaṉ Dēvaṉ. Another fragment mentions Śiḍaiyaṇāyaṉār of Mēnmāḷḷūr.
230	Slab set up in a field called Pavuttirattāṉ-kollai.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	20th year ..	Do.	States that an image of Piḍāri was set up by Perumāḷ-Paḷḷi, a washerman of Mēmāḷūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu *alias* Jananātha-vaḷanāḍu.
231	**Śeṅgaṇāṅkollai.**—Slab set up in front of the village *chāvaḍi*.	[Pāṇḍya] ..		6th year, Āḍi ..	Do.	Records a gift by the king, of the village Śeṅgaḍaṅkollai *alias* Vikrama-Pāṇḍyanallūr, a hamlet of Tirukkōvalūr, free of certain specified taxes, for worship and offerings to god Tiruviḍaikaḷi-Āyaṉ during the daily service Vikrama-Pāṇḍyaṉ-śandi instituted in his name in the temple and for the monthly festivals to the god on the day of the asterism of (his) coronation.
232	**Ariyūr.**—Slab set up in a field near the Śiva temple.	[Vijayanagara] ..		Duṇmukhi, Aṟpaśi 2	Do.	States that the taxes in the villages Ariyūr, Vikramapāṇḍyanallūr and Veṇmagaḷūr due to the temple of Tiruviḍaikaḷi-Nāyaṉār would be collected either in paddy or in money as of old according to the entries made in the *uḷvari* registers. The inscription invokes the authority of Bhūpati-Uḍaiyar for this transaction.

233	Slab set up under a tree to the north of the same temple.	Do. ..		Raktākshi, Vaigāśi 13.	Do. ..	Much damaged. Seems to record the king's order making *sarvamānya* villages Śeṅgaṇaṅkollai and Veṇmagaḷūr granted for the welfare of the king by Mahāpradhāna [A]ṇṇappa-Oḍaiyar as *tiruviḍaiyāṭṭam* to god Tiruviḍaikaḷi-Nāyaṉār at Tirukkōvalūr in Vaḷudilampaṭṭu-uśāvaḍi.
234	Stone set up in a dry land called Nattakkollai.				Do. ..	Damaged. Seems to record the *nōṉbu* observed by a certain lady in the temple of Durgā. Characters belong to the 11th century A. D.
235	Slab set up in front of the Māriyammaṉ temple.			Bahudhānya, Tai 1	Do. ..	In characters of the 17 century A. D. A few lines at the bottom are built in. Records endowment (the nature of which is not clear) made by a certain Mātta Veṅkaṭappa-Nāy kkar to god Veṅkaṭēśvarasvāmin at Tirukkōvalūr for the merit of a certain Pichchaiyappa-Piḷḷai, the agent of Bāgu[li] Kṛishṇappa-Nāyaka.
236	Rock in a dry land called Ambaṭṭaṅ-kollai about 2 miles from the village.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vikra[ma-Pāṇḍ]yadēva.	2nd year ..	Do. ..	Registers a sale of some lands which had been damaged by tank breaches at Timiśūr, a *tirunāmattukkāṇi* of god Tiruvīraṭṭāṇam-uḍaiya-Nāyaṉār at Tirukkōvalūr, by the *tāṉattār* of the temple to Nīla[gaṅ]garaiyar, the *ma[ru-maga]ṉ* of Sōmappiḷḷai of the Vēlūr-Paḷḷi (community).
237	Kāḍiyār.—Slab set up in a waste land about 3 furlongs to the north of the Śiva temple.			Śubhakṛit, Tai 11 ..	Do. ..	Damaged at the end. The characters seem to belong to the 18th century A. D. Records a grant of land at Kāḍiyaru as *udirappaṭṭi-mānya* by Erama-Nāyakkar, the agent of Nāgama-Nāyakkanayyaṉ of Āraṇi, to (the relations of) a certain Kalitīttāṉ, son of Nādiyā-kavuṇḍaṉ of the village, who died in a fight.
238	Āviyūr.—Slab built into the wall of the *maṇḍapa* in the Vishṇu temple.	Chōḷa ..	Parakēsarivarman 'who took Madura'	[1]6th year [in words]	Do. ..	Much damaged. Seems to record the setting up of a pillar in the temple of Tiruppaṇichchatturai-Uḍaiyār by Gaṇapati-Śuvaraṉ of Ādhirājamaṅgalapuram.
239	Round pillar set up by the side of the bridge on the main road.				Do. ..	The characters are of the 13th century A. D. Seems to record the gift of a pillar in the temple of Tiruvirāmīśvaram in the name of Ādi-Aḷagiyār.
240	Vaḍakkunemali.—Stone set up in the middle of a street.			...., Pūram ..	Do. ..	Seriously damaged. Stone broken at the top. Seems to record the gift of the village Neṉmali with all its incomes to the temple of Tiruvirāmīśvaram-uḍaiya-Nāyaṉār by Minḍaṉ Śīyaṉ....Peruñjiṅgaṉ.
241	Slab set up in a waste land near the tank about 1¼ miles south-east of the village.	Vijayanagara ..	Mahāmaṇḍalēśvara Vīra Dēvarāya-Mahārāya.	Śaka 1348, Parābhava, Vaigāśi.	Do. ..	Much damaged. Seems to record an agreement entered into by the residents of Vaḍa-Neṉmali with those of six other villages about certain regulations of water supply from the river for the irrigation of their lands.
242	Neḍumuḍaiyāṉ.—Rock near a hillock called *Kurukkāṭṭumalai*.			Śaka 15**. Piṅgaḷa, Paṅguṇi 9.	Do. ..	The inscription is seriously damaged. Seems to record an endowment of two pieces of land for the maintenance of a watershed (in the village) by Koṇḍama Kumāra Kṛi[sh-ṇappa-Nā]yakkar.
243	Kōḷappārai.—Slab lying in a dry land near the Aiyaṉār shrine.	Pāṇḍya ..	Māṟavarman Tribhuvanachakravartin Vikra[ma]-Pāṇḍyadēva.	6th year ..	Do. ..	The lower portion of the slab is broken and lost. Seems to record the sale of the tenancy right over portions of some lands at Timiśūr, a *dēvadāna* of god Tiruvīraṭṭāṇam-uḍaiya-Nāyaṉār at Tirukkōyilūr by two brothers of the *Nattamakkaḷ* (agriculturist) community named Pūdaṉpākka-muḍaiyāṉ Tiruvaṇṇāmalaiyuḍaiyāṉ and Nāyaṉ Muṉaiyadaraiyaṉ to a certain Paḷḷi resident of Muḍiyaṉūr.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
244	**Timmichchūr.**—Rock called Eḻuttup-pāṟai on the bund of the tank.			Vyaya, Āḍi 2 ..	Tamil	The characters are of about the 17th century A. D. Records an order of a certain Mahāmaṇḍalēśvara Vīramarājar-ayyaṉ making over the *kaḍamai* on some lands (adjacent to the tank ?) and the income from the lease of fishing rights in the tank at Timichchūr for the annual deepening of the tank.
245	Boulder known as Tādaṅgal near the Śiva temple.				Do. (verse) ..	The characters of the inscription belong to the 11th century A. D. Damaged. Seems to record the praise of a certain chief named Kaṇḍaṉ.
246	Same boulder ..	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	4th year ..	Tamil	Records gift of sheep for two perpetual lamps in the temple of Tiruvagattī[śvaram-uḍaiya-Mahā]dēva at Timiśūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu *alias* Jananātha-vaḷanāḍu, by Vēṭṭuvaṉ Kaṇḍaṉ of Viḷāmbākkam in Tirumuṉaippāḍi.
247	Do. ..	Do.	Rājarājakēsarivarman ..	9th „ ..	Do. ..	Records a gift of sheep for a perpetual lamp in the temple of Tiruvagattīśvara by a certain Vēḷāṉ Māṟaṉ Kāḷi of Śaṅka-rappāḍi.
248	Do. ..	Do.	Parakēsarivarman 'who took the head of the Pāṇḍya.'	5th „ ..	Do. ..	Records an endowment of sheep for the lighting of the hall (*ambalam*) built at Timiśūr in Timiśūr-nāḍu by Mummu-ḍiśōḷa-Kāḍupaṭṭigaḷ and certain taxes for the expenses of maintaining it. It also states that the donor consecrat-ed the goddess Piḍāri in a shrine built by him.
249	Boulder called Paṉṉikkal in a field ..	Pāṇḍya ..	Perumāḷ Kulaśēkharadēva ..		Do. ..	Registers the consolidated entry into the accounts of bits of adjoining lands purchased from three different persons in the 5th and 10th years of the king by a certain Śōḷaṉ Kaṇḍiya-dēvaparaiyaṉ, son of Kūttaṉ Nīlagaṅgarayaṉ of the Vēlūr-Paḷḷi community, residing at Nīlagaṅgaraiyaṉ-paṭṭu within the boundary of Timiśūr, a *dēvadāna* of Tiruvīraṭṭāṉam-uḍaiya-Nāyaṉār at Tirukkōyilūr in Kuṟukkai-kūṟṟam, a subdivision of Malāḍu *alias* Jananātha-vaḷanāḍu.
250	Boulder called Śittērikkal near the burial ground.	Do.	Do.		Do. ..	Incomplete. Registers a similar entry of lands purchased in the 5th, 6th and 7th years of the king by Kūttaṉ Nīla-gaṅgaraiyaṉ of the Vēlūr-Paḷḷi community from six *Natta-makkaḷ* (farmers) of Timiśūr.
251	**Chōḷavāṇḍipuram.**—Boulder with a Gommaṭa panel on the hillock called Āṇḍimalai.				Do.	The characters are of the 10th century A. D. States that this image (*tēvāram*) was made by Vēli-Koṅgaraiyar-Putta-ḍigaḷ. Near this is a loose sculptured slab depicting goddess Padmāvatī, now known locally as Kāḷiyammaṉ.
252	Another boulder in the same place ..	Chōḷa	Gaṇḍarāditya Mummuḍi-Chōḷa ..	2nd year ..	Do. (verse) ..	Praises the exploits of a certain Chēdi chief called Siddha-vaḍavaṉ who is styled 'the lord of Kōval' and 'Malaya kulōdbhavaṉ' and records gift of Paṇaippāḍi by him for worship of the deities carved on the rock. Mentions Guṇa-vīra-Bhaṭāra of Kuṟaṇḍi.

253	**Rock near the tank called Śīyāḷicheṭṭi-kuḷam in a dry land.**	..	..	Piṅgaḷa, Āḍi 11 ..	Tamil ..	In characters of about the 17th century A.D. Records a gift of 35 *kuḻi* of land under the tank by a certain Aḻagiya-Mūvēndavēḷār of Śōḻapāṇḍiyapuram and the *Ūravar* of Paḷḷi-ēndal to a certain Śāmāpattar for the maintenance of a water-shed, after digging a pond near the road (for the purpose). Mentions Eṟama-Reḍḍi, the agent of Tivappa-Nāyaka.
254	**Dēviyagaram.**—Slab set up in front of the *Bhajanakūḍam.*	[Vijayanagara] ..		Tāraṇa, Āvaṇi 1 ..	Do. ..	Records the gift of the village Amaradēviyār-agaram in Vīrapāṇḍya-nallūr-paṭṭu in Malāḍu which was a subdivision of Magadai-maṇḍalam in Vaḷudilambaṭṭu-chāvaḍi of Tiru-vadi-rājyam, to Varadarāja-Perumāḷ at Tuttippaṭṭu on the occasion of a solar eclipse, by Muddu-Veṅkaṭappa-Nāyaka, (son of) Veṅkaṭappa-Nāyaka. The former chief is stated to have got Tiruvadi-rājya as an *amaranāyakam* from Kāmappar Śrīraṅgarāya.
255	**Vīraṇāmpaṭṭu.**—Slab set up in a dry land called Tachchaṉkollai.		....	Śaka 1550, Vibhava	Do. ..	The inscription is completely damaged except for a few lines in the middle. Mentions Achchutappa-Nāyakkar.
256	**Kāṭṭuppaiyūr.**—Rock in a dry land called Ādimūla-kavuṇḍar-kollai.	Vijayanagara ..	Śrīraṅgadēva-Mahārāya ..	Śaka 1496, Bhāva, Karkaṭaka, śu. 12, Wednesday, Anu-rādhā.	Do. ..	Records a gift of 3 pieces of wet and dry lands at Vīrapāṇḍya-nallūr *alias* Kāṭṭuppaiyūr comprised in Tirukkōvalūr in Vaḷudilambaṭṭu-chāvaḍi, a subdivision of Koṟukkai-kūṟṟam in Milāḍu *alias* Jananātha-vaḷanāḍu as *poliyūṭṭu-grāmam* to the shrine of Chakravartti-tirumagaṉār (Rāma) in the temple of Āḻvārgaḷ-Nayiṉār at Tirukkōvalūr by Tirumalainambi Tiruvēṅkaṭayyaṉ on the day of *Prathama-dvādaśī.* Mentions a village called Iḷaiyaperumāḷpaṭṭu among the boundaries of the lands.
257	Rock about 2 furlongs south-west of the 'Iḷayaperumāḷ' shrine in the Reserve forest.			Dhātu, Āḍi, [3], Śrījayantī.	Do. ..	Damaged. Registers an endowment of land at Kāṭṭuppaiyūr as *tirumālai-kāṇiyāṭchi* by Tirumalainambi Tiruvēṅkaṭay-yaṉ, evidently the person mentioned above, which was left in charge of one Nārāṇaya who was to supply a flower-garland to god Chakravartti-tiṟumagaṉār (Rāma).
258	Stone set up in a field near the boun-dary line of Elrāmpaṭṭu village.				Do. ..	In characters of the 14th century A.D. Records a grant of 800 *kuḻi* of dry land as *mānya* to a certain Chēdirājaṉ who owned the *kāṇiyāṭchi* right over Kāṭṭuppaiyūr.
259	**Aruṅguṟukai.**—Boulder to the north of the tank-bund near the weir.	Chōḷa ..	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	15th year ..	Do. ..	Records a tax-free gift of land called Tiruvāykkulakkōṇ-ēndal surnamed Palavāyudha-Vallavaraiyanallūr to the temple of Tiruttāntōṇrīśvaram-uḍaiya-Mahādēva at Perum-buṇam in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu *alias* Jananātha-vaḷanāḍu by Periyuḍaiyāṉ Attimallaṉ *alias* Kulōttuṅgaśōḷa-Chēdiyarāyaṉ, a Malaiyamāṉ chief of Kiḷiyūr.
260	**Two slabs built into the edge of the fresh water tank in the village.**			Śaka 15[68], Pār-thiva, Chittirai 10.	Do. ..	Mentions the *eḻuvai* at Aruṅkoṟukkai.
261	**Siddhaliṅgamaḍam.**—North, west and south walls of the central shrine in the Vyāghrapurīśvara temple.	Vijayanagara ..	Sadāśivadēva-Mahārāya, 'who was pleased to levy tribute from Īḻam (Ceylon).'	Śaka 1485, ...	Do. ..	Built in in the middle. Seems to register an assignment of certain lands at Tiruppulippagavanallūr belonging to the residents of Marudūr *alias* Krishṇasamudram, an *agrahāra* formed by Krishṇappa-Nāyaka with the permission of the king and of Tirumalairāja, to the temple of Tiruppuliba-gavar in exchange for the hamlet Kōyitāmpaṭṭu, belonging to it but lying within their village.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	Tirukkoyilur Taluk—*contd.*					
	Siddhaliṅgamaḍam—*contd.*					
262	West and south walls of the same shrine.	Sāḷuva ..	Mahāmaṇḍalēśvara Narasiṅgadēva-Mahārāja.	Śaka 1393, Vikṛiti, Arpaśi 13, trayōdaśī, Monday.	Tamil	States that, as the temples and several villages in the *sīmai* of the temple of Tiruppulippagava-Nāyaṉār had been deserted and fallen into ruin for several years owing to the Oḍḍiyaṉ-galabhai, Annamarasa, the agent of the king, arranged for revival of worship therein, for the merit of his master, by the restoration of the *mānya* grants enjoyed by the temples previously.
263	East wall of the maṇḍapa in front of the same shrine.	Chōḷa	Parakēsarivarman *alias* Tribhuvanachakravartin Vikrama-Chōḷadēva.	14th year ..	Do.	Incomplete. Records a gift of land by purchase by Pākkan Muḍikoṇḍān and Udaiyañjeydān, the sons of a maid servant (of the royal household ?), for special offerings of the god Mahādēva at Śiṟṟiṅgūr, a *brahmadēya* in Kuṟukkai-kūṟṟam, a subdivision of Malāḍu *alias* Jananātha-vaḷanāḍu.
264	North wall of the same maṇḍapa ..	Vijayanagara ..	Achyutadēva-Mahārāya, son of Narasiṅgadēva-Mahārāya.	Śaka 1454, Nandana, Makara, śu. 10, Monday, Hasta.	Do. ..	Records the gift of the hamlet Kōyilāṉpaṭṭu and a land called Dāsaṅkollai in Tiruppulippagavanallūr as tax-free *tirunāmattukkāṇi* for worship and repairs in the temple, by Aṉṉama-Reḍḍiyār and Poṉṉambalanāthar, with the permission of Ayyaṉ Śaruvappaiyaṉ, the younger brother of Rāmābhaṭṭarayyaṉ, for the merit of the latter.
265	Same wall ..			Śukla (expired), Pramōdūta (current), Chittirai 9.	Do.	Seems to record an order of the agent (name lost) of Vaiyappa-Nāyaka giving the benefit of the channel flowing through Akkaḷimaṅgalam and Puduppāḷaiyam to the residents of those villages, as the people of Iḍaiyāṟu declined to utilise it evidently owing to some disadvantage. This transaction was ratified by the latter in the presence of the *muddirai-manushaṉ* Veṅkaṭayyaṉ.
266	**Śaravaṇambākkam**.—Three slabs built into the side of a platform in front of the Māriyammaṉ temple.			Kali 4863, Chitrabhāṉu, Āvaṇi 16, Saturday.	Do.	Much damaged. Records the consecration of the shrine of Māriyammaṉ at Gōpālapuram, hamlet of Śravaṇambākkam and a gift of land for worship therein.
267	**Siṟumadurai**.—South wall of the central shrine in the Chokkanāthēśvara temple.	Pāṇḍya ..	Jaṭāvarman *alias* Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	7th year (in words)	Do.	Registers a grant of land by the *ūrār* of Śiṟu-Marudai as *tirunāmattukkāṇi* under the name Māhēśvaranallūr to the temple of Aḻagiya-Nāyaṉār in the village, for forming a *tirumaḍaiviḷāgam*.
268	Stones built into the walls of the Vēṇu-gōpālasvāmin temple.	Pāṇḍya ..	Vikrama-Pāṇḍya ..	8th year, ..., chaturdaśī, Friday, Puṉarpūśam.	Do.	Portions lost. Begins with the introduction '*Samasta-bhuvanaikavīra*'. Seems to record a gift of land to the temple of god Vēdanā........ in Śiṟumadurai-agaram on the north bank of the river Peṇṇai in Rājarāja-vaḷanāḍu, a subdivision of Naḍuvil-maṇḍalam, by Oṟṟikoṇḍa-Piḷḷai Tiruchchiṟṟambalam-uḍaiyār. Quotes a gift of land made in the [illegible]0th year of Avaṉiyāḷappiṟanda Kōpperuñjiṅgadēva.

269	**Maṇakkuppam.**—Rock in a *poramboke* land to the north of the spring channel.	Chōḷa	Rājakēsarivarman ..	16th year (in words)	Do.	Registers gift of sheep for a perpetual lamp in the temple of Tirukkal[lā*]ḷyakuṭṭattu-Āḻvār by Kīrttimāttāṇḍa-Pēraraiyaṉ of Perumkuṟumbu in Vaṉṟāḷai Kīḻāṉmūr-nāḍu.
270	**Oḍḍanandal.**—Rock called Āñjanēyaṉpārai to the south-east of the village.			Nandana, Mārgaḻi 2	Do.	Modern. Damaged. Seems to record the construction of a pond by the *ūravar* and the *Mahājanas* of Oḍḍanēndal. Mentions Gaṅgappayyar, son of *Avasaram* Chennappayyar.
271	**Pēraṅgiyūr.**—Left door-jamb of the entrance into the maṇḍapa of the ruined Śiva temple.	Chōḷa	Chakravartin Kulōttuṅga-Chōḷadēva..	33rd year ..	Do.	Incomplete. Mentions Kuppai Śaḍaiyaṉ *alias* Karuṇākara-Kōṉ of Jananāthachaturvēdi-maṅgalam, a *taṉiyūr* in Vāvalūr-nāḍu of Tirumuṉaippāḍi Paṇaiyūr-nāḍu, a subdivision of Gaṅgaikoṇḍaśōḷa-vaḷanāḍu and Pēriṅgūr, a *brahmadēya* in Tirumuṉaippāḍi Pēriṅgūr-nāḍu.
272	**Kāndalvāḍi.**—Wall of the Āñjanēya shrine.			Pārthiva, Āśvija, ba. 7.	Kannaḍa ..	The characters are of the 17th century A.D. States that the *Garuḍa-kamba* was the gift of Kēshavaṇṇa, the grandson of Cheṇḍikeya Narasayya, to the god Lakshmīnārāyaṇadēva at Kāndalavāḍi. Another record below this inscription states that the temple at Nārāyaṇapura was constructed by Giriyappayya, son of Kaḷasayya Timmapa.
273	**Poyyarāśūr.**—Four stones built into the basement of the Vināyaka shrine.	Chōḷa			Tamil	Fragmentary. Contains a portion of the introduction of Rājēndra-Chōḷa I. Quotes the 20th year of Rājarājadēva.
274	**Mēṭṭāttūr.**—Stone called Sanyāsikkal set up to the east of the main road.			Maṉmatha, Mārgaḻi 8.	Do.	Much damaged. Mentions Mahāmaṇḍalēśvara Tipparāja Peddayyadēva-Mahārāja. Seems to register gift of a village (name lost) as *kuḍai-mānyam* to seven specified persons for service in the temple of Tirunāvalūr-Uḍaiyār.
275	**Parikkal.**—South wall of the Taluvakkuḷaindīśvara temple.	Pallava ..	Sakalabhuvanachakravartin Avaniālappiṟandāṉ Kōpperuñjiṅgadēva (II).	22nd year ..	Do.	States that the construction of the *jagatippaḍai* (upper tier) of the temple of Tiruvagnīśvaram-uḍaiya-Nāyaṉār at Parukkal in Tirumuṉaippāḍi-nāḍu, a subdivision of Mēlūr-nāḍu in Rājarāja-vaḷanāḍu, was the work of Kāliṅgaṉ *alias* Periyanāṭṭu-Taṭṭāṉ, a goldsmith of the village.
276	Ten slabs built into the walls of the same temple.				Do.	The characters of the inscriptions are of the 13th century A.D. Gives the names of persons who contributed stones for building the temple.
277	**Irundai.**—Stone set up in a dry field				Do.	The characters are of the 13th century A.D. States that Kōvaṉēri Kuṟumbūr marks the eastern boundary of Kuṟaṭṭūr *alias* Kulaśēkhara-chaturvēdimaṅgalam.
278	**Pādūr.**—Slab in front of the Vināyaka shrine.			Prajōtpatti, Tai 2 ..	Do.	Records an order of Sakalappayan to the weavers and merchants fixing the rates to be collected on every loom according to its size. Mentions Kṛishṇappa-Nāyakkarayyaṉ.
279	South wall of the maṇḍapa in the Agastyēśvara temple.		Tribhuvanachakravartin Kōṉēriṉmēlkoṇḍāṉ.	8th year and 45th day.	Do. ..	Records a gift of tax-free land by the king as *tirunāmattukkāṇi* to the temple of Tiruvagattīśvaram-uḍaiya-Nāyaṉār at Pādūr for worship, offerings, lamps, special festivals and for a service called Rājākkaḷnāyaṉ-śandi instituted in his name in the temple. Also records another royal gift of land as *taṇḍilakkai* and the conferment of the title Rājanārāyaṇa-Brahmamārāyaṉ on the Śivabrāhmaṇa of the temple named Kaṇṇāramudaṉ *alias* Tirukkaivēlaḷagiya-nambi, for having set up several images in the temple and instituted festivals therein.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
	Pādūr—*contd.*					
280	West wall of same maṇḍapa ..	..		Rudhirōdgārin, Āḍi 2.	Tamil	In characters of the 17th century A.D. Records an order of Veṅkappar and the *Nāṭṭavar* of Pādūr granting land in the *agaram* of the village for the early morning worship of god Tiruvagattīśvaram-uḍaiya-Nāyaṉār.
281	Boulder called Āṉaikkal	Rāshṭrakūṭa ..	Kannaradēva	26th year, Vṛiśchika, [ba.] 3, Wednesday, Mṛigaśiras.	Do.	Records the gift of the village Urumūr by the king to two groups of Bhaṭṭaputras called the *Aiññūṟṟuvar* and the *Muṉṉūṟṟuvar* of the *Sahasravar* community. In the body of the inscription is cut in a small panel the figure of a cow with its calf tended by a man seated in front.
282	Another boulder in the same place ..	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	14th year (in words)	Do.	Incomplete. Mentions Pādūr in Tirumuṇaippāḍi Pādūr-nāḍu, a subdivision of Rājarāja-vaḷanāḍu.
	SOUTH KANARA DISTRICT.					
	UDIPI TALUK.					
283	**Perdūru.**—On a slab set up near a field called Garaḍi Kumbaḷagadde at Vāṇṭyāla (hamlet).	Vijayanagara	Bukka-Mahārāya 'ruling from Vijayanagara'.	Śaka 1328 (expired), 1329 (current), Vyaya, Bhādrapada, śu. 10, Vaḍḍavāra.	Kannaḍa ...	Records an endowment of land by the king to *Paurāṇika* Kavi Kṛishṇa-Bhaṭṭa for the renovation and proper maintenance of a library belonging to the *maṭha* at Śṛiṅgēri, at the instance of the pontiff Śrī Narasimha-Bhārati. Mentions Bāchappa of Gōve as governing Bārakūru-rājya.
284	Another slab set up in the same place	Do. ..	Dēvarāya-Mahārāya, 'ruling from Vijayanagara'.	Śaka 1354, Virōdhikṛit Kārttika, śu. 1, Monday.	Do.	Records a gift of land made by Chandapa, the Governor of Bārakūra-Tuḷu-rājya under the orders of the king to Kavi Śaṅkara-Bhaṭṭa, son of Kavi Kṛishṇa-Bhaṭṭa of the *maṭha* at Śṛiṅgēri.
	MALABAR DISTRICT.					
	KURUMBRANAD TALUK.					
285	**Kāvundara.**—Slab buried in the compound of the *Ūrāḷaṉ* of Kāvil-Dēvasvam.	Chēra	Kō Kōdai Kōdai	4th year (in words)	Vaṭṭeḻuttu ..	Records gift of land by a certain Śēndan.... to the *Mūttār* and the *Iḷaiyār* of the Kāvu, for lamps, worship and *Śrībali* in two temples.
	ERNAD TALUK.					
286	**Indyanūr.**—Slab in front of the Śiva temple.	..	Kō-Śrīvaḷḷarāma	4+4th year ..	Do. ..	Characters seem to be of the 12th century A.D. Much damaged. Mentions Indiyanūr.
287	Same slab	Chēra	Kō Kōdai-Ravi	27 + 1st year (in words).	Do. ..	Damaged. Seems to record a gift of land to the temple at Indiyaṉūr.

	Ponnani Taluk.					
288	**Nāgalaśśēri.**—On the pedestal of a stone lamp-stand kept on the bund of the temple tank.	..	....	Kollam [9] 11, Mēsha	Do. ..	Gives the date when probably the lamp-stand was set up.
	GUNTUR DISTRICT.					
	Repalle Taluk.					
289	**Āmudālapalle.**—Mutilated Nandi-pillar lying in Survey No. 267/2.		....	Śaka 1[1]57, Manmatha, Pushya, ba. [1], Wednesday, Uttarāyaṇa-saṅkrānti.	Telugu (verse and prose).	Much damaged. Registers a gift of 25 cows made to the temple of Sōmēśvara at Krommūru by a certain Bētraḍḍi (Bēta-Reḍḍi).
290	**Aravapalle.**—Door-jambs of the entrance into the temple of Lakshmīnārāyaṇasvāmin.	..		Śaka 1766, Śōbhakṛit, Māgha, ba. 13, Friday.	Telugu ..	Damaged and built in at the bottom. Refers to the re-settlement of the taluks belonging to the Koṇḍavīṭi-sīma by the Government and subsequent renovation of the Bālakōṭīśvarasvāmin temple by a member of the Malrāju family.
291	**Bhaṭṭiprōlu.**—Pillar in the Kalyāṇa-maṇḍapa of the Viṭṭhalēśvarasvāmin temple.			Śaka 1231, Sādhāraṇa, Pushya, śu. ashṭamī, Monday.	Do.	Incomplete. Mentions the god Bhōgīśvara-Mahādēva of Bhaṭṭiprōlu.
292	Same pillar ..			Śaka 1182, Raudri, Paushya, ba. 10, Wednesday.	Do.	Do. Mentions god [Bhō]gīśvaradēva (of the place).
293	Same pillar	Kākatīya ..	Gaṇapatidēva-Mahārāja	Śaka 1165, Śōbhakṛit, Āśvayuja, śu. 12, Saturday, Kanyā-saṅkrānti.	Do.	Slightly damaged. Registers a gift of sheep and cows made by Paripūrṇaśiva-Mahāmuni, son of Viśvēśvara-Mahāmuni, the *guru* of the king, for eight perpetual lamps in the temple of Bhōgīśvara-Mahādēva at Bhaṭṭiprōlu for the merit of his father.
294	Second pillar in the same maṇḍapa ..	Do. ..	Do. ..	Śaka 1174, Paridhāvin, Chaitra, Vishu.	Do.	Records a grant of land as *pannasa* by Paripūrṇaśiva-Mahāmuni, son of Viśvēśvaraśiva-Mahāmuni, the *guru* of the king, to Pōtasāni for service to Pedda-Viddēśvara of Bhaṭṭiprōlu.
295	Same pillar ..	Do. ..	Do. ..	Śaka 11[60], Viḷambi, Āśvayuja, ba. 3, Tuesday, Tulā-saṅkrānti.	Do.	Registers a gift of money (*kēsari-gadya*) made for the maintenance of a perpetual lamp in the temple of Bhōgīśvara-Mahādēva at Bhaṭṭiprōlu by the toll-officer [Ma]ṇḍaya for the merit of the king.
296	Do. ..			Āṅgira, Chaitra, ba. 1, Wednesday.	Do.	Incomplete. Mentions the *suṅkādhikāri* Pōṅkala Mallaya.
297	Third pillar in the same place ..	..		Śaka 1182, Raudri, Pushya, ba. [7], Sunday, Makara-saṅkrānti.	Do.	Registers a gift of sheep by Īśāna-Peggaḍa for a perpetual lamp in the temple of Bhōgīśvaradēva at Bhaṭṭiprōlu.
298	Same pillar			Śaka [1165], Śōbhakṛit,....12.	Do.	Seriously damaged. Registers provision made for ghee for a perpetual lamp and bears the signature of Mallēśvara-Peggaḍa.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—*contd.*					
	REPALLE TALUK—*contd.*					
	Bhaṭṭiprōlu—*contd.*					
299	Fourth pillar in the same place ..	Chōḷa-Chāḷukya ..	Tribhuvanachakravartin Rājarāja-dēva.	18th year, Śaka 10[8][5], Paushya, śu. Saturday, ... saṅkrānti.	Telugu ..	Badly damaged. Records a gift of 55 sheep made for a perpetual lamp in the temple of Bhōgīśvara-Mahādēva by a certain .... Nāyaka of Bhaṭṭiprōlu who was a servant of Mahāmaṇḍalēśvara Kulōttuṅga-Rājēndra-Chōḍaya.
300	Same pillar			Śaka 1[1][69], Saumya, [Kaṭa]ka-saṅkrānti.	Do.	Badly damaged. Registers a gift of 5 salt-pans (*uppu-ṟēvu*) by several salt manufacturers to the temple of Bhōgīśvara at Bhaṭṭiprōlu. Contains the signature of Amarēśvara-Peggaḍa.
301	Do. ..	Kākatīya ..	Gaṇapatidēva-Mahārāja	Śaka 1174, Paridhāvi, Āśvayuja, ba. Friday, Tulā-saṅkrānti.	Do.	Records a gift of land as '*pansa*' made by Paripūrṇaśiva-Mahāmuni to a certain Daṇḍasāni, for the merit of his father Viśvēśvaraśiva-Mahāmuni, who is stated to have been the *guru* of the king.
302	Pillar of the mukha-maṇḍapa of the same temple.	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅka ..	Śaka 1064 (in words), Māgha.	Telugu (verse and prose).	Portions missing. Registers gift of a perpetual lamp to the god Viṭṭīśvaradēva at Bhaṭṭiprōlu by the king for the merit of his parents. The temple is called Vishṇuvardhanēśvara.
303	Same pillar			Śaka 1066, Māgha, ba. 14, Tuesday.	Telugu ..	Records the gift of a perpetual lamp made to the same temple (?) by Gōkana, for the merit of his parents.
304	Another pillar in the same maṇḍapa, right of entrance.			Śaka 1460, Hēmalambi, Phālguṇa, ba. 10, Sunday.	Do.	States that Timmā-Nāyuṇḍu of Vuppalapāḍu maintained the grant of land made formerly to the temple of Viṭṭhalēśvara-Mahādēva by Vishṇuvardhana-Chakravartin and that (his descendant) Timminēḍu renovated the *maṇḍapa* of the temple in (the cyclic year) Chitrabhānu.
305	Pillar inside the garbhagṛiha of the same temple.	Kākatīya ..	Gaṇapatidēva-[Mahārāja] ..	Śaka [1149], [Vyaya], ...ṇa, ba. 10, Tuesday.	Do.	Partly built in. Registers a gift of 25 cows for the maintenance of a perpetual lamp in the temple. States that Nanna-Bōyuṇḍu, son of Amara-Bōyuṇḍu was to receive the cows and supply ghee daily to the temple.
306	Same pillar	Chōḷa-Chāḷukya ..	Tri[bhuvanachakra]vartin Rājarāja-[dēva].	Śaka...., Śrāvaṇa, śu. 3, Wednesday.	Do.	Registers a gift of 55 sheep (?) for the maintenance of a perpetual lamp in the temple by a certain Bōya (name lost), son of Kommana. Mentions Mahāmaṇḍalēśvara [Rājē]ndrachōḍayarāju.
307	Door-jamb at the entrance into the Mallēśvarasvāmin temple.	Kākatīya ..	Mahāmaṇḍalēśvara Rudradēva-Mahārāja.	Śaka 1193, Prajāpati, [Kārttika], śu....	Do.	Registers a gift of two perpetual lamps to the temple of Bhōgīśvara-Mahādēva by Uttamaśivagurudēva, son of Rājagurudēva.
308	**Gūḍavalli.**—Slab built into the wall in front of the Lakshmīnārāyaṇa-svāmin temple.			Śaka (wrong for Kali) 4[9]5[9], Kāḷayukti, Vaiśākha, śu. 13.	Do.	States that Muttayya, son of Goḍavartti Narasaya, renovated the temple of Lakshmīnarasiṁhasvāmin at Gūḍavalli.

309	Nandi-pillar standing by the roadside near the house of Veṅkayya-Nāgayya	Velanāṇḍu ..	Kulōttuṅga-Chōḍa Goṅka ..	Śaka 1050, Uttarāyaṇa-saṅkrānti.	Telugu (verse and prose).	Enumerates the grants of lands made to several temples, *viz.*, Nāgēśvara-Mahādēva of Kumuṇḍavelli, Pṛithvīśvaradēva, Mallikārjunadēva, Gaṇapēśvaradēva and to Prōlamarāju of Pudūru. Also mentions a grant of land made by the soldiers (*ekkaṭilu*) for the merit of their ruler Gaṇapatidēva-Mahārāja in the year Nandana. Records another provision made for a perpetual lamp in a temple (name not specified).
310	**Kūchinapūḍi.**—Pillar in the mukha-maṇḍapa of the Vīrēśvarasvāmin temple.				Telugu ..	States that a certain Chadaraṅga Vīrayya constructed a *maṭha* and consecrated the Gōkarṇaliṅga therein.
311	**Muttupalle.**—On a pillar in the maṇḍapa inside the Sītārāmasvāmin temple.			Śaka 14[26], Raktākshi, ba. 8, [Saturday].	Do.	Badly damaged and indistinct. Only the date portion is legible.
312	**Nallūru.**—On a slab built into the ceiling of the Lakshmīnārāyaṇa-svāmin temple.				Telugu (verse) ..	In modern characters. A verse deprecating the life of those who do not perform any deed of charity.
313	**Nizāmpaṭnam.**—Slab lying in S. No. 437 in the village.			1018 H (=A.D. 1609)	Arabic and Persian	Read by the Government Epigraphist for Moslem Inscriptions. Records the death of one Khvāja Shāh Ḥaidar of Isfahān.
314	Another slab in the same place ..			1026 H (=A.D. 1637)	Do. ..	Do. Records the death of one Zainu'l-'Abidīn.
315	**Ōlēru.**—Tablet fixed on a dilapidated tomb near the church.			A.D. 1790, Sādhāraṇa, Āśvija, śu. 12, Tuesday.	Telugu ..	Records the death of Innayya (a Christian convert), son of Niḍamāmiḷḷa Rājappa and Akkamma, an employee under the French Government at Pudichēri-paṭṇa (Prānsu Pādushā). Below this is a French version of the epitaph.
316	Slab set up in front of the Madanagōpālasvāmin temple.	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1460, Viḷambi, Mārgaśira, śu. 11, Thursday.	Do.	Registers a grant of land by the twelve *sthānikas* of the Tiruveṅgaḷanātha temple and the *adhikāri* Ella-Piḷḷa to the temple of Gōpināthadēva at Ōlēru in the Koṇḍavīḍu-sīma, which had been granted by Ayyaparasayya to (god) Tiruveṅgaḷanātha, for the merit of the king. States that Ōlēru was included in Koṇḍavīḍu-sīma and situated on the bank of the Krishṇā to the east of Koṇḍavīḍu.
317	Slab lying in front of the elementary school.			Śaka 1785, Kali 4964, Dundubhi, Vaiśākha, śu. 15, Tuesday, Svāti.	Do. ..	States that a certain Koṇḍappa-Seṭṭi, who belonged to the Punagaśala-gōtra, purchased a plot of land at Ōlēru and had a *satra* constructed on that site for the use of the pilgrims.
318	**Peddapalle.**—Garuḍa-pillar in front of the Chennakēśavasvāmin temple.			Śaka I[4]10, Saumya, Chaitra, ba. 30, Tuesday.	Do. ..	Seems to record the setting up of the Garuḍa-pillar in front of the temple of Kēśavanātha by a certain Yallāpregaḍa-Dēvarāju.
319	Hero-stone set up in Survey No. 59 to the west of the village.				Do. ..	Reads 'Koṇḍaya prathima'. The characters belong to the 14th century A.D. The figure of a man with a dagger and bow is carved on the slab.
320	Base of an image of a goddess lying in the palmyra grove near the Karṇam's house.				Do.	In characters of the 15th century A. D. Records the consecration of the image by a certain Binḍḍi Siṅgu.

B.—List of stone inscriptions copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—*contd.*					
	REPALLE TALUK—*concld.*					
321	**Peddapulivarru.**—Pillar inside the Varadarājasvāmin temple.		....	Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday.	Telugu ..	States that Biṭluṅgoravi Gaṅginēṇḍu reconsecrated the image of Varadarāja in the temple.
322	Mutilated Nandi-pillar kept in front of the Narēndrēśvara temple.	Velanāṇḍu ..	Chōḍa ..	Śaka 115[1], ...	Telugu (verse) ..	Fragmentary. Gives a genealogy of the king. Registers a grant of land and cows made by him for the benefit of the temple of Narēndrēśvara-Mahādēva. Mentions Gaṇapa-kshitīśa.
323	Pillar in the same temple ..			Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday.	Telugu ..	States that the image of Narēndraliṅga was reconsecrated by Biṭluṅgoravi Gaṅginēṇḍu (See No. 321 above).
324	Another pillar in the same temple ..	..			Do. ..	States that a certain Sarvi-Śeṭṭi, son of Jalluḍu Kaṁni-Śeṭṭi constructed a temple for Narēndraliṅga and provided for offerings to the god for the merit of his mother Nāgamma and sister Pinna-Nāgamma. The characters belong to the 14th century A.D.
325	Same pillar	..		Dhātu, Māgha, ba. .. Wednesday.	Do.	States that a certain Gaṅgi-Śeṭṭi consecrated the deity in the temple of Vī[rē]śvara for the merit of his parents.
326	Another pillar in the same temple ..				Do.	States that a certain Vuppalapāṭi-Nēḍu made an image of Nandi for the god.
326A	**Ponnupalle-Agrahāram.**—Slab paved on the floor of the Sōmēśvarasvāmin temple.			Śaka 1334 (mistake for 1774) Paridhāvin, Phālguṇa, śu. 10, Monday.	Do. ..	In modern characters. States that the Dharmakarttas, Subbayya and Veṁkayya of the Komuri Namaśśivāya-vaṁśa consecrated the goddess Satya-prasūnāmbā at Ponnupalle.
327	**Vellaṭūru.**—Nandi-pillar set up in front of the Agastyēśvarasvāmin temple.	Reḍḍi	Vēma ..	Śaka 1340, Vi[lam]bi, Kārttika, śu. 11, [Saturday].	Do.	Badly damaged. Records a gift of land, house and garden made by some soldiers (*ekkaṭlu*) of Velanṭūru, probably to the temple of Agastīśvara.
328	Garuḍa-pillar set up in front of the Chennakēśavasvāmin temple.	Do.	Kōmaṭi-Vēmā-Maṇḍalīśvara ..	Do.	Do.	Registers another gift of land, house and garden made by the soldiers of Velanṭūru (mentioned above) to the temple of Kēśavarāya.
	SATTENAPALLE TALUK.					
329	**Amarāvati.**—Slab built into the outer prākāra wall of the Amarēśvara-svāmin temple.				Prākṛit in Brāhmī	Mutilated at the right end. In characters of the 3rd century A.D. Seems to record a gift made to the *Mahāchētiya* by a *gahapati* (householder) of the Airaka clan, in conjunction with his mother, sons, etc.
330	Another slab built into the same wall		....	..	Do. ..	Do. Do. Seems to record a gift made for the benefit of the Thēra Chitaka of *Mulāvāsa-Chētiya* by a *Seṭhi* and *Gahapati* of the Airaka clan.

	PALNAD TALUK.					
331	**Ayyaṅgāripāḷem** (near Pulipāḍu).—Pillar in the maṇḍapa of the ruined Bobbanāgi temple.				Sanskrit in Telugu	In characters of the 7th century A.D. States that the temple of Jalpēśa was built by the architect Maindarāma *alias* Kalgarābharaṇāchārya of the fourth caste.
332	Pillar inside the same temple ..				Telugu ..	Mentions Chāmōjha, a pupil of Kālgārābharaṇa, who is called the ornament of the Viśvakarmakula and the *Āchāryya* of Jalpēśvarapura.
333	Pillar in the ardha-maṇḍapa of the same temple.				Do. ..	Incomplete. Mentions Kālgarābharaṇa.
334	**Gurazāla.**—Hero-stone on the left side of the Gurazālamma temple in the old village.				Do. ..	In characters of the 10th century A.D. Damaged and mutilated. Mentions Palla-nāḍu. Another hero-stone on the right side of the Gurazālamma temple of a later date is badly damaged and seems to record the death of a hero in a fight.
335	Stone set up in a ruined shrine behind the Travellers' Bungalow.	Ikhāku ..	Mahārāja Siriñathu Purisadata ..	Śava 4, gi 6, diva 13	Prākṛit in Brāhmī	In characters of the 3rd century A.D. Records a gift of land (*khēta*) called Bhāḍuka (or Tāḍuka) made to Bhagavat (*i.e.*, Buddha) by the lord of Halampūra (*Halampūra-sāmi*).
336	Slab set up near the Kōṭasāni well ..				Telugu (archaic) ..	In characters of the 9th century A.D. Records the death of Ugra, son of Dhumaiya, who was the son of Kalahabōyu, in a cattle-raid with a certain Jāyama.
337	**Māḍugala.**—Slab set up near the flag-staff in the Kālēśvara temple.	Kākatīya ..	Gaṇapatidēva-Mahārāja 'ruling at Anuvakoṇḍapaṭṭaṇa'.		Telugu ..	Unfinished. Mentions the temple of Kālēśvaradēva at Māḍugula.
338	Pillar set up in the compound of the same temple.				Early Nāgarī (archaic).	Written in peculiar archaic characters of about the 5th century A.D. Seems to read 'Rōhityabhabhṛu,' 'Paśurudhabhabhru' and 'Vaguvanuri Chhuchhu'. Another face seems to read in two lines 'Śrī [Phulla]kalyā[ṇu]ṇḍu' and 'Paramapavitra'.
339	Second pillar in the same place ..				Telugu-Kannaḍa (archaic).	In characters of the 6th century A.D. Seems to read 'Paṭiyirakaḷavu Aḷḷi Durjjaya'.
340	Third pillar				Early Nāgarī ..	Reads 'Paṁcharathapriya'.
341	Fourth pillar				Do. ..	Seems to read 'Rōhaśra[ya] Chhuchhu'.
342	Same pillar ..				Telugu-Kannaḍa (archaic).	In characters of about the 5th century A.D. Reads 'Vi[ka]rasaṅghāta'.
343	Fifth pillar				Early Nāgarī ..	Seems to read 'Itiṇachhu[ppra]va[ra]tt[i]' and 'Vīra-Chhuchhu'. The latter is in slightly later characters.
344	Sixth pillar				Telugu-Kannaḍa (archaic).	In characters of the 7th century A.D. Reads 'Chintā [maṇi]' and 'Chūḷu [govvu] Śrī'.
345	On the same pillar ..				Do. ..	In characters of the 6th century A.D. Reads 'Siṁga-dhamana'.
346	Front wall of the small Śiva shrine in the courtyard of the same temple.				Do. ..	In characters of the 7th century A.D. Reads 'Śrī Anādikarttar'.

B.—List of stone inscriptions copied during the year 1936 37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	GUNTUR DISTRICT—*concld.*					
	PALNAD TALUK—*contd.*					
	Māḍugala—*contd.*					
347	Slab set up in the Nandi-maṇḍapa in the same temple.				Telugu-Kannaḍa (archaic).	States that this was the lamp (?) of Saṁsārabhītadēva. In characters of the 7th century A.D.
348	Fragments of a hero-stone standing in the same temple.			Śaka 1045, Krōdhin		Badly damaged. Mentions Sāmarāju and Kāmabō[yu].
349	**Reṇṭāla.**—Sculptured white marble pillar set up on the southern mound on the Stambhālabōḍu hillock.	Ikhāku ..	[Ehuvala] Siri Chāṁtamūla	Year 8, Vasanta-pakha, padhama-dina.	Prākṛit in Brāhmī	In characters of the 3rd century A.D. Damaged. Records the setting up of the stone pillar for a Budha-Saṁgha at Khaḍagiri by the merchant Nataka, son of merchant (*vaṇijaka*) Saṁghami and Haghā, residents of Bhaṁgikaṭa, in conjunction with his wife and sons.
350	A second sculptured marble pillar set up in the same place.				Do. ..	Do. Mentions a Budha-Sagha (Buddha-Saṅgha).
351	A third marble slab set up in the same place.				Do. ..	Do. Badly damaged and mutilated.
352	Fragmentary marble slab lying near the northern mound in the same place.				Do. ..	Do. Reads ' ma siṁga 'atta rāña '.
	KISTNA DISTRICT.					
	GUDIVADA TALUK.					
353	**Ballipaṟṟu.**—Pillar built into the threshold of the entrance into the compound of the Vēṇugōpālasvāmin temple.				Telugu ..	In characters of about the 12th century A.D. Much damaged and mutilated and one side built in. Describes a certain chief (name lost) belonging to [To]ṇḍālakula with a string of epithets, and registers a gift of cows for maintaining a perpetual lamp in the temple of Mallikārjuna.
354	**Siddhāntam.**—On a pillar lying in front of the Nāgēśvarasvāmin temple.			Śaka 1326, Tāraṇa, Māgha, śu. 10, Tuesday.	..	States that the pillar of the *mukha-maṇḍapa* in the temple of Nagarēśvaradēva at Koṇḍavīḍu was caused to be made by Rāvipūṇḍi Vīrisetṭi called ' the lord of Penugoṇḍapura ', for the merit of his parents. The donor is said to have belonged to the Vaiśya family and Sidiseṭla-gōtra.
	CHITTOOR DISTRICT.					
	PUNGANUR TALUK.					
355	**Cherukuvāripalle.**—Base of the Kāśi-Viśvēśvarasvāmin temple.	..	..	Śaka 1738, Dhātu, Māgha, ba. 5.	Do. ..	States that Mummaḍi Chikarāyalu, son of Suguṭūri Immaḍi Chikarāyalu, built the *gōpura* of the temple, the *maṇḍapa* for Chaṇḍēśvara and the stone gateway, and also gave the metal images of the goddess (*ammavāru*) and of Chaṇḍēśvara.

356	**Chintapartivāripalle** (hamlet of Kambhamvāripalle).—Rock near the Nāga stones at the west end of the tank-bund.			Dhātu, Āshāḍha, śu. 1	Do. ..	.. Damaged and worn out. Seems to register some gifts made by Immaḍi Chikarāya of the Suguṭūru family. Mentions Āvulapalli.
357	**Muttukūru.**—Slab set up in front of the house of the village Munsiff, Vīrē-Gauḍa.			Śaka 17 [10], Kīlaka, Māgha, ba. 10.	Do. ..	.. Seems to refer to the setting up of the lamp-pillar (?) by a certain Ayapa-Gauḍa.
358	Pillar at the Mogasāla (entrance) into the village.			Śaka 1663, Durmati	Do.	.. States that the entrance-porch (*vākiṭi-mogasāla*) was caused to be made by Cherakūri Timmā-Gavunivāru.
359	Two pieces of a slab lying in a field about a furlong to the south-east of the village.				Kannaḍa	.. Modern and fragmentary. Seems to refer to some gift of land.
360	Rock about a mile to the south-east of the village.			Śaka 1738, Dhātu, Māgha, śu. 15, Tuesday.	Telugu	.. States that the pond was dug by Suguṭūri Immaḍi-Chikarāyalu.
361	**Naḍigaḍḍa.**—Rock called the Chākali-baṇḍa about half a mile to the east of the village.				Do.	.. States that the mortar (on this rock) was made by a certain Gaṅgi Pāpana. The characters may be assigned to the 17th century A.D.
362	**Nellimanda.**—Slab in Survey No. 45 near the tank called Rāmayyakuṇṭa.			Prabhava, Vaiśākha	Do.	.. Much damaged and worn out. Mentions Chikarāya.
363	**Tsadum.**—Rock near the tank at Mālapalle, about a mile to the south of the village.			Śaka 1790, Kīlaka, Māgha, śu. 6.	Do.	.. Worn out. Seems to refer to the construction of the tank and to the gifts of lands made for its upkeep by Suguṭūri Chikarāya Tamme-Gaunaiyya.
364	Slab set up in the compound of the Liṅgāyata-*maṭha*.			Rākshasa, Āśvija, śu. 10.	Kannaḍa	.. Registers gift of the village Vīrasamudra, a hamlet of Chadumu, to Guru-Mallikārjunadēva of the *maṭha* of [E]ḷandūru by Daḷavāyi Vīrē-Gauḍa of Anekallu after obtaining the sanction of Immaḍi Chikarāya Tamme-Gauḍa.
365	Slab set up in front of the Mallēśvarasvāmin temple.			Śaka	Telugu	.. Damaged and worn out. Only the king's epithets 'Rājādhirāja Rājaparamēśvara Vīrapratāpa' are legible.
366	Slab set up in a field to the south of the same temple.	Vaidumba	Gaṇḍatriṇētra Vīra-Mahārāja ..		Telugu (archaic)	.. Records the death of Pengālu Rāchamallunru in a fight with Raṇamorkka Singhambu Vaṇarāju, when the village Sadumbu was under the rule of Ḷoṅkuḷāditya. The characters are of about the 9th century A.D.
367	Pieces of a broken slab lying in the same place.	Do.	Do. ..		Do.	.. Fragmentary. Mentions Ḷoṅkuḷāditya. Seems to refer to a fight between a certain [Sā]maṭṭi-Vaṇarāju and another (name lost).
	VAYALPAD TALUK.					
368	**Vāyalpāḍ.**—Slab set up in front of the gōpura (proper right side) of the Paṭṭābhirāmasvāmin temple.	Vijayanagara ..	Achyutarāya-Mahārāya ..	Śaka 145[6], Jaya, Śrāvaṇa, śu. 1.		Damaged. Registers some gifts probably of lands at Vāvilipāḍu in Kandanavrōlu[-sīma] made by Mahānāyaṅkāchārya Kam[bham] Timmānāyani Veṅkaṭādri-Nāyaniṅgāru to the temple of Raghunātha.
369	Another slab in the same place ..				Sanskrit	.. Modern. Verses praising the efficacy of 'Rāma-smaraṇa'.
370	Gōpura in the same temple ..				Telugu	.. Damaged. In modern characters. Mentions Āḍalūri-gunta and Āchama-gunta.

B.—List of stone inscriptions copied during the year 1936-37—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT—*contd.*					
	VAYALPAD TALUK—*contd.*					
371	**Viṭhalam.**—Gōpura of a ruined temple, left of entrance.				Telugu ..	Damaged. Registers some gift of land probably to the temple. Mentions the village Viṭṭhalam and Puṅgipalli-sthalam. The characters may be assigned to the 16th century A.D.
372	Same gōpura, right of entrance ..	Vijayanagara ..	Achyutadēva-Mahārāya	Śaka 1457, Manmatha, Kā[rttika], ba. [1]2, Sunday.	Do. ..	Damaged. Records the consecration of the image of Viṭṭhalēśvara and seems to register gift of lands by Veṅkaṭādri-Nāyaka, son of Mahānāyaṅkāchārya Kambham Timmā-Nāyaka, to the temple.
373	Base of same temple ..				Do. ..	Seriously damaged. Refers to a certain Mahāmaṇḍalēśvara whose name is lost. In characters of about the 16th century A.D.

APPENDIX C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		RASHTRAKUTA.
		Kannaradēva.
B	281	26th year, Vṛiśchika, ba. 3, Wednesday, Mṛigaśira =A.D. 964, October 26, Wednesday; ·54; ·48.
		SILAHARA.
		Gaṇḍarāditya.
A	6	Śaka 1048, Parābhava, Āshāḍha, śu. 4, Saturday, Dakshiṇāyana =A.D. 1126, June 26, Saturday; ·17.
		CHOLAS.
		Rājakēsarivarman alias *Chakravartin Kulōttuṅga-Chōḷa* (*I*).
B	31	11th year, Karkaṭaka, ba. 15, Sunday, Āyilyam. The details correspond to A.D. 1080, July 19, Sunday; ·49; f.d.n. ·00.
		Rājakēsarivarman alias *Tribhuvanachakravartin Kulōttuṅga-Chōḷa* (*II*).
"	55	11th year, Siṁha, ba. 14, Wednesday, Āyilyam =A.D. 1143, August 11, Wednesday; ·57; ·45.
"	56	7th year, Kumbha, ba. 5, Saturday, Svāti =A.D. 1140, February 10, Saturday; ·14; ·35.
		Parakēsarivarman alias *Tribhuvanachakravartin Rājarājadēva* (*II*).
"	68	11th year, Vṛiśchika, śu. 5, Monday, Tiruvōṇam =A.D. 1156, November 19, Monday; ·63; ·58.
		Parakēsarivarman alias *Tribhuvanachakravartin Tribhuvanavīradēva* (*Kulōttuṅga-Chōḷa III*).
"	17	35th year, Tulā, śu. 13, Wednesday, Rēvatī =A.D. 1212, October 10, Wednesday; ·25; f.d.n. ·10.
		Parakēsarivarman alias *Tribhuvanachakravartin Vīrarājēndradēva* (*Kulōttuṅga-Chōḷa III*).
"	61	6th year, Mīna, ba. 6, Monday, Kēṭṭai =A.D. 1184, March 5, Monday; ·58; f.d.n. ·10.
"	76	7th year, Mithuna, ba. 12, Tuesday, Kārttigai =A.D. 1185, May 28, Tuesday; ·10; f.d.n. ·08.
		Tribhuvanachakravartin Rājarājadēva (*III*).
"	35	26th year, Dhanus, śu. 3, Saturday, Tiruvōṇam =A.D. 1241, December 7, Saturday; ·28; ·76.
"	108 and 110	13th year, Vṛiśchika, śu. 3, Monday, Rōhiṇī. Irregular. Śu. 3 and Rōhiṇī cannot combine in the month of Vṛiśchika. If śu. 3 is a mistake for ba. 3, the details would correspond to A. D. 1229, November 4, Sunday (not Monday), (ba. 3) f.d.t.; ·64; ·13.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA-CHALUKYA.
		Tribhuvanachakravartin Rājarājadēva (II).
B	299	[18]th year, Śaka 108[5], Paushya, śu. Saturday, ... saṅkrānti. Probably A.D. 1165, December 25, Saturday.
		PANDYA.
		Jaṭāvarman alias *Sundara-Pāṇḍyadēva.*
„	158	12th year, Makara, śu. Wednesday, Uttirāḍam. Irregular.
		Vikrama-Pāṇḍyadēva.
„	268	8th year,...., chaturdaśī, Friday, Punarpūśam. Nak. Punarpūśam was not current on Friday with either ba. or śu. 14 in any month in the 8th year, corresponding to 1276-1277 A.D.
		Māṟavarman alias *Tribhuvanachakravartin Kulaśēkharadēva (I).*
„	7	1[0]th year, Dhanus, śu. 10, Monday, Aśvati =A.D. 1277, December 6, Monday; ·53; ·81.
		Jaṭāvarman alias *Tribhuvanachakravartin Vīra-Pāṇḍyadēva.*
„	43	12th year, Tulā, ba. 10, Wednesday, Makhā =A.D. 1308, October 9, Wednesday; f.d.t. ·07; f.d.n. ·19.
„	44	.. year, [Kumbha], ba. 13, Wednesday, Uttirāḍam. The regnal year is given as 10 at the end of the record. The corresponding date was A.D. 1307, February 1; ·80; ·51.
„	47 and 50	10th year, Kumbha, ba. 13, Wednesday, Uttirāḍam =A.D. 1307, February 1, Wednesday; ·80; ·51 (See No. 44 above).
		Māṟavarman alias *Tribhuvanachakravartin Kulaśēkharadēva (II).*
„	23 and 25 to 28	2+1st year, Makara, ba. 3, Tuesday, Uttiram =A.D. 1316, January 13, Tuesday; ·59; f.d.n. ·93.
„	24	2nd year, Makara, ba. 3, Tuesday, Uttiram. The date intended appears to be the same as in No. 23 above.
		PALLAVA.
		Kōpperuñjiṅgadēva.
„	199	5th year, Vṛi[shabha], śu. 5, Wednesday,.... =A.D. 1248, April 29, Wednesday; ·67; the nakshatra was Punarvasu which was current till ·57 of the day.
		KAKATIYA.
		Gaṇapatidēva-Mahārāja.
A	5	Śaka 1176, Ānanda, Phālguṇa, śu. 10, Monday =A.D. 1255, February 16, Tuesday (not Monday); f.d.n. ·85.
B	293	Śaka 1165, Śōbhakṛit, Āśvayuja, śu. 12, Saturday, Kanyā-saṅkrānti =A.D. 1243, September 26, Saturday; ·70. Tulā- (not Kanyā-) saṅkrānti occurred two days later.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KAKATIYA—*contd.*
		Gaṇapatidēva-Mahārāja—contd.
B	295	Śaka 11[60], Viḷambi, Āśvayuja, ba. 3, Tuesday, Tulā-saṅkrānti =A.D. 1238, September 28, Tuesday; ·19, Tulā-saṅkrānti.
,,	301	Śaka 1174, Paridhāvin, Āśvayuja, ba. Friday, Tulā-saṅkrānti =A.D. 1252, September 27, Friday; (ba. 8) ·88.
,,	305	Śaka [11]49, [Vya]ya,........ṇa, ba. 10, Tuesday =A.D. 1226, August 18, Tuesday; f.d.t. ·22.
		REDDI.
		Ana-Vōta-Reḍḍi.
A	4	Śaka 1280, Pausha, amāvāsyā, Tuesday, solar eclipse =A.D. 1358, January 9, Tuesday. The solar eclipse occurred ont he following day.
		Vēma.
B	327 and 328	Śaka 1340, Vi[ḷam]bi, Kārttika, śu. 11, Saturday =A.D. 1419, October 28, Saturday; f.d.t. ·38. The cyclic year was an expired one.
		HOYSALA.
,,	69	Śaka 1154, Nandana, Chittirai, paurṇamāsī, Svāti, Tuesday, lunar eclipse. The date falls in the reign of Vīra-Narasiṁha II who is referred to in the record; and the details agree for A.D. 1232, April 6, Tuesday; ·77; f.d.n. ·29; lunar eclipse.
		Sārvabhaumachakravartin Vīra-Sōmēśvaradēva.
,,	118	22nd year, Kumbha, ba. 6, Saturday, Svāti =A.D. 1255, January 30; Saturday; ·64; ·79.
		Vīra-Rāmanāthadēva.
,,	70	8th year, Makara, śu. 5, Monday, Uttiraṭṭādi =A.D. 1263, January 15, Monday; f.d.t. ·10; ·76.
,,	74	7th year, Ṛishabha, ba. 5 [Friday], Tiruvōṇam =A.D. 1261, May 20, Friday; ·62; ·55.
,,	125	2nd year, Karkaṭaka, śu. 15, Sunday, Tiruvōṇam =A.D. 1256, July 9, Sunday; ·23; f.d.n. ·17; there was a lunar eclipse on this day.
		VIJAYANAGARA.
		Bukka-Mahārāya.
,,	283	Śaka 1328 (expired), 1329 (current), Vyaya, Bhādrapada, śu. 10, Vaḍḍavāra =A.D. 1406, August 24, Tuesday; ·51.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Dēvarāya-Mahārāya, 'ruling from Vijayanagara'.
B	284	Śaka 1354, Virōdhikṛit, Kārttika, śu. 1, Monday =A.D. 1431, October 8, Monday; but śu. 1 had ended at ·63 on the previous day. The Śaka year quoted was current.
		Prauḍhadēva-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt.'
"	106	Śaka 1392, Vikṛiti, Makara, śu 7, Friday, Uttiraṭṭādi =A.D. 1470, December 28, Friday; śu ·7 however commenced at ·99 on this day and ended at ·07 on Sunday; f.d.n. ·30.
		Sāḷuva Narasiṅgadēva-Mahārāya.
"	262	Śaka 1393, Vikṛiti, Aṛpaśi 13, trayōdaśī, Monday. Irregular. See also Nos. 111 and 213 of 1934-35.
		Kṛishṇadēva-Mahārāya.
A	10	Śaka 1450, Sarvajit, Kārttika, Monday, Utthāna-dvādaśī =A.D. 1527, November 4, Monday; ·26.
B	105	Śaka 1441, Pramādi, Vṛiśchika, śu. paurṇamī, Sunday, Kṛittikā =A.D. 1519, November 6, Sunday; ·68; ·90. There was a lunar eclipse on this day.
"	107	Śaka 1441, Pramādi, Dhanus, śu. paurṇamī, Tuesday, Tiruvādirai =A.D. 1519, December 6, Tuesday; ·24; f.d.n. ·22.
		Achyutadēva-Mahārāya.
"	181	Śaka 1459, Durmukhi, Ṛishabha, śu., Hasta, Sunday =A.D. 1536, May 28, Sunday; śu. (8) ·41; f.d.n. ·82. The Śaka year was current.
"	182	Śaka 1454, Nandana, Kārttigai 28, śu., Tiruvōṇam, Monday. Irregular.
"	264	Śaka 1454, Nandana, Makara, śu. 10, Monday, Hasta. Śu. 10 and Hasta cannot combine in Makara. The date was probably A.D. 1533, January 6, Monday; ·17; the nakshatra was Kṛittikā ·23.
"	316	Śaka 1460, Viḷambi, Mārgaśira, śu. 11, Thursday =A.D. 1538, December 2, Monday (not Thursday); ·48.
"	372	Śaka 1457, Manmatha, Kār...., ba. [1]2, Sunday =A.D. 1535, November 21, Sunday, f.d.t. ·31.
		Sadāśivarāya-Mahārāya.
"	8	Śaka 1466, Krōdhin, Uttarāyaṇa, Ṛishabha, śu. 6, Tuesday, Makha =A.D. 1544, May 27, Tuesday; f.d.t. ·02; f.d.n. ·19.
"	13	Śaka 1467, Viśvāvasu, Phālguṇa, śu. 7, Monday, Rōhiṇī =A.D. 1546, February 8, Monday, śu. 8 (not 7); ·43; ·79.
"	57	Śaka 1487, Krōdhana, Kaṇṇi, śu. 3, Thursday, Viśākhā =A.D. 1565, September 27, Thursday; ·50; ·55.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		Sadāśivarāya-Mahārāya—contd.
B	58	Śaka 1475, Paridāpi (expired), Pramādīcha (current), Mēsha, śu. 1, Thursday, Bharaṇī =A.D. 1553, April 13, Thursday, ·87 ; ·73.
„	60	Śaka 1484, Du[ndubhi], Karkaṭaka, ba. 10, Saturday, Rōhiṇī =A.D. 1562, July 25, Saturday, ·78 ; ·68.
„	66	Śaka 1473, Virōdhikṛit, Vṛiśchika, śu. 10, Friday, Rōhiṇī. Śu. 10 and Rōhiṇī cannot combine in the month of Vṛiśchika. If the tithi is a mistake for śu. 15, the details agree for A.D. 1551, November 13, Friday, ·38 ; f.d.n. ·19.
		Śrīraṅgarāya-Mahārāya.
„	198	Śaka 1497, Yuva, Tai 23, pañchamī, [Hasta], Thursday =A.D. 1576, January 20, Friday (not Thursday) ; (ba. 5) ·55 ; ·58.
„	256	Śaka 1496, Bhava, Karkaṭaka, śu. 12, Wednesday, Anurādhā. Irregular.
		Veṅkaṭapatidēva-Mahārāya.
„	16	Śaka 1533, Virōdhikṛit, Siṁha, ba. 13, Tuesday, Pūram =A.D. 1611, August 27, Tuesday, ba. 15 (not ba. 13) ·71 ; ·80.
„	79	Śaka 1512, Vikṛiti, Ṛishabha, śu. 7, Thursday, Pushya =A.D. 1590, April 30, Thursday, ·88 ; ·10.
„	97	Śaka 1516, Jaya, Mēsha, śu. 3, Saturday, Rōhiṇī =A.D. 1594, April 13, Saturday ; ·55 ; ·66.
		Veṅkaṭapatidēva-Mahārāya (II) 'who witnessed the elephant hunt'.
„	137	Śaka 1521, Vikārin, Karkaṭaka, ba. 3, Sunday, Śatabhishaj =A.D. 1599, July 1, Sunday ; ba. 4 (not ba. 3) ·76 ; ·84.
		Rāmarāja, 'ruling from Vijayanagara.'
A	1	Śaka 1355, Naḷa, Tai 27, Monday, śu. 13, Punarpūśam. In Tamil characters of the 18th century A. D. Irregular.
		Harihara, 'ruling from Ghanagiri'.
„	11	Śaka 1370, Vibhava, Māgha, śu. 5, Thursday, Uttara-Phalgunī. Irregular. Śu. 5 and Uttara-Phalgunī cannot combine in the month of Māgha. The characters of the grant belong to the 18th century A. D.
		MADURA NAYAKA.
		Kṛishṇa-Vīrappa-Nāyaka.
B	136	Śaka 1517, Manmatha, Vṛiśchika, ba. 14, Thursday, Anuśham =A.D. 1595, November 20, Thursday ; ·30. Nak. Anurādhā commenced at ·05 of this day.
		Muddu-Vīrappa-Nāyaka.
„	3	Prabhava, Āshāḍha, śu. 5, Friday. =A.D. 1688, June 22, Friday ; ·89 ; the cyclic year was an expired one.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—contd.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MADURA NAYAKA—*contd.*
		Maṅgammā.
A	8	Śaka 1620, Vyaya, Chitra 2, śu. 13, Monday, Uttara. Irregular. Vyaya corresponded to Śaka 1628, the last year of Maṅgammā's reign.
		Vijayaraṅga-Chokkanātha-Nāyaka.
„	7	Śaka 1630, Sarvadhāri, Āḍi 26, ba. 5, Monday, Uttara-Bhādrapada =A.D. 1708, July 26, Monday; ·76; f.d.n. ·17.
		MYSORE KINGS.
		Chāmarāja-Oḍeyar.
„	12	Kali 4834, Śaka 1657, Pramādīcha, Āṇi 23, saptamī, Friday, Uttiraṭṭādi. Śaka 1655 not 1657 corresponded to Kali 4834, Pramādīcha. The equivalent was A.D. 1733, June 22, Friday; f.d.t. ·07; f.d.n. ·11.
		Krishṇarāya-Oḍeyar, 'ruling from Śrīraṅgapaṭṭaṇa'.
„	13	Śaka 1683, Kali 4860, Vishu, Kārttigai 22, Thursday, saptamī, Aviṭṭam. The Kali year corresponding to Śaka 1683 (expired) and cyclic year Vishu was Kali 4862 not 4860. In this year Kārttigai 22 was a Thursday=A.D. 1761, December 3; f.d.t. ·04; ·29.
		GENERAL.
B	1	Vishu, Śrāvaṇa, śu. 10, Sunday. As the Madura Nāyaka ruler Chokkanātha is mentioned, the details may be equated to A.D. 1761, August 9, Sunday; f.d.t. ·35.
„	5	Śaka 1574, Nandana, Vaiśākha, śu. bhadra, Atithi (Aditi). Tithi 'Bhadrā' is *dvitīyā, saptamī* or *dvādaśī*, and Aditi-nakshatra is Punarvasu. The details corresponded to A.D. 1652, May 3, Monday; śu. (7) f. d. t. ·87; ·75.
„	9	Śaka 1602, Raudri, Kumbha, śu. 7, Sunday, Svāti. Śu. 7 is evidently a mistake for ba. 7. The details were current on A.D. 1681, January 30, Sunday; (ba. 7) ·97; ·38.
„	78	Śaka 1658, Naḷa, Chaitra, śu. 3, Saturday, Rōhiṇī =A.D. 1736, April 3, Saturday; ·30; f. d. n. ·23. The solar month was probably intended.
„	81	Śaka 1415, Pramādi, Ṛishabha, śu. 5, Monday, Pushya =A.D. 1493, May 20, Monday; ·55; ·12.
„	83	Śaka 1611, Vibhava, Mīna, śu. 6, Saturday, Rōhiṇī =A.D. 1689, March 16, Saturday; ·81; ·34.
„	87	Saumya, Tai 22, Friday. The characters belong to the 15th century A.D., as such Saumya corresponded to A.D. 1490. In this year Tai 12 (not 22) was Friday, January 8.
„	90	Śaka 1512, Vikṛiti, Mēsha, śu. paurṇamī, Thursday, Viśākhā =A.D. 1590, April 9, Thursday; ·79; the nakshatra, however, was Chitrā till ·38 and Svāti thereafter.
„	91	Śaka 1505, Subhānu, Tulā, ba. 5, Friday, Punarvasu =A.D. 1583, October 25, Friday; ·42; f. d. n. ·10.
„	92	Śaka 1422, Raudri, Makara, śu. 10, Monday, Rōhiṇī =A.D. 1500, December 30, ·25; f. d. n. ·87; the week-day was, however, Wednesday, not Monday.

C.—Principal dates from Appendices A and B calculated with the help of the *Indian Ephemeris*—concld.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		GENERAL—*contd.*
B	100	Śaka 1618, Īśvara, Puraṭṭāśi, śu. 13, Śatabhishaj =A.D. 1697, September 18, Saturday, ·56 ; ·38.
,,	101	Śaka...., [Viḷam] bi, Uttarāyaṇa, Ṛishabha, śu. 2, Monday, Rēvatī. Irregular : śu. 2 and Rēvatī cannot combine in the Ṛishabha month.
,,	164	Śaka 1523, Plava, Kumbha, ba. 8, Thurdsay, Anurādhā =A.D. 1602, February 4, Thursday ; ·51 ; ·71.
,,	170	Śaka 1583, Śubhakṛit, Dakshiṇāyana, Śaradṛitu, śu. 10, Monday, Tiruvōṇam =A.D. 1662, October 11, Saturday (not Monday) : f.d.t. ·54 ; ·25 : the solar month was Tulā.
,,	171	Śaka 1428, Kshaya, Makara 9, saptamī, Tuesday, Chittirai =A.D. 1507, January 5, Tuesday ; (ba. 7) ·67 ; ·94.
,,	266	Kali 4863, Chitrabhānu, Āvaṇi 16, Saturday =A.D. 1762, August 28, Saturday.
,,	289	Śaka 1[1]57, Manmatha, Pushya, ba. [1], Wednesday, Uttarāyaṇa-saṅkrānti =A.D. 1235, December 26, Wednesday ; f.d.t. ·11 ; Uttarāyaṇa-saṅkrānti.
,,	290	Śaka 1766, Śōbhakṛit, Māgha, ba. 13, Friday =A.D. 1844, February 16, Friday ; ·33.
,,	291	Śaka 1231, Sādhāraṇa Pushya, śu. 8, Monday =A.D. 1310, December 30, Wednesday (not Monday) ; ·21.
,,	292	Śaka 1182, Raudri, Pushya, ba. 10, Wednesday =A.D. 1260, December 29, Wednesday ; ·30.
,,	297	Śaka 1182, Raudri, Pushya, ba. [7], Sunday, Makara-saṅkrānti =A.D. 1260, December 26, Sunday ; ·51 ; Makara-saṅkrānti.
,,	303	Śaka 1066, Māgha, ba. 14, Tuesday =A.D. 1145, January 23, Tuesday ; ·84.
,,	304	Śaka 1460, Hēmalambi, Phālguṇa, ba. 10, Sunday =A.D. 1538, February 24, Sunday ; ·48.
,,	315	A. D. 1790, Sādhāraṇa, Āśvija, śu. 12, Tuesday =A.D. 1790, October 19, Tuesday ; ·72.
,,	317	Śaka 1785, Kali 4964, Dundubhi, Vaiśākha, śu. 15, Tuesday, Svāti =A.D. 1862, May 13, Tuesday ; ·93 ; ·16.
,,	318	Śaka 1[4]10, Saumya, Chaitra, ba. 30, Tuesday =A.D. 1489, March 31, Tuesday, f. d. t. ·10.
,,	321 and 323	Śaka 1512 (wrong), Vijaya, Chaitra, śu. 10, Thursday. Vijaya corresponded to Śaka 1515-16. The details agree for A.D. 1594, March 21, Thursday ; ·59, which fell within the cyclic year, though the Telugu new year had already commenced.
,,	354	Śaka 1326, Tāraṇa, Māgha, śu. 10, Tuesday =A.D. 1405, February 10, Tuesday, śu. 11 (not śu. 10) ·04.
,,	360	Śaka 1738, Dhātu, Māgha śu. 15, Tuesday The details agree for the cyclic year Yuva (Śaka 1738) (not Dhātu) =A.D. 1816, February 13, Tuesday ; ·48.

APPENDIX D.—List of Photographs taken during the year 1936-37.

No.	District—Locality.	Description.	Size.
1455		Seal of a Western Chāḷukya copper-plate grant received from the Government Epigraphist for India.	Full.
1456	Bellary—Hampi ..	Viṭṭhalasvāmin temple—Sculpture of a woman wringing out her hair, on a pillar in the Kalyāṇa-maṇḍapa.	Do.
1457		Copper-plate No. 10 of 1935-36—(full inscription).	Half.
1458		Do. (upper portion).	Do.
1459		Do. (lower portion).	Do.
1460		A sculpture of Vasundharī found within the corridor of Shitthaung temple at Mroh-aung, Akyab, Burma (from photo No. 2327, Burma Circle).	Do.
1461		Do. (left side), (from photograph No. 2684, Burma Circle).	Do.
1462		Do. (right side), (from photo No. 2685, Burma circle).	Do.
1463		Do. (side view), (from photo No. 2686, Burma Circle).	Do.
1464		A cylinder seal from Ishchali, Babylonia, (from the *Illustrated London News*, dated 5th September 1936.)	Do.
1465		Temple of goddess Ishtas-kitilum (general view of the excavated side) at Ishchali, Babylonia, (from the *Illustrated London News*, dated 5th September 1936).	Full.
1466	Tinnevelly—Kuttālam ..	Kuttālanāthasvāmin temple—Group of Nāga stones on a platform under a pipal tree.	Do.
1467	Do. ..	Do. —Metallic image of Kāraikkālammaiyār.	Half.
1468	Do. ..	Do. —Metallic image of Pārvatī.	Full.
1469	Do. ..	Do. —Metallic image of Kaṅkāḷamūrti.	Do.
1470	Do. ..	Do. —Metallic image of Sundaramūrti.	Do.
1471	Do. ..	Do. —North view of the mahā-maṇḍapa.	Do.
1472	Tinnevelly—Tenkāśi ..	Vāliyampottai Hill—A big burial urn excavated from a mound, view *in situ*.	Do.
1473	Do. ..	Do. —A big burial urn excavated from the mound, view after excavation.	Do.
1474	Do. ..	Do. —Earthen vessels excavated from the mound.	Do.
1475	Tinnevelly—Tirumalaipuram.	Varadāchchimalai hill—General view of the rock-cut cave temple (See No. 395).	Do.
1476	Do. ..	Rock-cut cave temple—View of the cell flanked by two *Dvārapālakas*.	Do.
1477	Tinnevelly—Koṟkai ..	Slab with sculpture in relief of Hanumān carrying a *kāvaḍi*, on the roadside.	Do.
1478	Do. ..	Image of a seated Jaina Tīrthaṅkara (Mahāvīra), lying on the roadside.	Do.
1479	Do. ..	A mutilated image of a seated Jaina Tīrthaṅkara (Mahāvīra), lying in a field.	Do.

D.—List of Photographs taken during the year 1936-37—*contd.*

No.	District—Locality.	Description.	Size.
1480	Tinnevelly—Akkaśālai ..	Śiva temple—Back view ..	Full.
1481	Tinnevelly—Koṛkai ..	Conches found in the village	Do.
1482	Do. ..	Conch-beads found in the village ..	Half.
1483	Ramnad—Kuṉṉakkuḍi..	Rock-cut cave temple (No. 2)—Sculpture of a Dvārapālaka, on the right wall.	Full.
1484	Do. ..	Do. —Sculpture of Vishṇu with an attendant to his left, on the right wall.	Do.
1485	Do. ..	Do. —Sculptured panel of Naṭarāja (coated with stucco).	Do.
1486	Do. ..	Do. —Sculpture of a Dvārapālaka, on the right wall (inside).	Do.
1487	Do. ..	Do. —Sculpture of a Dvārapālaka, on the left wall (inside).	Do.
1488	Do. ..	Do. —Sculpture of an ascetic with an axe (Paraśurāma ?), on the rock (outside), to the left of the cave.	Do.
1489	Do. ..	Subrahmaṇya temple on the hill—General view.	Do.
1490	Ramnad—Piḷḷaiyārpaṭṭi	Kaṟpakavināyaka temple—View of the rock-cut shrine.	Do.
1491	Do. ..	Do. —Sculptured panel of Śiva (?) with attendants.	Do.
1492	Do. ..	Do. —Two metallic images of Pārvatī.	Do.
1493	Ramnad—Tirukkaḷākkuḍi	Kakōḷanātha Temple—Sculpture of a *ṛishi* known as Pulastya in the rock-cut shrine on the hill.	Do.
1494	Do. ..	Do. —Stone image known as Nāgarāja, kept near the Amman shrine.	Do.
1495	Do. ..	Do. —General view of the temple on the hill.	Do.
1496	Do. ..	View of the hill showing the cavern to the south of the temple.	Do.
1497	Trichinopoly-Karūr ..	Raṅganāthasvāmin temple—Stone image of Raṅganātha lying in the compound.	Do.
1498	Tanjore—Tanjore ..	Bṛihadīśvara temple—Sculpture of Vasundharā on a pillar of the maṇḍapa in front of the Bṛihannāyakīshrine.	Do.
1499	Guntur—Reṇṭāla ..	Stamhālabōḍu hillock—South-east view of the southern *stūpa*-mound (No. 1), showing inscribed pillar.	Do.
1500	Do. ..	Do. —South-east view of the southern *stūpa*-mound (No. 1), showing inscribed pillar and fragments.	Do.
1501	Do. ..	Do. —General view of northern *stūpa*-mound (No. 2).	Do.
1502	Do. ..	Do. —General view of northern *stūpa*-mound (No. 2), showing sculptured fragments (arranged in a group).	Do.
1503	Guntur—Māḍugala ..	Kālēśvara temple—A small early Śiva shrine in the courtyard.	Do.
1504	Do. ..	Do. —Group of a hero-stone, a Tīrthaṅkara and two sculptured pillars, in the courtyard.	Do.
1505	Do. ..	Do. —Slab with sculpture of Śiva seated with Pārvatī and attendants.	Do.
1506	Do. ..	Do. —Slab with sculpture of Śiva seated with Pārvatī and attendants (close view).	Do.

D.—List of Photographs taken during the year 1936-37—*contd.*

No.	District—Locality.	Description.	Size.
1507	Guntur—Māḍugala ..	Kālēśvara temple—Stone image of Vishṇu (standing), in the courtyard.	Full.
1508	Do. ..	Do. —Inscribed stone pillar with lotus carvings, in the courtyard.	Do.
1509	Guntur—Ayyaṅgāripālem near Pulipāḍu.	Bobbanāgi (Śiva temple)—General side view.	Do.
1510	Do.	Do. —Close side view.	Do.
1511	Guntur—Old Gurazāla..	Gurazālammaguḍi—Sculptured hero-stone set up near the temple.	Do.
1512	Guntur—Gurazāla ..	Inscribed slab set up in a field near the Travellers' Bungalow.	Do.
1513	Chittoor—Vāyalpāḍ ..	Pre-historic stone circle in the compound of the Travellers' Bungalow.	Do.
1514	Do. ..	A modern house with artistic wooden carvings.	Do.
1515	Do. ..	Do. (another view).	Do.
1516	Do. ..	The Viśvarūpa-darśanam of Śrī-Kṛishṇa from an old painting.	Do.
1517	Do. ..	Pillhguṭṭa hillock—Prehistoric stone circle in a field nearby.	Do.
1518	Do. ..	Do. (another) Do.	Do.
1519	Chittoor—Viṭhalam ..	Sculpture of a three-headed cow bathing a *Liṅga* with milk from its udder.	Do.
1520	Dharwar—Gadag ..	Trikūṭēśvarasvāmin temple—Portion of the south wall showing the details.	Do.
1521	Do. ..	Sōmēśvarasvāmin temple—Details of the south wall with sculptures.	Do.
1522	Bijapur—Bijapur ..	Bijapur Museum—Inscribed pillar with capital (from Mahākūṭa).	Do.
1523	Do. ..	Do. (Duplicate of No. 1522).	Do.
1524	Bijapur—Maskanhāḷ ..	Mound called Mōrimaṭṭikhaṇi—North-west view.	Do.
1525	Do. ..	Do. —South-west view	Do.
1526	Do. ..	Stone burial circle and chamber on the mound called Mōrimaṭṭikhaṇi.	Do.
1527	Do. ..	Do. (another view).	Do.
1528	Do. ..	Do. (another view).	Do.
1529	Do. ..	Do. (another view).	Do.
1530	Bijapur—Iṇachkallu near Maskanhāḷ.	Stone burial circle and chamber on the mound.	Do.
1531	Bijapur—Sitimani ..	Lakshmaṇa-maṇḍala (stone labyrinth), first half.	Do.
1532	Do. ..	Do. second half.	Do.
1533	Kistna—Aṅgalūru ..	Buddhist mound	Do.
1534	Do. ..	Do. (another view) ..	Do.
1535	Do. ..	Grinding stone found at the Buddhist mound (now in a private house).	Half.
1536	South Arcot—Siddhaliṅga-maḍam.	Figure known as Vyāghrapāda-rishi in the Śiva temple (photographed by the Senior Assistant).	Quarter
1537	South Arcot—Malayam-paṭṭu.	Slab with figure of Naṭarāja cut in relief in a field (photographed by the Senior Assistant).	Do.
1538	South Arcot—Mogalār ..	Seated figure of Śiva in relief on a slab set up in the dilapidated Śiva temple (photographed by the Senior Assistant).	Do. Do.
1539		Seal of Copper-plate No. 2 of 1935-36	Half.
1540		Seal of Copper-plate No. 5 of [illegible] (Darśi plates).	Do.
1541		Seal of Copper-plat[illegible]936	

D.—List of Photographs taken during the year 1936-37—*concld.*

No.	District—Locality.	Description.	Size.
1542		Gold coin of Pratāpa-Kṛishṇarāya received through Mr. P. V. Jagadisa Ayyar (obverse and reverse).	Half.
1543		One of the beasts of the Book of Revelation (from *Illustrated London News*).	Quarter.
1544		A seal reported to have been found in Abyssinia (from a wood-cut illustration lent by Prof. K. A. Nilakantha Sastri).	Do.
1545		Clay-seal with inscription (positive)—taken from plate XXXII (i).—*Archæological Survey Reports,* 1930-34.	Do.

PART II.

General.

A number of places visited during the year have yielded archaeological and sculptural remains of great interest. The **Vāliyampottai hill** near Teṇkāśi in the Tirunelveli district where old **burial-urns** and other objects were discovered last year, was examined by me in some detail during the field season. The whole area is studded with a number of what look like burial-places exposing in some spots buried in the gravelly soil, pots and urns, some broken and others entire. On this occasion one big urn about 3′ high and 6¾′ in circumference at its biggest bulge, and dull red in colour was dug up and was found to be filled completely with loose earth in which were imbedded a few fragments of bone. Small bowls with ovoid bottoms and coloured black with pigment either partially or in full, were also discovered in the vicinity, besides a medium-sized thick pot of a red variety with a lip-like rim and an ornamental band of three lines (App. D, Nos. 1472-74).

Ancient remains near Teṇkāśi.

2. In the compound of the Travellers' Bungalow and in a field to the west of the hillock known as Pilliguṭṭa at **Vāyalpāḍ** in the Chittoor district were found some well-preserved **prehistoric stone circles** with oblong burial chambers in the centre formed of slabs (App. D. Nos. 1513, 1517-18). To the south of the village flows the stream Bāhudā near which is an old village-site known as 'Būdichēnu' 'the field of ashes' with a dilapidated temple. Three miles from Vāyalpāḍ is the village called Viṭhalam which abounds in cairns scattered in a field, some of which are formed of big boulders and others of smaller ones. A barrow is also found with a row of boulders. In the vicinity of the place is a shrine of a later date, on the front *gōpura* of which is cut in relief, a sculpture of a triple-headed cow with one of the heads looking down and regarding a *liṅga* which is being bathed with milk from its udder (App. D, No. 1519).

Antiquities at Vāyalpāḍ and Viṭhalam.

3. **Prehistoric remains** are also found in abundance in several villages of the **Punganur taluk** in the same district. Two types of cairns are met with, in one of which the stone chamber encircled by the boulders is flush with the level of the ground, while in the other it is above ground. On the top of the rock about 1½ miles to the west of Tsadum are some cairns which are worth notice. The circle of the huge boulders in each case is nearly 20 feet in diameter and within the circle is a rectangular trough-like structure of about 6′×8′ formed of thick and large slabs. This chamber is covered over with a very large square slab, about 1 foot in thickness, covering almost the full area of the circle formed by the boulders. These chambers seem to have been disturbed by people out of curiosity and some rusted coins are reported to have been found in one of these some years ago. There are similar remains at Būragamanda, Tāṭiguṇṭapāḷem, Chirichintavāripāḷem, Nellimanda and Śeṭṭipēṭa. In the last village the cists are situated at the foot of the hill and are built flush with the ground level. On one side of the covering slab of these cists there is a hole revealing a dark chamber underneath. Local tradition attributes these structures to the Pāṇḍavas, which are therefore generally known as **Pāṇḍavula-guḷḷu**, *i.e.*, the temples of the Pāṇḍavas.

Cairns in the Punganur Taluk.

4. In the Guntur district also, in the vicinity of the **Stambhālabōḍu Buddhist** mound at **Reṇṭāla** mentioned in Part I already, there appear to be some round stone cists. At a few places, though sparingly, are seen fragments of old bricks strewn here and there (App. D, Nos. 1499-1502).

Stone cists at Reṇṭāla in the Guntur district.

5. The **rock-cut cave temples at Kuṇṇakkuḍi** in the Tiruppattur Taluk of the Ramnad district have already been visited by the Department in the years 1909 and 1910, and described in some detail in the *Epigraphical Reports* for those years. These were visited last year by my Second Assistant in connection with the reading *in situ* of some Pāṇḍya inscriptions under publication. I inspected the place again this year in order to make a detailed examination of the sculptures and inscriptions in the three cave temples and took photographs of some of the interesting sculptures in two of these. A few inscribed pillars and walls are still blocked from view by later additions made to them about a

Rock-cut temples at Kuṇṇakkuḍi, Ramnad district.

hundred years ago, and some sculptures in cave No. 3 have been disfigured by a thick coating of stucco laid over them. Besides these, the *maṇḍapa* in front of the third cave temple is filled up with useless lumber belonging to the temple, thus blocking easy access to the cave inside. The Trustee has been addressed to remedy these defects as soon as possible, so that these caves may be maintained in a manner worthy of their importance and studied in fuller detail.

Photographs were taken in Cave No. 2, of two images sculptured in panels on the proper right side of the double verandah in front of the central shrine (App. D, Nos. 1483 and 1484). One of themis that of a *Dvārapālaka* resting his right hand gracefully on a club entwined by a serpent and his left hand akimbo on his left hip. The other is a standing representation of Vishṇu with four arms and a lofty head-dress and holding a small flower by the right hand. This is evidently meant to show that the god is wielding the *padma* in the hand. The back pair of hands wield the usual *chakra* and *śaṅkha*, of which the former is now broken off. His left elbow is leaning on the shoulder of a dwarfish male attendant, probably Garuḍa, whose arms are folded on his breast crosswise. The earliest inscription found in this cave is a Vaṭṭeluttu label of about the **8th century** A. D. (No. 37 of 1909) giving the name of the shrine as Machilīchchuram (Māśilīśvaram ?). From the archaic nature of the two sculptures mentioned above they may also be attributed to the same period. The third cave also consists of a rock-cut central shrine with two verandahs in front. These latter contain, in order, the following nine sculptures in separate panels beginning from the proper right, *viz.*, (1) Subrahmaṇya, (2) Dvārapāla, (3) Vishṇu, leaning on an attendant, (4) Liṅgōdbhava with Śiva represented in a human form instead of as a *liṅga*, (5) Durgā, (6) Harihara, (7) Naṭarāja, (8) Dvārapāla and (9) Gaṇēśa. Of these the sculpture of Liṅgōdbhava has been already described in the *Epigraphical Report* for 1910, Part II, para. 5. Of the two *Dvārapālas* and Naṭarāja now photographed (App. D, Nos. 1485-87), the Naṭarāja image in panel 7 is represented with 8 arms and standing in a pose of dance with two dwarfish attendants, one playing on the *kuḍamulā* drum and the other marking time with a pair of cymbals. Owing to the stucco with which the whole figure is covered, it is not possible to identify all the attributes the god is carrying in his several hands. Images of Naṭarāja have not been met with in the early Pallava cave temples. The two *Dvārapālas* are each over six feet in height and one of them is represented with horn-like appendages on either side of the head. They are cut in graceful postures and are good specimens of sculpture of about the 9th century A.D. The earliest inscription however in this cave is that of the time of **Rājarāja** I.

Cave temple at Piḷḷaiyārpaṭṭi.

6. The plan of the cave temple at Piḷḷaiyārpaṭṭi which is about 2 miles from Kuṉṉakkuḍi and from where an early **inscription attributable to the 7th century A. D.** was secured last year, is rather peculiar and differs from that of the generality of rock-cut shrines of these parts. While the original main shrine containing the rock-cut *liṅga* faces the east, a wing is also cut out of the rock in front of this shrine so as to face the north. On the south wall of this wing or verandah is cut a figure of Gaṇēśa locally known as Kaṟpaga-Piḷḷaiyār which has now become the principal deity of the place, subordinating the original Śiva of the cave shrine. On the north wall of this shrine is a panel containing an unfinished image of an unidentifiable deity(?) with two arms. This seems to have been left incomplete for some unknown reason, and the same figure is completely sculptured in detail in another panel to the south of the entrance into the shrine. It consists of a tall well-knit standing figure, probably of god Śiva, with two arms, the left in the *kaṭyavalambita* pose and the right in the *varada* pose. The folds of the lower garment and the *yajñōpavīta* passing over the right elbow proclaim the archaic nature of the sculpture. The coiffure is in the *jaṭāmakuṭa* style. On either side of the god is a devotee with palms joined in worship. The identity or sex of these two attendants is not possible to decide owing to the damaged condition of the figures. Popularly they are understood to represent a certain mythical king called Nandarāja and his queens, to whom is attributed the excavation of several other caves in this region, such as Pirānmalai, Tirukkaḷākkuḍi, Sittaṉṉavāśal, etc.

Natural caverns and rock-cut temple at Tirukkaḷākkuḍi.

7. Tirukkaḷākkuḍi about 17 miles from Tirupputtūr which was visited by the Second Assistant is another famous place noted for its rock-cut temple, picturesquely situated on the eminence of a hill. This is one of the five temples under the management of the Paṇḍārasannidhi who has his headquarters at Kuṉṉakkuḍi. On the southern slope of the hill there are several

natural caverns which have now been partitioned by brick-walls and are being used by some local mendicants as their habitations. In their general appearance they bear strong resemblance to the rock caverns of Madura from which Brāhmī inscriptions of about the 2nd century B.C. have been copied in previous years, testifying to their having served as winter resorts of the Jaina and Bauddha monks of those times. If the caverns at Tirukkaḷākkuḍi can be divested of their modern additions, it is possible that we may discover the usual rock-hewn stone beds probably with inscriptions in early Brāhmī script. A stray seated image of a god, attributable to the 12th century A. D., with his two hands in *abhaya* and *varada* pose and canopied by a five-hooded serpent, which was found in the compound of the Śiva temple on the hill bears a close resemblance to the Nāgarāja image (in standing pose) in the Jaina temple at Nagerkoil figured in the *Travancore Archaeological Series*, Vol. II, Plate VIII, and lends support to the view that Jainism might have persisted in this place for a considerable time after it was replaced by Śaivism.

Sculptures of Agastya and Pulastya.

The rock-cut Kakōḷanātha temple on the hill contains the usual double verandah in front of the central shrine on either side of which is a panel bearing in relief sculptures more than 7 feet high, of what are popularly known as Agastya and Pulastya. The former is hidden from view by some modern additions of walls. The image of Pulastya is represented in a standing pose with the right hand pointing to the central shrine and the left holding a lotus bud. The *jaṭā* tied up into a top knot, the hanging ear-lobes and the lower garment tucked up in a particular style are indicative of an early age for the sculpture. This bears a close resemblance in style to some of the sculptures in the cave temples of the adjacent Pudukkottai State. Whether this figure is an orthodox representation of the sage Pulastya himself or is meant as a portrait sculpture of the excavator of the cave is not certain. There are also figures of the *Saptamātṛis* carved in relief on the rock in a niche outside the temple and a rock-cut image of Gaṇēśa in a niche near a spring.

Caverns with beds in the South Arcot district.

8. In the South Arcot district also several rock caverns resembling those at Tirukkaḷākkuḍi mentioned above and at other places of the Ramnad and Tinnevelly districts have been found during the year. There are however no Brāhmī or early Tamil inscriptions in any of them to enable us to fix their age. These also appear to have been associated with Jaina monks like their prototypes in the south. The hillocks containing these are locally known as *Pañchaṇāmpāṟai* (the rock of the Five) which remind us of the *Pāṇḍavarpaḍukkai* (the bed of the Pāṇḍavas) in the caverns of the southern districts. Such rocks are found at Chōḷavāṇḍipuram, Toṭṭi a hamlet of Kīraṇūr, Sandaippēṭṭai a suburb of Tirukkōyilūr on the way to Kīraṇūr, and Oḍḍanandal about 5 miles from Tiruveṇṇainallūr. The one at Toṭṭi is the most interesting of these, To the north of the road, in a waste land about a furlong from this hamlet, is a group of big boulders provided with a flight of steps cut on the rocks on all the four sides and leading up to the top, where there are three or four series of beds with pillows of varying sizes and number, cut on the surface of the rocky boulders with overhanging rocks above them. Thus one group consists of five beds in a single row each measuring about 3′×1′, and another, of three beds of the same size while the third group consists of only two beds. The space between the overhanging rock and the bed is not more than 3′ high so that one has to creep in to reach the beds. Two of the beds again are cut in the shape of steps to serve as benches with backs with a seating capacity for two or three persons abreast. The *Pañchaṇāmpāṟai* at Sandaippēṭṭai is a huge rock inside the margin of the lake, the top of which is reached by a flight of steps cut on its sides. There are two sets of two beds each on this rock protected by an overhanging boulder. On the western slope of the rock high above the ground is an inscription of Kulōttuṅga II (noticed in para. 30 below). About a furlong to the north of the rock known as *Āñjanēyaṉpāṟai* (because of the figure of Āñjanēya cut in relief thereon) at Oḍḍanandal is a group of four or five big boulders, one resting upon another in curious positions, thus affording four recesses in the sides in which again are cut beds with pillows. Access to the recesses is very difficult. A flight of narrow steps leads from the middle portion to the top of the loftiest of these boulders which has a sheer drop of about 50 feet on all its sides to the ground level.

Jaina antiquities at Chōḷavāṇḍipuram.

Chōḷavāṇḍipuram seems to have been a place of importance to the Jainas in the 10th and 11th centuries A.D., as evidenced by the sculptures carved on the groups of boulders on the hillock called Āṇḍimalai at this place. An image of

Mahāvīra is cut in relief on the brow of a rock overhanging another rock, on which latter are fashioned 5 or 6 groups of the so-called Pañchapāṇḍava beds with low pillows for the Jaina monks residing here. But there are no labels on these beds or pillow lofts. About 50 yards off is a pair of huge boulders leaning against each other, and in the recess between them is found a loose slab about 4 feet high with a fairly archaic sculpture of the Jaina goddess **Padmāvatī** cut on it in high relief. On the sides of the boulders facing each other on either side of the goddess are two panels, one containing in bold relief the figure of Gommaṭa and the other that of Pārśvanātha. Near the former figure is engraved a small inscription (No. 251) in characters of about the **10th century A. D.,** recording the erection of a *Tēvāram* (temple ?) evidently meaning these three figures, by a private individual named Vēli Koṅgaraiyar Puttaḍigaḷ.

The Raṅganātha temple at Śrīraṅgam.

9. The famous temple of Raṅganātha at Śrīraṅgam visited during the year is called the **Kōyil** or **Periyakōyil** *i.e.*, the temple *par excellence*, and has been the loadstar of Vaishṇava spiritual aspirations from quite an early past. It has been eulogised by all the hierarchy of Vaishṇava Āḻvārs with the exception of Madhurakavi, and according to the *Guruparamparā*, some of them lived at this place and made it the scene of their devotional activities. Prominent among them were the Chēra ruler Kulaśēkhara-Āḻvār, who renounced his kingdom and came over here with his daughter Chērakulavallī to lead a sanctified life of devotion to the god, and Tirumaṅgaimannaṉ or Ālinādaṉ, the chief who looted the Buddhist *vihāra* at Nāgapaṭṭiṉam (Negapatam) and renovated the Ālināḍan-tiruvīdi in this temple. The names of the minor Āḻvārs, such as Toṇḍaraḍippoḍi and Tiruppāṇāḻvār who was born at Uṟaiyūr close by, are also connected with this temple. The great Rāmānujāchārya, the apostle of the Viśishṭādvaita Śrīvaishṇavism, spent as many as 60 years of his rather long life as the administrative head of this temple and effected many reforms in its internal management. Kūrattāḻvār, Parāśara-Bhaṭṭa, Vēdānta-Dēśika and a host of other scholars also lived here. Śrīraṅgam is also sanctified as the place where Aḻagiyamaṇavāḷa or Maṇavāḷa-Mahāmuni, the *āchārya* of the *Teṉkalai* Vaishṇava sect, lived for a long time giving religious discourses. This saint is reputed to have stayed at the Pallavarāyaṉ-*maṭham* in the South Uttira street, where an image of his is being worshipped even now. The place is also associated with the famous Tamil poet Kambar whose *Rāmāyaṇa*, according to tradition, received its *imprimatur* here at the hands of the literary coterie of his time.

Architecturally, the Śrīraṅgam temple offers many interesting points to the student of Indian art. It belongs to the *uttamōttama* class of temples, as it has its full complement of seven *prākāras* running round the *garbhagṛiha*, and in addition has separate subsidiary shrines for all the minor *parivāradēvatās*, as prescribed in the *Āgamas*. In his *Elements of Hindu Iconography* T. A. Gopinatha Rao has given a chart illustrating the positions of the main temple and its auxiliary shrines according to the Vaikhānasa authorities. This plan does not agree in some of the details with the existing shrines in the temple, and this divergence is perhaps due to later improvements and alterations made knowingly or unknowingly in successive generations. In fact the temple has undergone so much alteration at the hands of pious kings of several dynasties and donors of different generations that it is difficult to distinguish between the original nucleus and the later accretions. The introduction of images of the Vaishṇava-Āḻvārs in shrines which previously contained images of gods, appears also to have been a later innovation, made during the time of Rāmānuja and Vēdānta-Dēśika. A shrine for **Dhanvantari,** the god of medicine, which is located in the north side of the fourth *prākāra* in this temple is unique, as it is not met with in any other temple of South India. A stucco image of god Narasiṁha called Eḍuttakai-āḻagiyār depicted as fighting with Hiraṇyakaśipu, figured on the north *gōpura* of the fourth *prākāra*, is provided with a *maṇḍapa* constructed in front of it, and presents a rare instance of an ornamental image in a *gōpura* acquiring sanctity in course of time.

Sculpturally, however, the temple is rather poor. The *garbhagṛiha* which is only in mortar, is circular in shape and is surmounted by the famous 'Śrīraṅga-vimāna,' with the gold-plated representation of god Para-Vāsudēva portrayed on its front side, which is considered very sacred. The numerous *maṇḍapas*, *prākāra* walls and *gōpuras* that rose up at different periods do not exhibit any remarkable workmanship, except in the case of the so-called Śēshagirirāyaṉ-*maṇḍapa* on the east side of the fifth *prākāra*, which contains a few well-made composite pillars of the type commonly met with in constructions of the Vijayanagara period, *viz.*, rearing *yāḷi* and horses ridden over by hunting cavaliers piercing tigers

with spears. The unfinished *gōpura* at the south entrance in the last *prākāra*, which forms the portals as it were to this temple-city has evoked the admiration of Fergusson by its massive and dignified proportions, and if it had only been completed, it would have risen up to a height of nearly 300 feet, and would have been a remarkable achievement of Indian temple engineering.

Iconographically the temple offers a wide scope for study, boasting of an almost complete gallery of all the images required for worship according to the *Vaishṇavāgamas*. Apart from the images of the gods, *Āḻvārs* and *Āchārya-purushas* for whom there are well-made bronzes kept in the temple, some of which may be attributed to the 12th and 13th centuries A.D., there are two unique images which deserve special mention, *viz.*, **Dasamūrtis**—a group of ten images taken in procession round the temple on all important occasions and **Annamūrti**, the presiding deity of the temple kitchen. The latter is represented as a two-armed image holding a bolus of curd-rice in one hand and a *kalaśa* containing *pāyasa* in the other. In the *prabhā-maṇḍala* behind the head are carved the emblems *śaṅkha* and *chakra*. The *Pādma-saṁhitā* (Chapter XXVIII) describes the Annamūrti image thus :—

Pūrṇēndu-bimba-madhyasthē sitapadmē vikasvarē ׀
āsīnaṁ dhavaḷ-ākāraṁ nīlakuñjita-mūrdhajam ׀׀
dukūla-kshauma-vasanaṁ bālayōgi-vibhūshaṇam ׀
kaladhautamayaṁ pātraṁ pāyas-ānnēna pūritam ׀׀
bibhrāṇaṁ dakshiṇē hastē dadhyōdanam=ath=ētarē ׀
dhyāyēd=akshatriyam dhīmān japēt tad-gata-mānasaḥ ׀׀

The temple is very rich in inscriptions in which kings of the several South Indian dynasties, *viz.*, Chōḷas, Pāṇḍyas, Hoysaḷas, the Vijayanagara kings and the Madura Nāyakas, are well represented, thus testifying to the uniform patronage that it had enjoyed under successive rulers.

The Ikhaku Kings.

Mahārāja Purisadata, 4th year.

10. The earliest inscription in the year's collection (No. 335) comes from Gurazāla in the Palnad taluk of the Guntur district. It is written in Brāhmī characters of the 3rd century A.D., and couched in a local dialect of the Prākrit of the period. It records a gift of land (*khēta*) called Bhāḍuka (or Tāḍuka) made by the lord of Halampūra to the Bhagavat (*i.e.*, the Buddha) for the increase of his life, on the 13th day in the 6th fortnight of *grīshma*, falling in the **4th regnal year of Mahārāja Siriñathu Purisadata.** The king mentioned here is evidently identical with Siri Vīra-Purisadata who figures in a number of Brāhmī inscriptions of Nāgārjunakoṇḍa, as the son of Chāntamūla. The donor, the lord of Halampūra, is not specified by name in the record, nor is it stated where the temple of Buddha for which the gift is made, was situated. But from the remains of a Buddhist mound at Reṇṭāla recently inspected by me, it may be supposed that the donation refers to the Buddha temple at Reṇṭāla only. The village Halampūra from where the donor hailed, may be identified preferably with Allūru in the Nandigama taluk of the Kistna district which is not far removed from Gurazāla, though there are two villages of the name Alampuram, one in the Nizam's Dominions and the other in the Tanuku taluk of the West Godavari district. It may be noted that Allūru was a centre of Buddhist activities at this early period, as can be gathered from the Brāhmī inscription discovered in that place (*Ep. Rep.*, for 1924, p. 97).

Ehuvala Chāntamūla, 8th year.

11. The most interesting record of this period is another Prākrit inscription in Brāhmī characters of the 3rd century A.D. (No. 349), secured at Reṇṭāla in the Palnad taluk. It is dated on the first day of *vasanta-pakha* (spring) in the **8th year of [Ehuvala] Siri Chāntamūla.** Unfortunately the first two syllables of the name Ehuvala are damaged and are not as legible as in the Nāgārjunakoṇḍa inscription (G) (*Ep. Ind.*, Vol. XX, p. 24), in which the third syllable has the *u*-sign marked at the bottom of *va*. In the present inscription the name is spelt as ' Ehuvala ' exactly as in the Nāgārjunakoṇḍa inscription (H) (*ibid*, p. 24). This king is no other than the homonymous son of Siri Vīra-Purisadata noticed above. The inscription records that a merchant (*vaṇijaka*) Nataka, son[1] of *Vaṇijaka* Saṁghami, a resident of [Bha]ṅgikaṭa and his wife *Vaṇijakinī* Haghā,

[1] Or can we take *Samita natakēna* as an adjective qualifying the name of the benefactor, lost in the damaged portion ? This would be more natural and would mean " .... together with his friends and *nartakas*, or with his friend Nartaka " (See Appendix to *Ep. Ind.*, Vol. X, No. 1186).

constructed (?) for the use of the *Saṁgha* of the venerable Buddha, a stūpa (*tuva*) in the village (*gama*), in conjunction with his wife, sons, friends and relatives (?) and set up a pillar in the stone-chamber (?) there, for the increase of his life and prosperity. As the stone is broken and damaged towards the bottom, the record cannot be completely made out. The inscription seems to contain a reference to the Khaṇḍagiri hill in Orissa in the expression 'Khadagiri-vadha......'

Mūlāvāsa-Chētiya at Amarāvati.

12. Next in chronological order come the two Brāhmī inscriptions (Nos. 329-30) of about the 3rd century A.D., found on the outer *prākāra* wall of the Amarēśvara temple at Amarāvati in the Sattenapalle taluk of the Guntur district. The former refers to the *Mahāchētiya* and seems to record a gift made to it by a householder (*gahapati*) of the Vērakīyas, whose name is lost. The other inscription records a gift made by **Vēra-Dāsa,** a *Sēṭhi* (banker), for the benefit of *Thēra* Chitaka of the **Mūlāvāsa-Chētiya.** It may be noted that the Mahāchētiya or Mūlāvāsa-Chētiya mentioned in the two epigraphs evidently refers to the Buddhist temple at Amarāvati and that the Vēraka or Vēra* was a Buddhist clan not hitherto met with in inscriptions. It is interesting to note here that according to the *Mūshika-vaṁśa* extracted in the *Travancore Archaeological Series*, Vol. II, p. 123, Mūlāvāsa was the name of an ancient Buddhist centre near Ambalappuḷa in Travancore territory, and that it was held in great sanctity by the Buddhists all over the world in the early centuries of the Christian era. This is borne out by the short inscription on the image of Lōkanātha found in Gāndhāra which reads '*Dakshiṇāpathē Mūlāvāsa Lōkanātha*' (Foucher, *Buddhist Iconography*, part I, p. 105, pl. IV, No. 5 and *Trav. Arch. Series*, Vol. II, p. 117). The Amarāvati inscription under review furnishes the **earliest epigraphical reference to Mūlāvāsa** which probably lent its sanctifying name to the *Mahāchētiya* of the place.

THE VELANANDU CHIEFS.

Kulōttuṅga-Chōḍa Goṅka, Śaka 1050. s. a. Goṅka II.

13. The earliest epigraph (No. 309) belonging to the Velanāṇḍu dynasty refers itself to the chief Kulōttuṅga-Chōḍa Goṅka, who is represented by another record secured from Bhaṭṭiprōlu in the Guntur district (No. 302). It begins with a Telugu verse invoking prosperity for **Kulōttuṅga-Chōḍa Goṅka** and records a gift of land made to the temples of Nāgēśvara-Mahādēva at Kumuṇḍavelli, Pṛithivīśvaradēva, Mallikārjunadēva and Gaṇapēśvaradēva and to Prōlamarāja on the occasion of Uttarāyaṇa-saṅkrānti in the **Śaka year 1050.** It is further stated that the land granted in the cyclic year Nandana by the *Ekkaṭis* (soldiers) for the merit of their master, a certain Gaṇapatidēva-Mahārāja, was given away for the maintenance of the *Sānis*, *Mānis*, etc., of the temples. These statements offer some difficulty in reconciling the date with the period of the chief mentioned above. The cyclic year Nandana which preceded the Śaka year 1050 mentioned in the record fell in Śaka 1034, in which year we should search for this Gaṇapatidēva-Mahārāja. If the gift to the *Sānis* and *Mānis* were recorded subsequent to Śaka 1050, then the cyclic year Nandana would correspond to Śaka 1094. In either year we do not find a Gaṇapatidēva-Mahārāja wielding authority in the Guntur district, deserving to be mentioned as the 'master' of the soldiers. It may, however, be noted that according to the Timmāpuram inscription of Kulōttuṅga-Chōḍa Goṅka dated in Śaka 1083 (No. 443 of 1915), Kāma, a brother-in-law of the chief, died in the battle at Cheruvalakōṭa after defeating the army of Gaṇapati (*Ep. Rep.* for 1916, p. 134). This Gaṇapati cannot be possibly identified with the Kākatīya king Gaṇapati who ascended the throne in Śaka 1121 and reigned for at least 62 years. Gaṇapatidēva-Mahārāja mentioned in the present epigraph was perhaps the chief referred to above. But this identification does not entirely solve the chronological difficulty in the present inscription. The synchronistic references contained in the names of the temples of Gaṇapēśvaradēva and Pṛithivīśvara in Kulōttuṅga-Chōḍa Goṅka's record of Śaka 1050 would be glaring instances of historical anachronisms which remain yet to be explained, if the temple of Pṛithivīśvara was named after the last Velanāṇḍu chief of that name, the great-grandson of Goṅka II, who ruled sometime between Śaka 1094 and Śaka 1121, and if Gaṇapēśvara owed the name to Gaṇapati who was either the enemy of Goṅka II mentioned above, or the Kākatīya king of that name. On chronological grounds the latter alternative is out of the question, while the former cannot also be accepted, since this chief could not have commanded any influence in the territory of his

* The word can also be read as *Airaka* (cf. *A.S.R.* for 1922-23, p. 130).

enemy Goṅka II. Under the considerations explained above, we cannot get over the difficulty by supposing that the whole record was re-engraved during the time of Kākatīya Gaṇapati with the new names substituted for the old temples and the additional gift made by the *Ekkaṭis* to the *Sānis* and *Mānis* appended thereto. So far as we can make out from the form and wording of the record, it is a composite one and must have been issued and engraved at one and the same time.

A composite record of his time.

It may be pointed out that in Śaka 1151, exactly 100 years after the date of the present record, there flourished a Velanāṇḍu chief named Velanāṇṭi Chōḍa as a subordinate of Kākatīya Gaṇapati (No. 322). But the numerical figures of the dates of this as well as the next record (No. 302) are clearly Śaka 1050 and 1064 and so, this chief, *i.e.*, Kulōttuṅga-Chōḍa Goṅka cannot be assigned to the period of Gaṇapati. We must therefore await further discoveries to enable us to solve this apparent discrepancy, in an otherwise regular and genuine stone inscription. The other record (No. 302) begins with the same invocatory verse, for the prosperity of Goṅka II and is dated in Śaka 1064, in which year the chief is stated to have made a gift of land for the temple of Viṭṭīśvara at Bhaṭṭiprōlu. Both the records must be taken to belong to the same chief, *viz.*, **Goṅka II, son of Kulōttuṅga-Chōḍa.**

14. His son **Kulōttuṅga Rājēndra-Chōḍaya** is mentioned in the current year's collection in another record from Bhaṭṭiprōlu (No. 299) which bears

Kulōttuṅga Rājēndra-Chōḍa, Śaka 1085.

the Śaka date 1085 and refers itself to the 18th year of Tribhuvanachakravartin Rājarājadēva. These dates, *i.e.*, Śaka 1050 and 1064 for Goṅka II and Śaka 1085 for his son Kulōttuṅga Rājēndra-Chōḍaya, help us in revising the chronology of the Velanāṇḍu chiefs which has not been properly worked out till now. I have stated in my *Report* for 1935 that Dr. Hultzsch's assignment of dates between Śaka 1085 and 1102 to Pṛithvīśvara (*Ep. Ind.*, Vol. IV, pp. 38-39) has to be modified in view of copper-plate No. 23 of 1916-17 which belongs to his grandfather Rājēndra-Chōḍa and bears the date Śaka 1091 coupled with the 23rd regnal year of the Eastern Chāḷukya king Rājarāja, and in view of the discovery of the Sarripūḍi inscription of the chief dated in Śaka 1094 and the Tripurāntakam inscription of Śaka 1095 (No. 264 of 1905) which is the latest date known so far for him. In the same *Report*, I have shown that Chōḍa, son of Goṅka I, succeeded his father sometime between Śaka 1028 and 1030 and was called Rājēndra-Chōḍaya in a record of Śaka 1042 (*S. I. I.*, Vol. IV, No. 1228). The next certain dates in the Velanāṇḍu chronology are Śaka 1054 (No. 645 of 1920) and Śaka 1055 (*S. I. I.*, Vol. IV, Nos. 804 and 1138) for Goṅka II, who in one of them is called the son of Chōḍa and Guṇḍāmbikā and in the other the son of Chōḍa and husband of Sabbamā. But in *S. I. I.*, Vol. V, Nos. 160-161, his father Velanāṇṭi-Chōḍa, son of Goṅka I and husband of Guṇḍāmbikā, figures as a donor of some gift in Śaka 1058. This shows that Goṅka II was associated with his father in the administration of the Velanāṇḍu country at least since Śaka 1054. This date of co-regency is now carried back by four more years by the Gūḍavalli inscription under notice which bears Śaka 1050, during the time of Goṅka II. Now that we definitely know that Kulōttuṅga Rājēndra-Chōḍaya, son of Goṅka II, ruled from at least Śaka 1085 (No. 299) till Śaka 1095, and the latest certain date for Goṅka II is found to be Śaka 1065 from No. 647 of 1920 according to which the chief appears to have been called Rājēndra-Chōḍa, all the dates from Śaka 1060 to Śaka 1079 assigned to Goṅka III by Dr. Hultzsch (*Ep. Ind.*, Vol. IV, p. 38) must now be shifted to the time of his grandfather Goṅka II. It may be noted that in none of these inscriptions is found a definite datum to assume the chief to be Goṅka III to the exclusion of Goṅka II, except one, *i.e.*, No. 231 of 1892 (*S. I. I.*, Vol. IV, No. 681), in which he is called the son of Rājēndra-Chōḍa by which name Chōḍa, the son of Goṅka I, and father of Goṅka II was also known. It may there-

Chronology of his family.

fore be assumed that Goṅka II ruled till at least Śaka 1079 and died some time before Śaka 1085, in which year the Bhaṭṭiprōlu record of his son is dated. As we know that the Velanāṇḍu country was conquered and annexed to the Kākatīya dominions by Gaṇapati between Śaka 1121, the last known date of the Velanāṇḍu chief Pṛithvīśvara and Śaka 1123 (*Ep. Rep.*, 1909, p. 120), the remaining two chiefs of the family, *i.e.*, Goṅka III and Pṛithvīśvara, must be accommodated between Śaka 1095 and 1123. If, on the other hand, the date Śaka 1102 (No. 413 of 1893 : *S. I. I.*, Vol. IV, No. 1335) were to belong to Velanāṇṭi Kulōttuṅga Rājēndra-Chōḍaya, *i.e.*, father of Goṅka III, instead of to Pṛithvīśvara as presumed by Dr. Hultzsch, the interim period will have to be narrowed down to Śaka 1102 and

Śaka 1123. Since Pṛithvīśvara was the ruling chief in Śaka 1108 as stated in his Piṭhāpuram inscription (*Ep. Ind.*, Vol. IV, p. 32), his father Goṅka III must have had a short rule of four to five years only between Śaka 1103 and 1108. Thus the chronology of the above-mentioned Velanāṇḍu chiefs may be set forth roughly in the following table :—

Goṅka I.
Śaka 998; Śaka 1028 (No. 277 of 1905).

|

Chōḍa or Rājēndrachōḍa-Gāṅgēyarāja
Śaka 1039 (No. 219 of 1935-36);
Śaka 1058 (*S. I. I.*, Vol. V, No. 161).

|

Goṅka II.
Śaka 1050—1079.

|

Rājēndrachōḍa or Velanāṇṭi
Kulōttuṅga Rājēndra-Chōḍa
Śaka 1085—1102

|

Goṅka III.
Śaka 1103—c.1108

|

Pṛithvīśvara
c. Śaka 1108—1123

Its subordinate position under the Kākatīyas after Śaka 1123.

15. No. 322 found on a mutilated Nandi-pillar in front of the Narēndrēśvara temple at Peddapulivarru in the Repalle taluk is a record of Velanāṇṭi-Chōḍa, who is stated to have presented rich spoils of war to the temple of Bhīmēśvara at Drākshārāma. The inscription is badly damaged and the name and exploits of his father who appears to have ruled over the ' Fifty-lakh Andhra country ' cannot be made out. In the latter part of the inscription which is also similarly damaged occurs, with reference to the chief, the expression *Gaṇapati-kshitīśaṁ saṁsēvya* which testifies to the **subordinate position of the Velanāṇḍu chiefs** under the Kākatīyas after Śaka 1123, as stated above. The Śaka date of the present epigraph is expressed by the chronogram ' *[sō]m-ēshu-rudra-gaṇitē* ', *i.e.*, Śaka [1]151, which falls during the reign of Kākatīya Gaṇapati, to whom the chief paid allegiance. The present epigraph thus furnishes a date 8 years earlier than the earliest known date for him, *i.e.*, Śaka 1159 (*S. I. I.*, Vol. IV, No. 1333), and brings the interval between Pṛithvīśvara, the last independent chief of the family, and Velanāṇṭi-Chōḍa of the inscription under review, into a narrow compass of within 30 years, which were perhaps covered by the reigns of himself and his father, whose name is lost in the record.

THE KAKATIYAS.

Gaṇapati, his feudatory Śārṅgadhara.

16. The Kākatīya dynasty is represented in the current year's collection by 8 inscriptions from the Guntur district, of which six (Nos. 337, 305, 295, 293, 301 and 294) ranging in date from Śaka 1149 to Śaka 1174 belong to Gaṇapatidēva, and one (No. 307) dated in Śaka 1193 to his successor Rudradēva-Mahārāja (Rudrāmbā). A copper-plate grant which comes from Darsi in the Nellore district (C. P. No. 5) is dated in Śaka 1176 expressed by the chronogram ' *rasa-mun-īśāna* ', and records gift of the village Śārṅgapuram to 47 Brāhmaṇas of various *gōtras* by **prince Śārṅgadhara,** son of Mādhava, the lord of Addaṅki, and grandson of Śārṅgadhara of the Sālaṅkāyana-*gōtra*, for the merit of his overlord Kākatīya-Gaṇapati. Śārṅgadhara had the surname Chakranārāyaṇa. The text of this inscription has been published in Butterworth and Venugopal Chetty's *Nellore Inscriptions*, Vol. I, p. 144 ff.* Among the stone inscriptions, No. 295 registers a gift of 3 *Kēsari-gadya* coins out of the *rācha-suṅka* (royal toll) income due from Bhaṭṭiprōlu made in Śaka 1160 by *Suṅkādhikāri* Maṇḍaya, son of Malle-Peggaḍa, to the temple of Bhōgīśvara of the place. The coin *Kēsari-gadya* which was current in the locality during the Kākatīya period appears to have had an emblem of the *kēsari* (lion) on it, after which it must have received its name. It may be noted that the donor is styled the *Suṅkādhikāri* of

* The readings given here require considerable emendations.

Gaṇapati, and the *Kēsari-gadya* mentioned in the inscription may have been issued from a mint empowered by the royal authority.

The coin *Kēsari-gadya.*

17. We know from the seal of the Garavapāḍu grant of Gaṇapati and the *Pratāparudrīya* of Vidyānātha (verse 7) that the boar was the emblem of the Kākatīyas. The coins of the dynasty must naturally have borne this emblem on the obverse. Sir Walter Elliot mentions in his *Coins of Southern India* (p. 85), a few Kākatīya coins on which, he says, a couchant bull is found. R. Srinivasa-raghava Ayyangar on the other hand has noticed a coin of Kākati-Gaṇapati with the legend *kati* at the top and *Gaṇa* at the bottom in old Telugu script, the inter-space being filled by the ' figures of what may either be a lion or a tiger, with open mouth, raised paw, twisted tail, all these very crudely represented by dots and lines.' (*Journal of Andhra Historical Research Society*, Vol. I, p. 139.) The coin is stated to weigh 56·25 grains, which is approximately the weight of a *gadyāṇa* in the pre-Vijayanagara period. (*Coinage of the Vijayanagara dynasties* in the Vijayanagara Sex-centenary Commemoration Volume, 1936, p. 106.) The mention of **Kēsari-gadya** in the present record lends for the first time an epigraphical confirmation to the Kākatīya coinage being struck with the lion-emblem, of which only one specimen is so far known. It may, however, be remarked that it was not an absolute rule in the coinage of the Deccan and South India that the royal emblem on the seals of copper-plate grants alone must be represented on the coins as well. The Vijayanagara coins are known to bear on the obverse about a dozen emblems severally, though the royal seal invariably contained the figure of a boar (*ibid.*). It is, therefore, not impossible that the coins referred to by Elliot as containing the bull-emblem were also genuine issues of the Kākatīya mint. It is possible that in India, from the earliest period of the punch-marked coins to the advent of the British mintage, there existed several private-managed mints simultaneously with the state-managed ones, which had been empowered to issue coins with distinguishing emblems (*ibid.*, p. 117), and this would explain the diversity of emblems on the Elliot's and S. R. Ayyangar's Kākatīya coins noticed above.

The *Rājaguru* Viśvēśvara-śiva and his disciples.

18. In No. 293 which bears a date in Śaka 1165, it is stated that Paripūrṇa-śiva, son of Viśvēśvara, who was a pupil of Dharma-śiva made a gift of land for the merit of his father; the same personage figures as a donor in two other epigraphs (Nos. 301 and 294) both dated in Śaka 1174. In all these inscriptions **Viśvēśvara-śiva** is called the *guru* of Gaṇapatidēva-Mahārāja. We know from the Malkāpuram inscription of Śaka 1183 (No. 94 of 1917) that the Kākatīya Gaṇapati was first initiated into the Śaiva faith by this pontiff (*dīkshāguru*), and since the earliest known inscription mentioning this *guru* as the preceptor of Gaṇapati is dated in Śaka 1174, the *dīkshā* or initiation has been ascribed to or a little earlier than this date, *i.e.*, Śaka 1174 (A.D. 1252) (*Ep. Rep.* for 1917, p. 126). Now that an earlier record of Śaka 1165 refers to this fact, we may have to take back the date of the initiation to some time before A.D. 1243. In my *Report* for 1935 (Part II, para. 34), I have suggested from the epithet *Parama-Māhēśvara* applied to Gaṇapati in one record dated in Śaka 1140 that the king might have received *Śaiva-dīkshā* from Viśvēśvara-śiva by that year. In the Malkāpuram inscription referred to above we are furnished with a lineage of Śaiva teachers of the Gōḷakī-maṭha from Sadbhāva-śambhu to Viśvēśvara-śiva covering seven generations with a short interval between Varṇa-śambhu and Kīrti-śambhu. To this is now added, the name of **Paripūrṇa-śiva,** son of Viśvēśvara, who figures for the first time in the inscriptions of Śaka 1165 and 1174 cited above. From Nos. 169 and 171 of 1905 it is learnt that Viśvēśvara called here by the name Viśvēśāchārya had another son named **Śānta-śambhu,** who also figures as Śānta-śiva in a record of Vijayagaṇḍagōpāla dated Śaka 1185 (No. 272 of 1905), in which he is called the disciple of Rājagurudēva, evidently Viśvēśvara-śiva presiding over the famous Gōḷakī-maṭha, whose spiritual influence extended over three lakhs of villages.

The *guru* Uttama-śiva in Rudrāmbā's reign.

19. No. 307 belonging to the reign of Rudrāmbā and bearing Śaka date 1193 refers to **Uttama-śiva,** as the son of Rājagurudēva. Rājagurudēva mentioned in this record was most probably Viśvēśvara-śiva himself, for he is referred to as such in two Malkāpuram inscriptions dated in the cyclic year Vibhava (*i.e.*, Śaka 1190) and Śaka 1204 (Nos. 95 and 96 of 1917). This would give him a long period of pontificate from at least before Śaka 1165, if not from Śaka 1140 as stated above, to Śaka 1193. A certain Śrīkaṇṭha-śiva, probably of the Gōḷakī-maṭha, figures in

the records of Rudradēva dated in Śaka 1192 and 1193 (Nos. 246 and 188 of 1905), and it is not known in what way he was connected with the Uttama-śiva figuring in No. 307 of Śaka 1193 mentioned above. It is worth noticing here that though Viśvēśvara was the first *dīkshā-guru* of the Kākatīyas, the teachers of the Gōḷakī-maṭha appear to have moved to South India sometime early, and commanded considerable influence in the Telugu country at least from the time of his teacher Dharma-śiva, pupil of Vimala-śiva, who is stated to have built a *maṭha* at Tripurāntakam in Śaka 1169 (No. 253 of 1905).

The spiritual lineage of the Gōḷakī-maṭha in the Telugu country before and after Viśvēśvara may thus be set forth in the following table with known Śaka dates for them—

Vimala-śiva
|
Dharma-śiva, Śaka 1169.
|
Viśvēśvara-śiva called Rājagurudēva
(Śaka 1140 (?), 1165, 1174, 1190 and 1193)
|
Paripūrṇa-śiva (Śaka 1165 and 1174)	Śāntaśambhu or Śānta-śiva (Śaka 1179 and 1185)	Uttama-śiva (Śaka 1193)
	Śrīkaṇṭha-śiva (Śaka 1192 and 1193).	

THE CHOLAS.

20. The Chōḷas are represented by 76 inscriptions belonging to almost all the kings of the dynasty, including a dozen records of kings bearing merely the surnames Rājakēsarivarman and Parakēsarivarman, and they come from the Trichinopoly and South Arcot districts.

Rājakēsarivarman.

The earliest epigraph is No. 141 from Kumāravayalūr in the Trichinopoly district, dated in the [3]1st year of a Rājakēsarivarman, and is paleographically assignable to Āditya I. It registers a gift of 30 *kalañju* of gold by the standard weight called *Viḍēlviḍugu-kal* by a Vaiśya, who is stated to have belonged to the Vaḷabhi-nāḍu and to the Vāḷabhya-gōtra. This suggests that he was a settler in this region from the north. *Viḍēlviḍugu* was a well-known surname of Nandivarman III and Nṛipatuṅga, and the standard weight which was named after one of them continued to be in vogue in the reigns of the early Chōḷa kings also. A later inscription of Rājakēsarivarman (No. 269) from Maṇakkuppam in the Tirukkoyilur taluk of the South Arcot district, which can be assigned to the 10th century A.D., is dated in the 16th year of the king. It records a gift of sheep for a lamp in the temple at Viḷinallūr (Maṇakkuppam) by a certain chief Kīrttimāttāṇḍa-pēraraiyaṉ. From the Karhad plates* of Kṛishṇa III and No. 382 of 1905, it may be in ferred that Kīrttimārttāṇḍa was a title of that king, and as he had been in occupation of these parts, we may suppose that the donor must have been called so after the surname of Kṛishṇa III. Hence the Rājakēsarivarman of the present record may be identified with Sundara-Chōḷa.

Parāntaka I.

21. Of the inscriptions of Parakēsarivarman No. 219 from Karaḍi in the South Arcot district is dated in his 23rd year, and the script of the record makes it assignable to Parāntaka's period. In this record as well as in Nos. 220 and 221 which are dated in the 40th and 41st years of Parāntaka himself, the village is called Ravikulachūḷāmaṇi-chaturvēdimaṅgalam. It is very probable that the village was called after a surname or title of either Āditya I or Parāntaka. These two latter inscriptions, mention two of the wives of prince Gaṇḍarāditya, Vīranāraṇiyār and Sembiyanmādēviyār as donors of a lamp to the temple, while in No. 220 the prince is said to be the son of queen Sōḷamādēviyār. We learn from No. 149 dated in the 41st year of Parāntaka 'who took Madurai and Īḻam' that the *Madhyastha* of the village Nandivarmamaṅgalam named Nālāyirattu-muṉṉūṟṟuvaṉ *alias* Chandraśēkharaṉ Aramayindaṉ presented to the temple at Vayalūr for singing the *Tiruppadiyam* hymns and to serve as *kavarippiṇā* to god Paramēśvara, his women-servants whom probably he had acquired as *kūḷḷāḷ* earlier in the 35th year of the king. This practice of dedicating women for the service of waving fly-whisks (*kavarippiṇā*) to the deity is referred to in two other inscriptions (No. 117 of 1910 and *Ep. Carn.*, Vol. IX, Bn. 66). Another record of Parāntaka (No. 95) is found engraved on a slab of stone lying in the Dēvasthānam Library in the Śrīraṅgam temple, and registers a gift of land made by a certain Āchchiyaṉ Bhaṭṭaṉ *alias* Vāsudēvan-Chakrapāṇi of Peruveṅgūr, a *brahmadēya* in Viḷā-nāḍu, for the Paṅguṇi festival in the temple. It may be mentioned that the

*These mention the temple of Kāḷapriya built by Kṛishṇa.

earliest inscription so far found at Srīraṅgam is dated in the 17th year of this king. The latter as well as four other records of kings Parakēsari and Rājakēsari are found engraved on the two jambs of an entrance in the granary (*nellukkaḷañjiyam*) situated in the south-west corner of the fourth *prākāra* of that temple. Since the granary appears to be a later construction, the door-jambs which must have originally been near the central shrine appear to have been removed thence and inserted in their present position during subsequent repairs.

Mummuḍi-Chōḷa Gaṇḍarāditya, his feudatory Siddhavaḍavaṉ.

22. The Jaina sculptures on the hill at Chōḷavāṇḍipuram have, as already noted in para. 8 above, been referred to as the work of a certain Vēḷi-Koṅgaraiyar Puttaḍigaḷ, who probably flourished in the first half of the 10th century A.D. (No. 251). On another boulder on the same hill is a long inscription in verse (No. 252) dated in the 2nd year of Gaṇḍarāditya with the surname Mummuḍi-Chōḷa which occurs also in another inscription, No. 444 of 1918. This record gives an elaborate panegyric of a feudatory chief of the locality named **Siddhavaḍavaṉ,** and states that he was of the lineage of Ōri of the Chēdi country, who took in marriage the daughter of Pāri of old who is known from literature as the chief of Paṟambu and a patron of poets. Siddhavaḍavaṉ is called the 'ruler of Kōval (the modern Tirukkōyilūr), the protector of the Tamil people, the terror of his enemies, who vanquished the several opposing armies on the battlefield at Vīraśōḷapuram, and who captured the fierce bulls of his opponents by the strength of his broad arms'. He bears the surname *Malayakulōdbhava* and *Raṇabhīma* 'famed in all the eight directions'. The names of the enemies with whom he fought at Vīraśōḷapuram are not given. Vīraśōḷapuram is a village about 12 miles from this place, from which was secured last year an early inscription of the Chōḷa king Tañjaikoṇḍa Parakēsari, *i.e.*, Vijayālaya (No. 51 of 1935-36). Siddhavaḍavaṉ is evidently identical with the Milāḍu chief Narasiṁhavarman, also known as Śaktinātha and Siddhavaḍavaṉ, who figures as a subordinate of Rāshṭrakūṭa Kaṉṉara in a record of his 17th year (A.D. 955) at Tirukkōyilūr (*Ep. Ind.*, Vol. VII, p. 135). The chief mentioned simply as Siddhavaḍattaḍigaḷ in No. 193 of 1930-31 and figuring as a contemporary of Uttama-Chōḷa (*Ep. Rep.* for 1930-31, part II, para. 9) may have been the same chief or his successor. His wife Chēdimādēviyār figures in an inscription of the 11th year of Parakēsarivarman, probably Uttama-Chōḷa (No. 151 of 1927-28), as making a gift of sheep to the Śiva temple at Tiruppaḷaṉam in the Tanjore district.

The Jaina monk Guṇavīra-Bhaṭāra of Kuṟaṇḍi.

The present record registers a grant of the village Paṇappāḍi by the chief Siddhavaḍavaṉ for the worship of the deity Piṇḍikkaḍavuḷ (Jaina Tīrthaṅkara) enshrined on the hill at this place, and for the maintenance of the ascetics (*mātavar*) of the place. The village is said to have been left in the charge of **Guṇavīra-Bhaṭāra of Kuṟaṇḍi.** Kuṟaṇḍi has been identified with a village of the same name in the Agastivaram taluk of the Travancore state (*Trav. Arch. Series*, Vol. IV, p. 146); but as in No. 428 of 1914 it is stated to be in Veṇbu-nāḍu it can with more probability be equated with Kuṟaṇḍi in the Aruppukkottai taluk of the Ramnad district, especially since, at this place, there was in the olden days a Jaina temple called Tirukkāṭṭāmbaḷḷi. A certain Jaina ascetic known by the name of Guṇavīra-muṉi figures in a record dated in the 21st year of Rājarāja I from Tirumalai, a famous Jaina centre in the North Arcot district close by (*S. I. I.*, Vol. I, p. 94); but considering the great interval of more than half a century between these two records, we cannot be sure if the two Guṇavīras mentioned in them are identical.

Āditya II.

23. No. 248 which belongs to the 5th year of the king 'who took the head of the Pāṇḍya', *viz.*, Āditya II, records the construction of an *ambalam* (hall) at Timiśūr in Timiśūr-nāḍu and an endowment made for its maintenance by a certain Mummuḍiśōḷa-Kāḍupaṭṭi, who is also said to have built a temple of Piḍāri in the same village. To judge from his name the donor appears to have been a subordinate chief or officer under Mummuḍi-Chōḷa, by which surname king Gaṇḍarāditya was known.

Uttama-Chōḷa.

24. No. 151 from Kumāravayalūr dated in the 15th year of Parakēsarivarman is in the same script as Nos. 138 and 139 of the time of Rājarāja I and may therefore be of about the same period and may be assigned to Uttama-Chōḷa. It gives us the interesting information that a certain lady by name Śēndaṉ Kāri who got some land from her two brothers as *strīdhana*, set up an image of Umā-

Bhaṭṭārakī in the local temple, and 'adopting the goddess as her daughter' performed her marriage with the god and made an endowment of land for offerings during the midday service in the temple.

25. Seven inscriptions from Kumāravayalūr (Nos. 144, 147, 148, 152, 153, 154 and 156) dated in the 6th and 7th years of Rājakēsarivarman are all in the same script as Nos. 138 and 139 from the same place, one of which is dated in the 3rd year of Rājarājakēsarivarman, and the other, of Rājakēsarivarman 'who destroyed the ships at Śālai', and hence can with certainty be assigned to Rājarāja I's reign.

Rājarāja I.

No. 138 dated in the 3rd year of Rājarāja (I), registers a sale of land by the *ūrār* of the place to a merchant named Perumāṉ Viṭaṅkaṉ for the maintenance of a lamp in the *maṇḍapa* named 'Aiññūṟṟuvaṉ' built by the donor in the *maṉṟam* (open meeting place) of the village. This name 'Aiññūṟṟuvaṉ' denotes that it was given after the merchant-guild of that denomination. In another inscription (No. 139) dated 10 years later we find the same donor, who is here called by the additional name Tiruveḷḷaṟai Māyilaṭṭi, making an endowment of land for the proper upkeep of the same *maṇḍapa*, after purchasing the land for the purpose from the *Ūrār*. No. 146 dated in his 24th year records an endowment of land for the maintenance of hymnists singing the *Tiruppadiyam* in the temple by a certain Tiṉaiyāṉ Ūṟāṉ *alias* Vayalūr-Tiṉai, probably a revenue official, after purchasing the necessary land from the *Ūrār* who made it fit for cultivation, for some consideration obtained from the donor. The last inscription of the king is No. 222 dated in his 27th year recording a gift of land to the temple of Mahādēva named Tirumāḍappāṟai-Āḻvār at Kaḍaṟi *alias* Ravikulachūḷāmaṇi-chaturvēdimaṅgalam in Vāṇagappāḍi, a subdivision of Jayaṅgoṇḍachōḷa-maṇḍalam.

Kulōttuṅga-Chōḷa I.

26. The next king represented is Rājakēsarivarman Kulōttuṅga-Chōḷa I whose inscriptions range from his 15th year to the 43rd. Of these No. 15 from Śrīraṅgam records a sale of temple lands to a certain Rājarājaṉ Madurāntakaṉ *alias* Vatsarāja, who reclaimed them from sand with which they had lain covered for a hundred years previously, and besides paying a specified quantity of the produce therefrom annually to the temple, endowed a portion of the reclaimed land for worship and offerings to the deity on the day of Mṛigaśiras, which was his natal star, and for feeding *Śrīvaishṇavas* in a *maṭha* called Madurāntakadēvaṉ-maḍam on two of the festival days. This donor is evidently identical with the Vatsarājaṉ occurring in No. 526 of 1912 from Ūṭṭattūr in the Trichinopoly district and probably was an officer or a local chief under the king. The inscription incidentally mentions as the owner of some boundary land a certain Jayaṅkoṇḍaśōḻach-chēnāmukha-Mūvēndavēḷār. The name Jayaṅkoṇḍaśōḻach-chēnāmukha suggests the existence of a military cantonment called after a title of Rājarāja I. *Sēnāmukha* as the technical name for a military station has already been noticed in the *Epigraphical Report* for 1927-28, p. 53.

A clash between the Right and Left Hand communities.

27. No. 31 from Śrīraṅgam dated in the 11th year of the king is an interesting record. On its margin it is noted that this *kalveṭṭu* (epigraph) belongs to Rājamahēndra-chaturvēdimaṅgalam. This village is stated to be situated in Nittavinōda-vaḷanāḍu comprising the modern taluks of Nannilam and Papanasam in the Tanjore district. In fact from a record from Nellitope in the Papanasam taluk (No. 539 of 1921), it can be inferred that Rājamahēndra-chaturvēdimaṅgalam was close to that village. As such it is not clear why a record of that village should have been engraved in the Śrīraṅgam temple. It registers the decision of the *sabhā* of the village Rājamahēndra-chaturvēdimaṅgalam remitting the taxes on some lands belonging to the temple of Mummuḍiśōḻa-viṇṇagar-Āḻvār of their village for the consideration of a lump sum of 70 *kaḻañju* of gold. We learn from the record that in the 2nd year of the king, there **was a clash between the Right and Left Hand communities,** in which the village was burnt down, the sacred places destroyed and images of deities and the treasury in the temple looted by robbers. The articles that escaped their spoliation could not be properly secured in the temple. Hence as the village had to be rehabilitated, the temples renovated and reconsecrated and new walls had to be built for the *prākāra*, the *sabhā* took a loan of 50 *kaḻañju* of gold which is stated to have been half a carat less in fineness than the *Rājēndra-śōḻaṉ-māḍai*, from the temple. The interest on this accumulated to 25 *kaḻañju* in one year, and out of the total of 75 *kaḻañju*, 5 *kaḻañju* was spent towards the renovation and reconsecration of the temple in the 3rd year, and the balance of

70 *kalañju* was utilised for purchasing and making tax-free some specified lands for the upkeep of the temple.

Coins called *Rājēndraśōlaṉ-māḍai* and *Rājarājaṉ-māḍai.*

The gold coin **Rājēndraśōlaṉ-māḍai** is mentioned in another inscription (No. 203 of 1925) of the time of Rājēndra-Chōḷa I. Another coin called *Rājarājaṉ-māḍai* was also current in this period (No. 104 of 1925). In some later records, only the name *māḍai* equivalent to two *kāśu* finds mention (*S. I. I.*, Vol. III, p. 136). The term *māḍai* derived from the Sanskrit word *māsha* appears to have been greatly in vogue in the Telugu districts, and may have influenced Tamil coinage. It is referred to in an inscription of the Eastern Chāḷukya king Rājarāja, father of Kulōttuṅga I (*Ind. Ant.*, Vol. XXV, p. 321, No. 25). In the succeeding centuries, the coins named *Bhujabalavīraṉ-māḍai*, *Madhurāntakaṉ-māḍai*, and *Gaṇḍagōpālaṉ-pudumāḍai* were current in the Chingleput, Nellore and adjoining districts.

Āriyan Vāsudēva-Bhaṭṭa of Kāśmīradēśam.

28. An incomplete record from the same place (No. 14) dated in the 39th year of the king, seems to register a sale, by the temple authorities to a certain Āriyaṉ Vāsudēva-Bhaṭṭaṉ *alias* Rājarāja-Brahmārāyan of Anishṭhānam in Kāśmīra-dēśa, of some temple land situated in the Tirumuḍikkuṟai (river island) in Viḷattūr-nāḍu, a subdivision of Rājamahēndra-vaḷanāḍu. This last territorial division is already known from the inscriptions of Ratnagiri and Śivāyam in the Kulittalai taluk and seems to have comprised the locality round about that taluk. There is a tradition in the temple that certain Ārya-Brāhmaṇas from the Gauḍadēśa in the north came to Śrīraṅgam with treasure as offerings to the god and that prior to its acceptance by the deity, it was left at the entrance and guarded by some *Ārya-Brāhmaṇas*, and that this place came consequently to be known afterwards as the Ārya-bhaṭṭāḷ-vāśal. The *Kōyiloḻugu* (p. 6) which refers to this story dates it in an impossibly early period, *viz.*, Kali 360. Since the earliest reference to the Ārya-bhaṭṭāl is only found in this inscription, their connection with the temple is probably to be dated from about this period, *i.e.*, 12th century A.D. In this connection it may be mentioned that other natives of Kāśmīradēśam also figure in records of the 12th century A.D. in the Chingleput and Ramnad districts (*Ep. Rep.* for 1928-29, Part II, para. 36), testifying to the fact that the influx of the remote northerners as pilgrims to the important temples of South India was particularly prevalent in this period.

A social custom of the shepherd class.

No. 165 which comes from Karūr is dated in the 43rd year of Kulōttuṅga-Chōḷadēva without any attribute or historical introduction. The high regnal year makes it assignable to Kulōttuṅga I. It records an agreement by the shepherd community (*tiruvāyppāḍi-nāṭṭār*) of the place to present a sheep to the temple of Jalaśayanattu Paḷḷikoṇḍaruḷiugira-Āḻvār at Karuvūr* in Veṅgāla-nāḍu, a subdivision of Vīraśōḷamaṇḍalam, on the occasion of the nuptials (*kaṭṭil-ēṟudal*) of their sons or on the occasions when their daughters were sent to set up their family and also on the occasion of *talaimaṇi* of their children. A similar convention among the *Maṉṟāḍi* class is recorded in an inscription coming from Bāhūr in the French Territory (*S. I. I.*, Vol. VII, No. 804) dated in the reign of Rāshṭrakūṭa Kannara-dēva, which provides for the gift of a sheep on the occasion of *kaṭṭil-ēṟudal*, in the case of one who comes from outside (*puṟanāḍu*) also.

Vikrama-Chōḷa.

29. Of Vikrama-Chōḷa there are only two inscriptions (Nos. 263 and 33) dated respectively in his 14th and 16th years. The later one from Śrīraṅgam which begins with the introduction '*pūmālaimi-ḍaindu*' provides for feeding the *apūrvi-Śrīvaishṇavas* in the temple on *amāvāsyā* days and 10 Malayāṇa (Malayāḷa) Śrīvaishṇava-Brāhmaṇas on the festival days in the Paṅguṇi month, by a certain Śiriḷaṅgōṉ Tirunāḍuḍaiyāṉ, who had purchased the lands required therefor in the 13th and 14th years of the king. The inscription closes with a statement that this charity was to be under the protection of *Mūṉṟu-maṇḍalattu Abhimāṇabhūshaṇar*, instead of with the usual formula *Śrīvaishṇava-rakshai*. The Mūṉṟu-maṇḍalam is perhaps Toṇḍai-maṇḍalam, Śōḷa-maṇḍalam and Pāṇḍi-maṇḍalam, but who the Abhimānabhūshaṇār were is not clear. It may also be mentioned here that another expression *viz.* 'Padineṇvishayattu Śrīvaishṇavar' occurs in inscriptions.

Kulōttuṅga-Chōḷa II.

30. Kulōttuṅga-Chōḷa II is represented by two inscriptions, both from Śrī-raṅgam (Nos. 56 and 55) with the introduction *Pūmaṉṉu-padumam*, dated respectively

* This is evidently the image of Raṅganātha recently recovered and preserved in the local temple, though without worship,

in the 7th and 11th year of the king. Of the other inscriptions which refer themselves to the reign of Kulōttuṅga-Chōḷadēva without any qualifying attributes, Nos. 223 and 259 from the Tirukkoyilur taluk, dated in the 6th and 15th years respectively could be assigned to Kulōttuṅga II, with some probability. The former records a gift of land to the temple at Tirukkōyilūr by Periyāṉ *alias* Kulōttuṅga-Chēdiyarāyaṉ, the Malaiyamāṉ chief of Kiḷiyūr, and the latter a gift of land to a Śiva temple at the place called Perumpuṇam by Periyuḍaiyāṉ Attimallaṉ *alias* Kulōttuṅgaśōḷa-Chēdiyarāyaṉ, the Malaiyamāṉ of Kiḷiyūr. The donors in both these records seem to be identical with the chief of that name mentioned in a record of this king from Kīḷūr in the same taluk (*S. I. I.*, Vol. VII, No. 913). The gift land in the latter inscription is stated to have been named Palavāyudavallavanallūr, which would imply that it was so named after a possible surname or title of the donor-chief. We also incidentally learn of the existence of a fort in the vicinity.

His feudatory, the Malaiyamāṉ of Kiḷiyūr.

In an inscription of the 18th year of Kulōttuṅga-Chōḷa engraved on a rock by the side of the Śittēri tank at Tirukkōyilūr (No. 225), we are told that this tank and its sluice were newly constructed for irrigating the *tiruviḍaiyāṭṭam* lands of god Tiruviḍaikkaḷi-Emberumāṉ at Tirukkōyilūr by a certain **Ulagamuṇḍaperumāḷ** *alias* **Akaḷaṅka-Brahmārāyaṉ.** This donor is stated to have also constructed the big *tirumāḷigai* of the Periyakōyil* at Tiruvaraṅgam, by which is evidently meant the temple at Śrīraṅgam, as it cannot refer to Tiruvaraṅgam in the South Arcot district, since all its inscriptions are later and are of the Vijayanagara times. In Śrīraṅgam itself, according to the *Kōyiloḻugu* the fifth *prākāra* of the temple with the four *gōpuras* on its sides and some other structures are said to have been the work of Vikramaśōḷa *alias* Akaḷaṅkaṉ. It is probable that these constructions were supervised by an officer of Vikrama-Chōḷa bearing the title of Akaḷaṅka-Brahmārāyaṉ and the same officer should have constructed this tank at Tirukkōyilūr in the reign of his successor Kulōttuṅga II. Against this identification may, however, be mentioned the high regnal year 18, which has not been found for him so far.

His officer Akaḷaṅka-Brahmārāyaṉ.

31. Of Rājādhirāja II there are two inscriptions from Śrīraṅgam (Nos. 63 and 73) both dated in his 9th year. They record gifts of money to the temple, one for a lamp and the other for the expenses of conducting certain festivals. The former was by a certain Perumāḷ *alias* Rājarāja-Uttamaśeṭṭi, a native of Kuraṭṭippaṭṭaṇam in Kaivāra-nāḍu, a subdivision of Poysaḷa-nāḍu, who had presented a big forehead jewel (*śuṭṭi*) to the god Periyaperumāḷ (Raṅganātha) of the temple. As Kaivāra-nāḍu was situated in Nigariliśōḷa-maṇḍalam which was comprised in Hoysaḷa-nāḍu, Kuraṭṭippaṭṭaṇam must be looked for somewhere in the border between Salem and Kolar. It may be mentioned that Kuraṭṭi was the village wherefrom hailed the author of an *Andādi* in praise of the god at Tiruvallam (No. 233 of 1921). The donor of the other inscription was a certain Vīṟrirundāṉ Śēmaṉ *alias* Tirukkuṟaivaḷatta-Akaḷaṅka-Nāḍāḻvār of Tiruttavattuṟai (Lālguḍi). This Akaḷaṅka-Nāḍāḻvār is identical with the chief who is stated in certain inscriptions copied at Vaḷappūr-nāḍu in the Salem district (Nos. 496, 499 and 500 of 1929-30) as leading an expedition against Kollimalai on behalf of the king, and also in three records from Śrīraṅgam (Nos. 267-69 of 1930).

Rājādhirāja II.

His subordinate Akaḷaṅka-Nāḍāḻvār.

32. Kulōttuṅga III is represented in the collection by 11 inscriptions ranging in date between his 3rd and 38th years. Four of them (Nos. 75, 61, 76 and 17) begin with the introduction *Puyalvāyttu*, etc., while the others commence with the short eulogy " who took Madura and the crowned head of the Pāṇḍya " or " who took Madura, Īḻam, Karuvūr and the crowned head of the Pāṇḍya". He is called Vīrarājēndra in Nos. 61 and 76 and Tribhuvanavīradēva in Nos. 17, 32 and 34. No. 61 from Śrīraṅgam dated in his 6th year records an undertaking given by the *gōpālas* (cowherds ?) who owned the tenancy rights in Vaḷḷuvappāḍi-nāḍu, a subdivision of Karikālakaṇṇa-vaḷanāḍu, agreeing to pay the tax on 250 *vēli* of *tiruviḍaiyāṭṭam* lands at Tiruvāyppāḍinallūr for worship and offerings to god Aḻagiyamaṇavāḷa-Perumāḷ and the goddess, on the day of a festival called **Daivattarāyaṉ-tirunāḷ** in the temple. It is not known who this Daivattarāyaṉ, who had instituted this festival could be. The document is signed by ninety-eight representatives (*ūrkku-chchamainda*) from sixty-seven villages who should have constituted the assembly of the Vaḷḷuvappāḍi-nāḍu. It may be noted that the subdivision Vaḷḷuvappāḍi-nāḍu comprised a portion of the Musiri taluk in the

Kulōttuṅga-Chōḷa III.

The *Gōpālas* of Vaḷḷuvappāḍi-nāḍu.

* Periyakōyil is the particular epithet of the Śrīraṅgam temple.

Trichinopoly district. No. 76 dated in the 7th year of the king registers an endowment of 2,000 *kāśu* by a lady and her daughter to the temple. The monthly interest on the amount is given as 40 *kāśu*, *i.e.*, two per cent. per month, which is a high rate even for those times, when interest as high as eighteen per cent. per annum was known. With this interest, worship was to be conducted to the deity on the day of Rōhiṇī every month, which was the natal star of the former's husband Vāgalarkōḍāli *alias* .... nātha-Pallavaraiyar. In an inscription of the 19th year of the king (No. 67), **Nūṅkama-mahādēvī**, the wife of Madhurāntaka-Pottappichchōḻan *alias* Siddharaiśan is said to have made a gift of twelve *Bhujabala-māḍai* to the Śrīraṅgam temple for a lamp. This chief is evidently the Telugu-Chōḷa Nallasiddharasa, the subordinate of Kulōttuṅga III, whose queen Nūṅkamā figures in a record from Nandalūr (No. 601 of 1907). No. 89 found engraved on the inner wall of the Veḷḷaigōpura in the East Uttira Street at Śrīraṅgam gives no regnal year for the king but gives him the title 'he who took Īḻam, Madura, Karuvūr and the crowned head of the Pāṇḍya'. It does not contain any reference to the temple of Raṅganātha by name, but states that the worship to a deity in a certain (unspecified) temple which is claimed to be the *kula-dhanam* of the king, and repairs to the *prākāra* wall called after Magadēśan *alias* Aḍaiyavaḷaindān were left in charge of a certain Tāyilumnallān *alias* Kulōttuṅgaśōḷa-Vāṇakōvaraiyan. As Kulōttuṅga III and his Vāṇakōvaraiya feudatory are not known to have been such ardent Vaishṇava devotees as to call the Śrīraṅgam temple as their *kuladhana*, and as we know they had a leaning towards Śaivaism, it may be supposed that the slabs bearing this inscription probably belonged to some portion of the *prākāra* wall of the neighbouring Jambukēśvara temple and were inserted later in their present position. Tāyilumnalla-perumāḷ of the present inscription also figures in a record from Uṭṭattūr (No. 521 of 1921) and was probably identical with Rājarājadēvan Poṉparappiṉa-Vāṇakōvaraiyan (No. 440 of 1913). It may also be pointed out that the jambs of the eastern *gōpura* leading to the fourth *prākāra* in the Jambukēśvaram temple contain some verses of the *praśasti* of this chieftain (No. 482 of 1908).

The Chōḷa vassals Siddharaiśan and Vāṇakōvaraiyan.

Of the inscriptions referring themselves to the reign of Kulōttuṅga-Chōḷadēva without any historical introduction, there are seven records in the collection (Nos. 82, 155, 212, 228, 230, 271 and 282). In No. 282 dated in his 14th year, which comes from Pādūr in the Tirukkoyilur taluk of the South Arcot district, Tirumuṉaippāḍi is mentioned as being situated in Rājarāja-vaḷanāḍu which could have been so named only after king Rājarāja II; while in No. 271 from Pēraṅgiyūr in the same taluk dated in the 33rd year of Kulōttuṅga the same Tirumuṉaippāḍi is referred to as situated in Gaṅgaikoṇḍaśōḷa-vaḷanāḍu which was a surname of Rājēndra-Chōḷa I. For this reason the latter inscription should be assigned to Kulōttuṅga I and the former to Kulōttuṅga III. Of the other records, Nos. 230, 212 and 228 are dated respectively in the 20th, 33rd and 35th years of the king and may be referred to the reigns of Kulōttuṅga III, the latest known date of Kulōttuṅga II, as presumed above, being only his 18th year.

33. Rājarāja III is represented by 7 inscriptions ranging up to the 26th year of his reign. No. 72 from Śrīraṅgam dated in his 21st year registers an endowment of 1,00,000 *kāśu* for burning a lamp in the temple and for the supply of flower-garlands to the deity, by **Dēviyār Sōmaladēviyār**. From the way in which this donatrix is mentioned simply as *Dēviyār* it appears as if she was one of the queens of Rājarāja III. It is evidently this same Sōmaladēviyār who is mentioned in a record from Jambukēśvaram, dated in the 25th year probably of the same king (No. 22 of 1891). The political friendship between the Chōḷas and the Hoysaḷas in this period will have to be explained by the existence of some marriage relationship between these two families. Another record from the same place (No. 30) dated in Rājarāja's 24th year registers a gift of land to the temple by a certain Viṭṭhaya, a *sēnabōva* of Bhīmaṇṇa-Daṇḍanāyaka, one of the *mahāpradhānis* of Hoysaḷa Sōmēśvaradēva.

Rājarāja III, his queen (?) Sōmaladēviyār.

34. Rājēndra-Chōḷa III figures in two inscriptions (Nos. 114 and 117) both from Jambukēśvaram. Both of them record royal orders issued in his 3rd and 5th years, one granting a remission of taxes on 36 and odd *vēli* of land belonging to the local temple, and the other on lands in 7 different villages for the benefit of the temple of Pōsaḷēśvaram-Uḍaiyār at Kaṇṇaṉūr built by Vīra-Sōmēśvaradēva, referred to in the inscription as *māmaḍi* (maternal uncle). Nos. 115 and 116, also from Jambukēśvaram, are both dated in the 5th year of Kōnēriṉmaikoṇḍāṉ.

Rājēndra-Chōḷa III.

As most of the signatories at the end of these records also figure in inscriptions of Rājēndra-Chōḷa III, it may be supposed that they refer themselves to the reign of this king only. They record also a remission of taxes on 25 *vēli* of lands granted as *dēvadāna* in Muṭṭam *alias* Villavanallūr in Nittavinōda-vaḷanāḍu by Tripurādēvī, the king's aunt (*attai*). From her name this lady appears to have belonged to the Hoysaḷa royal house.

LATER PALLAVAS.

Peruñjiṅgadēva—two chiefs of the name.

35. Peruñjiṅgadēva is represented by only four inscriptions in this year (Nos. 185, 186, 199 and 275) and they come from Villiyanūr near Pondicherry and Parikkal in the South Arcot district. Of these, the most important is No. 186 from Villiyanūr, which confirms the surmise made by the late Mr. Venkayya as early as 1906 ' that there must have been two or more chiefs with the name Kōpperuñjiṅga ' (*Ep. Rep.* for 1906, p. 63). This inscription is dated in the 6th year of Sakalabhuvanachchakravarttigaḷ Avaniyāḷappirandān Kōpperuñjiṅgadēva, and records that Uḍaiyār Udaiyapperumāḷ *alias* Kāḍuveṭṭigaḷ of Perumaṅgalam audited the accounts of the temple of Tirukkāmīśvaram-Uḍaiyār at Villiyanallūr, the western hamlet of Oḻugarai *alias* Kulōttuṅgaśōḻanallūr for the period commencing from the 37th year of Tribhuvanavīradēva (*i.e.*, Kulōttuṅga III) to the 11th year of Aḻagiyaśīyar Kōpperuñjiṅgadēva, and finding that 64 cows and 2 bulls had to be accounted for by the *Śivabrāhmaṇas*, he insisted on their maintaining two perpetual lamps in that temple. Since the present inscription dated in the **6th year** of Sakalabhuvanachchakravarttigaḷ Avaniyāḷappirandān Kōpperuñjiṅgadēva quotes a higher regnal year, namely the 11th year of an Aḻagiyaśīyar Kōpperuñjiṅgadēva, these two chiefs must be different. It is therefore evident that there must have been two chiefs of the name Kōpperuñjiṅga, one the father with the name of Aḻagiyaśīyar and the other his son. This is in consonance with the information contained in the Tripurāntakam inscription of Mahārājasiṁha (Kōpperuñjiṅgadēva II) (No. 197 of 1905) that his father was Jīyamahīpati (Aḻagiyaśīya). From the present inscription, it is clear that the elder Peruñjiṅga had a reign of at least 11 years. This does not, however, preclude the possibility of his having had a longer reign. Of the numerous records of Peruñjiṅga, therefore, the attribution of some of them to one or the other chief has to be done with caution, from the meagre internal evidence available in them.

No. 185 from the same temple dated in the 8th year of Peruñjiṅgadēva (II), mentions that some *tiruppaṇi* in stone was accomplished in the temple and *maṇḍapa* in that year by Vīdiviṭaṅkan Tiruchirrambalam-uḍaiyān *alias* Nandiyarāyan, the headman of Kōṭṭūr in Pūṅgunram. Since we find an inscription (No. 189 of 1902) dated in the 13th year, probably of Kulōttuṅga I or II in the same temple, the *tiruppaṇi* referred to must have been only a renovation, the old inscriptions having been left intact.

An inscription dated in the 22nd year of Peruñjiṅgadēva from Parikkal in the South Arcot district (No. 275) records the construction of four tiers of the *jagatippaḍai* of the temple of Tiruvagnīśvaramuḍaiya-Nāyaṉār at Parukkal in Mēlūrnāṭṭu Tirumunaippāḍi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu, by Kābiṅgan *alias* Periyanāṭṭut-taṭṭān, a goldsmith of the village. Owing to the high regnal year quoted in it, it has to be attributed to Peruñjiṅgadēva II.

THE PANDYAS.

Śaḍaiya-Māṟan Śrīvallabha, and his officer Iruppaikkuḍi-Kiḻavan.

36. The earliest Pāṇḍya inscription in the collection is a Vaṭṭeḻuttu record of Śaḍaiya-Māṟan dated in his [1]8th year coming from Nenmēni in the Sattur taluk of the Ramnad district (No. 169). It records that **Eṭṭi-Śāttan**, the chief (*kiḻavan*) of Iruppaikkuḍi constructed an *ambalam* at Nenmali in Iruñjōḻa-nāḍu and renovated a certain portion of the bund of the big tank situated to the south of the Śiva temple of Nenmali-Nakkan, and provided a stone sluice for it. This tank was renamed Kiḻavanēri after him. From the Eṟukkaṅguḍi inscription (No. 334 of 1929-30) we know that a chief named Eṭṭi-Śāttan flourished in the time of the Pāṇḍya sovereign Neḍumāṟan Śrīvallabha, and that he was called the chief of the people of the prosperous Kūḍarkuḍi, Kuḷattūr, Tuḷāyūr, Iruppaikkuḍi, Veliyaṅguḍi and Ālaṅguḍi, which were villages included in the greater territorial division Iruñjōḻa-nāḍu, and that he was given the title of **Iruppaikuḍi-kiḻavan** by the Pāṇḍya king. Since these chiefs are identical, Śaḍaiya-Māṟan of the present

epigraph can be identified with Neḍumāṟaṉ Śrīvallabha. Among the benefactions detailed in the Eṟukkaṅguḍi records attributed to this Iruppaikkuḍi-kiḻavaṉ, the construction of the tank and *ambalam* at Neṉmali, noticed in the present inscription is also mentioned (*Ep. Rep.* for 1929-30, p. 73). It is possible that like Neṉmali the other villages mentioned in that record may also contain inscriptions relating to the irrigational facilities afforded to them individually by this chief, Eṭṭi-Śāttaṉ of Iruppaikkuḍi.

Māṟavarman Sundara-Pāṇḍya I.

37. Next in chronological order comes an inscription of Māṟavarman Sundara-Pāṇḍya I with the title '*Sōṇāḍu-vaḻaṅgi-aruḷiya*' (No. 174). This is dated in the 8th year and records an order of **Kaṇḍaṉ Aḻuḍaiyāṉ** *alias* **Kalvāyil-Nāḍāḻvāṉ** to the *Nāṭṭār* of Adaḷaiyūr-nāḍu regarding the introduction of a new lineal measure called *Kuḍitāṅgi* which measured 24 spans in length as against 18 of its predecessor, and the consequent readjustment that had to be made in respect of the payment of the taxes. This Kalvāyil-Nāḍāḻvāṉ seems to have served Māṟavarman Sundara-Pāṇḍya I and his predecessor Jaṭāvarman Kulaśēkhara I in the region comprised by the present Tiruppattur taluk of the Ramnad district and Neyvāśal in the Pudukkottai State (Nos. 16 and 22 of 1926 and *Pudukkōṭṭai Inscriptions*, No. 252).

Māṟavarman Sundara-Pāṇḍya II.

38. A record of Kōnēriṉmaikoṇḍāṉ (No. 77) from Śrīraṅgam in the Trichinopoly district, dated in the 11+3rd year, may be assigned to **Māṟavarman Sundara** Pāṇḍya II. The officer **Aiyaṉ** Maḻavarāyaṉ figuring in this record, served both the Pāṇḍya kings Māṟavarman Sundara-Pāṇḍya I and II (*Ep. Rep.* for 1931-32, p. 59). This inscription mentions a gift of the village Kumāranambinallūr newly formed and named as such by the donor Kuḷamukku Nāyāyaṉ Kaṇḍa-Nambi belonging to the merchant guild of Malai-maṇḍalam dealing in horses (*kudiraich-chetti*), for providing worship and offerings to the god Aḻagiyamaṇavāḷa-Perumāḷ at Tiruvaraṅgam. The members of this guild probably plied a brisk trade in horses in the Chōḷa and Pāṇḍya countries, as testified to by later historians like Marco Polo and Wassaf. They are mentioned in inscriptions in the Trichinopoly, Tanjore and South Arcot districts. Two other horse-dealers named Paḍappai Nārāyaṇa-Nāyakkaṉ and Tāḷaippaḷḷi Śeṉṉi-Nāyakkaṉ figure in Nos. 15 and 16 of 1935-36, two records dated in the 24th year of Rājarāja III from Chidambaram, while in No. 201 of 1905 from Tripurāntakam in the Kurnool district dated in the 15th year of Rājēndra-Chōḷa III, mention is made of another horse-dealer named Ashṭamūrti-Nāyakaṉ of Malai-maṇḍalam. A record of Vikrama-Pāṇḍya (No. 161 of 1907) from Pēraiyūr in the Pudukkottai State also notices a horse-dealer of Malai-maṇḍalam. In No. 182 of 1926 from Tiruchchiṟṟambalam near the sea-coast in the Tanjore district, dated in the 7th year of the same king, figures a dealer named Kulōttuṅgaśōḷa-chetti of Malai-maṇḍalam, while a record of Rājarāja III (No. 196 of 1928) at Tiruvalañjuḷi in the same district refers to Gōvindaṉ of Orutāḷaippaḷḷi, a horse-dealer of Malai-maṇḍalam. It is of interest to note that all the above-named horse-dealers came from Malai-maṇḍalam, and that they are invariably called Nāyakkaṉs or Cheṭṭis. Several merchants of this class of Nāyakkaṉ from Malai-maṇḍalam are mentioned in records of the 13th century A.D. from Kāñchīpuram. This horse-dealers' guild appears to have had its headquarters in Malai-maṇḍalam (Travancore), to supervise the import of horses at ports in South India.

The *Kudiraichchettis* of Malai-maṇḍalam.

Jaṭāvarman Sundara-Pāṇḍya I—Kōyilpoṉmēynda-Perumāḷ, A.D. 1251.

39. On a slab set up in front of a stone-maṭha in the South Uttira Street at Śrīraṅgam is engraved a record of Perumāḷ Sundara-Pāṇḍya without any distinguishing epithets (No. 99). On the top of the slab are sculptured representations of the Pāṇḍya emblem, of two carps with a *chakra* mounted on a pedestal in between them. The inscription states that a *maṭha* called the Sundara-Pāṇḍyaṉ-maṭha was erected by the chief named **Varantaruvāṉ Eḍuttakai-āḻagiyāṉ** *alias* **Pallavarāyaṉ of Tuñjalūr** in Naḍuviṟkūṟṟu-nāḍu, for the accommodation of the *tridaṇḍi-sanyāsins* living at the place. It may be assigned to Jaṭāvarman Sundara-Pāṇḍya I, in whose time many benefactions are known to have been made to the Śrīraṅgam temple. The same donor figures in a record from Tiruppukkuḻi in the Conjeevaram taluk (No. 19 of 1899), wherein it is stated that he built a *maṭha* for the welfare of the arms of Perumāḷ Kulaśēkhara. A benedictory verse in honour of Kōyilpoṉmēynda-Perumāḷ Sundara-Pāṇḍya is also found in it. This person is mentioned again in No. 176 of 1916 and in Nos. 592 and 614 of 1907 from Nandalūr in the Cuddapah district dated in the 11th year of Jaṭāvarman Sundara-Pāṇḍya, whose 9th and 10th

years corresponded respectively to the cyclic years Pārthiva and Vijaya *i.e.*, in the time of the king of that name whose date of accession was A.D. 1276. In No. 425 of 1911 from Lēpāka in the Cuddapah district dated in the 13th year of a Māṟavarman Sundara-Pāṇḍya, probably the second of that name whose initial date was A.D. 1238, the chief Pallavarāyaṉ of Tuñjalūr is again mentioned. Thus this officer may be considered to have flourished in the reigns of the four kings Māṟavarman Sundara-Pāṇḍya II (A.D. 1238), Jaṭāvarman Sundara-Pāṇḍya I (A.D. 1251), Māṟavarman Kulaśēkhara I (A.D. 1268), and Jaṭāvarman Sundara-Pāṇḍya II (A.D. 1276) covering a period from A.D. 1238 to 1287, which though rather long, is not impossible. The *Kōyiloḻugu*, however, ascribes the construction of this *maṭha* as well as that of Śēraṉ-maṭham and Laṅkēśvaraṉ-maṭham to a certain Paḷḷikoṇḍaśōḻaṉ, but in view of the information contained in this record, the statement made in the *Kōyiloḻugu* has to be set aside as incorrect. Maṇavāḷamāmuṇi, the Vaishṇava *āchārya* of the Teṉkalai sect, who flourished early in the 15th century, appears to have stayed at this *maṭha* and to have expounded his teachings. An image of this *guru* is being worshipped in it and a few mural paintings on its walls depict some incidents in the *āchārya's* life. It is on this account that this *maṭha* is now called Maṇavāḷamahāmuṇi-maṭham. It may be mentioned that the *vimāna* and a *maṇḍapa* of the Nammāḻvār temple at Kapilatīrtham in Tirupati were also constructed by the same chieftain Pallavarāyaṉ (*Tirupati Dēvasthānam Report*, p. 77).

The officer Pallavarāyaṉ of Tuñjalūr.

Of the nine records of Jaṭāvarman Sundara-Pāṇḍya without any distinguishing epithets (Nos. 12, 18 to 21, 29, 158, 177 and 209), the majority comes from Śrīraṅgam. From the long Sanskrit inscription engraved on the walls of the Raṅganātha temple here, it can be surmised that Jaṭāvarman Sundara-Pāṇḍya I (accn. A.D. 1251) captured Śrīraṅgam from the Hoysaḷa Sōmēśvara described as 'the Moon of the Karṇāṭa family,' who also probably lost his life in the encounter. Sundara-Pāṇḍya's lavish benefactions to this temple, justifying the title **Hēmāchchhādanarāja** assumed by him and the several *tulābhāra* ceremonies that he conducted here are noticed in the inscriptions copied from this place in previous years. The *Kōyiloḻugu* which gives the history of this temple contains some additional personal details as to how Sundara-Pāṇḍya wanted to set up an image of himself in the temple and how, on the opposition of the temple authorities to this, he had to content himself with consecrating an image of god Hari 'made of gold to the tips of the nails' and called after his own name of *Hēmāchchhādanarāja* or *Poṉmeynda-Perumāḷ* (*Ep. Rep.* for 1899, para. 43). This latter image is actually referred to in an inscription (No. 6) of a Tribhuvanachakravartin Sundara-Pāṇḍya without the distinguishing epithet Māṟavarman or Jaṭāvarman, which, however, on account of the early regnal year 2 in which it is dated, has to be attributed to a king later than Jaṭāvarman Sundara-Pāṇḍya I whose inscriptions dated earlier than the 10th year are not found in this vicinity. Besides this image, Jaṭāvarman Sundara-Pāṇḍya I appears to have installed images under the same name in other temples also, as is evidenced by a record (No. 150 of 1904) from Tiruvēndipuram dated in his 14th year.

40. Māṟavarman Kulaśēkhara whose date of accession was A.D. 1268 is represented by one inscription from Śrīraṅgam (No. 7) dated in the 10th year. The astronomical details given in it corresponded to A.D. 1277, December 6. This record mentions as donor Matituṅgaṉ Taṉiniṉṟuveṉṟa-Perumāḷ *alias* Āryachakravartti of Chakravarttinallūr in Śevvirukkai-nāḍu. A chief called Āryachakravartti with the title 'Dēvar' applied to him figures in the reign of this Pāṇḍya king in the Ramnad district (Nos. 110 of 1903, *Ep. Rep.* for 1927-28, para. 23, and No. 21 of 1929). The Singhalese chronicle *Mahāvaṁsa* says about this chief "that the five brothers who governed the Pāṇḍya kingdom sent to this island, at the head of an army, a great minister of much power who was a chief among the Tamils known as Āriyachakkravartti. And when he landed and laid waste the country on every side, he entered the great and noble fortress, the city of Śubhagiri. And he took the venerable tooth-relic and all the solid wealth that was there and returned to the Pāṇḍyan country." The chief mentioned in the present inscription is probably to be identified with his namesake noticed in the *Mahāvaṁsa* and the title 'Taṉiniṉṟuveṉṟa-Perumāḷ' applied to him has perhaps some bearing on his exploits in the Singhalese country.

Māṟavarman Kulaśēkhara, A.D. 1268.

41. Māṟavarman Vikrama-Pāṇḍya is represented by three inscriptions (Nos. 236, 243 and 268), all of which come from the Tirukkoyilur taluk of the South Arcot district. No. 279 wherein the king is simply called Kōnēriṉmaikoṇḍāṉ, may

Māṟavarman Vikrama-Pāṇḍya, c.A.D. 1283.

also be assigned to him, from the institution of the service called *Rājākkaḷnāyaṉśandi* after his well-known *biruda* (Nos. 270 of 1913, 386 and 391 of 1902). This inscription is dated in the 8th year and registers a gift of 20 *mā* of forest land in Vaḷḷaippākkam and Geḍilanallūr situated in Pādūrpaṟṟu, made free of taxes, as *tirunāmattukkāṇi* to the temple of Agattīśuram-uḍaiya-Nāyaṉār at Pādūr. Further it mentions the conferment of the title *Rājanārāyaṇa-Brahmārāyaṉ* on Kaṇṇāramudaṉ *alias* Tirukkaivēl-aḷagiya-nambi, a *Śivabrāhmaṇa* of the temple, for improving the condition of the Agastīśvara temple, by conducting worship and instituting festivals in it, setting up the processional images of the god and goddess and installing with the help of the villagers other deities therein. From this it may perhaps be inferred that *Rājanārāyaṇa* was also a title borne by this Pāṇḍya king. This Brahmārāyaṉ was also given as *taṇḍilakkai* (remuneration for collection of taxes) 10 *mā* of land, which he in turn presented for worship to the processional images set up by himself in the temple. In No. 178 from Irumbai in the South Arcot district dated in the 6th year, the king's name is lost but the title Māṟavarman is preserved. Since we find only records of Māṟavarman Vikrama-Pāṇḍya (Nos. 191 and 192 of 1902) in this temple, this record also may be assigned to him. This inscription registers the gift of salt-pans to the temple of Mākāḷamuḍaiya-Nāyaṉār in the village by the *ūravar* of Villipākkam *alias* Gaṅgaikoṇḍaśōḷanallūr in Ōymā-nāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam. Incidentally the record refers to the salt-pans given to the god Tirukkaḷukkuṉṟam-Uḍaiyār, which must refer to the temple at Tirukkaḷukkuṉṟam in the adjacent Chingleput district.

There are two other records of Vikrama-Pāṇḍya (Nos. 211 and 231) without any identifying epithets. They may also be attributed to the same Māṟavarman, as definite records of this king are mostly found in this district. Of these No. 231 refers to the gift of taxes by the king for conducting a festival in the temple at Tirukkōvalūr on the day of the asterism of his coronation every month. Among these taxes are mentioned two, namely *abhishēkakaikkāṇi* and *tulābhāravari*. It may be noted that another record (No. 166 of 1902) of Māṟavarman Vikrama-Pāṇḍya from Tirumāṇikuḻi in the same (South Arcot) district refers to the gift of these taxes among others for a festival to be conducted on the day of the natal star of the king in the month of Āṉi. These two taxes are also enumerated in another record from Paṇayavaram in the same district (No. 437 of 1903) dated in the reign of a Kōnērinmaikoṇḍāṉ, probably a Pāṇḍya king. They were presumably levied for the special expenses connected with the coronation and *tulābhāra* ceremonies performed by kings.

Jaṭāvarman Vikrama-Pāṇḍya.

There are two records of Vikrama-Pāṇḍya (Nos. 216 and 267) with the distinguishing title Jaṭāvarman, dated in the 7th and 8th regnal years and engraved in characters of the 14th century A.D. They come from the same Tirukkoyilur taluk. His inscriptions so far known are few in number and his position in the Pāṇḍya genealogy is still uncertain. He must be, however, distinguished from the king of the same name who was placed on the Madura throne by Kulōttuṅga-Chōḷa III, to whose period the characters of these records cannot be asigned, and a namesake whose 8+14th year corresponded to Śaka 1344, Śubhakṛit (No. 124 of 1908), a Tinnevelly Pāṇḍya whose records are not found as far north as South Arcot. The records attributable to this Jaṭāvarman Vikrama-Pāṇḍya are found at Tiruppukkuḻi (No. 52 of 1900), Achcharapākkam (No. 245 of 1901), Tiruvāmāttūr (No. 54 of 1922) and Poonamallee (No. 31 of 1911) in the Chingleput district. His highest regnal year so far known is 8. One of his officers was **Śambhukulōttuṅgaṉ Śambhuvarāyaṉ Vīrachampaṉ** (No. 52 of 1900), who also figures in the 12th year of a Māṟavarman Sundara-Pāṇḍya from Tiruvottūr (Cheyyar taluk of the North Arcot district) (No. 97 of 1900). This Vīrachampa is perhaps identical with his namesake of the Tiruvallam and Conjeeveram inscriptions (*Ep. Ind.*, Vol. III, p. 70), whose date is known to be Śaka 1236 (=A.D. 1314). But for want of specific evidence, the identity of this Sundara-Pāṇḍya and his place in the Pāṇḍya genealogy cannot, at present, be established.

42. All the 10 inscriptions attributable to Jaṭāvarman Vīra-Pāṇḍya come from Śrīraṅgam (Nos. 42 to 50 and 98). Of these five (Nos. 43, 44, 47, 48 and 50) give him his full name, while the remaining records have to be assigned to him from internal evidence. Nos. 47 and 49 both dated in the 10th year of the king refer to the foundation of an *agaram* called **Kaliyugarāma-chaturvēdimaṅgalam** after the name of the king by Valaivīśuvāṉ Periyaperumāḷ *alias* Kāliṅgarāyaṉ of Kaṭṭikkurichchi, a hamlet of Parāntakanallūr in Miḻalai-kūṟṟam, a subdivision of Pāṇḍi-maṇḍalam. Some records of this king

Jaṭāvarman Vīra-Pāṇḍya, his title Kaliyuga rāmaṉ.

in the present collection refer to the acquisition of lands for the settlement of 32 *bhaṭṭas* in this *agaram* (Nos. 47, 48 and 50) and others for forming a trunk road (*nāṭṭuperuvaḻi*) which ran through this colony (Nos. 45, 46 and 49). One point of interest stipulated in the formation of the colony was that the sites in it could be sold to one another among themselves, but if necessity arose to sell them outside, they had to be given only to *Bhāgavatas* and to persons of the same *darśana* (No. 42). In the *Kōyiloḻugu*, the sixth *prākāra* in the Raṅganātha temple at Śrīraṅgam called the *Kaliyugarāmaṉ-tiruvīdi* is said to have been the gift of Kaliyugarāmaṉ. This is now called the *Chittirai-vīdi*. High up on each of the four door jambs of the big *gōpura* in the middle of the *Kīḻ-Chittirai-vīdi* is found the label **Kaliyugarāmaṉ** (No. 98) in Grantha characters of the 13th century A.D. incised above a standing composite image of a *Gaṇḍabhēruṇḍa*, having a human body surmounted by two birds' heads facing in opposite directions. As the Hoysaḷa emblem *Gaṇḍabhēruṇḍa* is engraved on this *gōpura* and as the style of workmanship in the latticed windows of this *gōpura* is reminiscent of Hoysaḷa art, it seems reasonable to infer that its construction was started by the Hoysaḷa king Vīra-Narasiṁha. As the magnificent *gōpura* of seven storeys at Jambukēśvaram was constructed by Sōmēśvara (No. 19 of 1891), and as it resembles in workmanship the Kaliyugarāmaṉ-*gōpura* at Śrīraṅgam, it may be inferred that the construction of this latter was commenced by a Hoysaḷa king, probably Vīra-Narasiṁha, and was perhaps completed by Vīra-Pāṇḍya during his occupation of Śrīraṅgam. It may also be noted that the figures of two fishes with an *aṅkuśa* in between are sculptured in relief on two of the ceiling beams of this *gōpura* testifying to the Paṇḍya collaboration in its completion.

In two records of the king reference is made to an *agrahāra* founded by a certain Tuppa-Nāyakkar (Nos. 44 and 50) who perhaps was identical with the horse-dealer of Nallūr in Malai-maṇḍalam, figuring in a record of the 2nd year of the Hoysaḷa king Vīra-Rāmanāthadēva (No. 67 of 1892).

Jaṭāvarman Sundara-Pāṇḍya (A.D. 1303), his surname Kōdaṇḍarāma.

43. Some inscriptions of Jaṭāvarman Sundara-Pāṇḍya secured from Śrīraṅgam refer to the foundation of an *agrahāra* called Kōdaṇḍarāma-chaturvēdimaṅgalam after the king's name, at Tiruvaraṅgam-Tiruppati *i.e.*, Śrīraṅgam, where he is stated to have settled 208 *bhaṭṭas* and erected therein a temple for god Vishṇu (Lakshmī-Nārāyaṇa-Perumāḷ; No. 18) which perhaps was named as Kōdaṇḍarāmap-Perumāḷ after his surname (No. 19). Since the title **Kōdaṇḍarāma** was assumed by Jaṭāvarman Sundara-Pāṇḍya born in the asterism Pushya, the king has to be identified with the one whose date of accession was A.D. 1303 (*Ep. Rep.* for 1918, Part II, para. 50) and not with any other Jaṭāvarman Sundara-Pāṇḍya whose asterisms were different. One of the officers of Sundara-Pāṇḍya at Śrīraṅgam was Neṭṭūruḍaiyāṉ Kāliṅgarāyaṉ figuring in Nos. 19, 20, 21, while a worshipping (*Śrīpādaśēvai-paṇṇum*) priest named Āsūri Lakshmaṇa-Bhaṭṭa-Sōmayājiyār of Kaṇṇuḍai-chaturvēdimaṅgalam in Pāchchilkūṟṟam, a subdivision of Rājarāja-vaḷanāḍu is mentioned in No. 12. The foundation of another Kōdaṇḍarāma-chaturvēdimaṅgalam after the name of the king is referred to in a record from the South Arcot district (No. 209) from Veṅgūr, which registers a sale of land to the Brahmans colonising that settlement by the **Bhūmiputtirar** *alias* *Nattamakkaḷ* who had enjoyed the tenancy right of the village. These *Nattamakkaḷ* belonged to the Veḷḷāḷa community as can be seen from the *praśasti* which is found as preamble in some of their records, especially the one from Tirukkōyilūr (No. 117 of 1900). It may be remarked that the Pāṇḍya king Vīra-Pāṇḍya (No. 75 of 1903) who also bore this surname was a patron of this agricultural community. From the present inscription it looks as if the community had a corporate existence, and acted in that capacity in selling the lands to the *Bhaṭṭas* of the *agaram*, and in setting it apart for the maintenance of the *Pugaḻālaiyaṉ* alias *Bhūmiputtiraṉ-tirumaṇḍapam* in the same village. This body also bore the name of *Chitramēḻi-periyanāṭṭār*, apparently from the plough-share which they worshipped and which was also adopted by them as their standard.

Māṟavarman Kulaśēkhara II, A.D. 1314.

44. The records of Māṟavarman Kulaśēkhara from Śrīraṅgam are invariably dated in the 2+1st year, and relate to purchase of several bits of land made by the *Bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam. Since this settlement was formed in the time of Jaṭāvarman Sundara-Pāṇḍya whose date of accession was A.D. 1303 as mentioned above, the Kulaśēkhara of these inscriptions must be identified with the one who counted his regnal years from A.D. 1314. Since these records as well as those of Jaṭāvarman Sundara-Pāṇḍya relating to the same

chaturvēdimaṅgalam are all engraved, one in continuation of another, it is possible that all these documents relating to this *agrahāra* were engraved in the 2+1st year of Māṟavarman Kulaśēkhara.

45. Two inscriptions of Parākrama-Pāṇḍya without any distinguishing epithet come from Villiyaṉūr near Pondicherry (Nos. 187 and 189). No. 189 dated in the 6th year, refers to the institution of a service in the temple of Tirukkāmīśuram-Uḍaiyār at Villiyanallūr, a hamlet of Oḻugarai *alias* Kulōttuṅgaśōḻanallūr in Māttūr-nāḍu, a subdivision of Jayaṅgoṇḍa-śōḻa-maṇḍalam, by the king's *ammāṉ* (maternal uncle) **Kulaśēkhara Mahābali-Vāṇarāyar** in his own name. The Parākrama-Pāṇḍya of our record is probably to be identified with Māṟavarman Parākrama-Pāṇḍya, whose initial date, according to No. 113 of 1900, was A.D. 1333-34, since inscriptions of an earlier Jaṭāvarman Parākrama-Pāṇḍya are not found in the South Arcot district. The donor Kulaśēkhara Mahābali-Vāṇarāyaṉ is styled '*Piḷḷai*' in a record of the 26th year (*c.* 1322 A.D.) of Jaṭāvarman Vīra-Pāṇḍya (No. 430 of 1907).

Parākrama-Pāṇḍya (A.D. 1334); his uncle Kulaśēkhara Mahābali-Vāṇarāyar.

46. A damaged record of Kōnēriṉmaikoṇḍāṉ from Śrīraṅgam (No. 51) refers to the foundation of a colony called Sundarapāṇḍya-chaturvēdimaṅgalam after the name of the king's elder brother (*aṇṇāḻvi*). This record and the subsequent two inscriptions (Nos. 52 and 53) which are connected with the present inscription are signed by Periyāṉ Śōlaimalaichchokkaṉ Toṇḍaimāṉ of Tūñjalūr in Miḻalai-kūṟṟam, a subdivision of Pāṇḍi-maṇḍalam. The first inscription (No. 51) records a tax-free gift of land by the king to the temple of Vēdanārāyaṇa-Perumāḷ at Tiru-nārāyaṇapuram in Allakarai-nāḍu which is evidently the village of the same name in the Musiri taluk of the Trichinopoly district. A certain Śōlaimalaichchokkaṉ Toṇḍaimāṉ of Aṉikkuḍi in Miḻalai-kūṟṟam figures as donor in a record of Māṟavarman Vīra-Pāṇḍya (No. 27 A of 1903 ; *S. I. I.*, Vol. VIII, No. 300) of the initial year A.D. 1334. If he is the same as the donor in our records we may assign these (Nos. 51, 52 and 53) also to the same **Vīra-Pāṇḍya,** who, as stated above (No. 51), **had an elder brother named Sundara-Pāṇḍya.**

Vīra-Pāṇḍya, A.D. 1334.

The Hoysalas.

47. The Hoysaḷa records in the year's collection come mainly from Śrīraṅgam and Jambukēśvaram in the Trichinopoly district.

No. 69 from Śrīraṅgam is dated in Śaka 1154, with other astronomical details giving the English equivalent A.D. 1232, April 6, Tuesday. It registers a gift of land for offerings to god Śrīraṅganātha by a certain Śrīrāma-Bhaṭṭa of the Bhārad-vāja-*gōtra*, who is described as the priest worshipping in the temple of Kṛishṇa (Kuḷalūdiṇa-Piḷḷai), which had been built at Dōrasamudram by Umādēvī, the queen of Ballāḷa (II). In a Sanskrit verse at the beginning of this inscription it is stated that this Śrīrāma-Bhaṭṭa, son of a great teacher of Kuruhapura, was proficient in mantric lore and that he was an ardent Vaishṇava. He is said to have lived in the time of king Narahari-bhūpāla *i.e.*, **Narasiṁha,** who bears the title 'Chōḷēndra-pratishṭhāguru', and this has reference to the help rendered by him to king Rājarāja III earlier in his reign against the Pāṇḍya king and the Pallava Peruñjiṅgadēva I. In the fifth *prākāra* of the Śrīraṅgam temple itself there is a highly ornate shrine of Vēṇugōpāla-Kṛishṇa, with sculptures and figurines resembling Hoysaḷa work but with no inscriptions on its walls. It is possible that this shrine came into existence during the period of the Hoysaḷa occupation of Śrīraṅgam and its environs.

Naraharibhūpāla (*i.e.*) Vīra-Narasiṁha.

48. The several records belonging to Vīra-Sōmēśvara copied in this as well as in the previous years come mostly from Jambukēśvaram. We know that Vīra-Sōmēśvara settled himself in the south with his capital at Kaṇṇaṉūr-koppam, five miles to the north of Śrīraṅgam. As he was an ardent Śaivite, the Jambukēśvaram temple was the recipient of his royal patronage, as testified to by his numerous epigraphs found engraved on its walls, which mention also the names of several shrines which were erected in this period. The beautiful seven-storyed *gōpura* on the east side was completed by him, as indicated in No. 19 of 1891. As the Pāṇḍya emblem of two carps flanking an *aṅkuśa* is found sculptured in relief on the inner face of its two main ceiling beams, it is evident that the construction of this *gōpura* was begun by a Pāṇḍya king, probably Māṟavarman Sundara-Pāṇḍya I of A.D. 1216, and that it was completed by the Hoysaḷa king. Sōmēśvara's records are not found at Śrīraṅgam, the famous Vaishṇava centre, close to

Vīra-Sōmēśvara.

Jambukēśvaram; and this justifies the remark made in the opening verse of the Śrīraṅgam inscription of Jaṭāvarman Sundara-Pāṇḍya I (*Ep. Ind.*, Vol. III, p. 14) that Sōmēśvara had 'reduced to a pitiable state the lotus-pond of Śrīraṅgam'. His records are prefaced by the usual historical introduction beginning with '*Svasti samasta-bhuvanāśraya*' etc. and range in date from the 2nd to the 27th year; but as noted already in *A. S. R.* for 1909-10, p. 156, no records from the 9th to the 20th years of his reign have come to light here and none even in this year's collection. No. 120 dated in the 4th year refers to an assignment of paddy accruing from two villages for the conduct of worship in the temple of Śaṅkara-Nāyaṉār in the fourth *prākāra* of the temple of Tiruvāṉaikkā-uḍaiya-Nāyaṉār. It is not known if the shrine situated on the bund of the temple tank to the east of the main temple is identical with the shrine of Śaṅkara-Nāyaṉār referred to above. In another record dated in the third year of his reign, the king instituted a festival called Vīra-Sōmēśvaraṉ-*tirunāḷ* in his name in the Jambukēśvaram temple (No. 121) and made munificent endowments for it. In No. 119 of this year and in other records copied in previous years (No. 18 of 1891) the names of several **Hoysaḷa shrines** which came into existence in this period are mentioned *viz.*, (1) Vallāḷīśvaram, built in memory of the king's grandfather Ballāḷa II in the northern suburb of Tiruvāṉaikkā, (2) Padumalīśvaram, built in the name of his grandmother Padmalādēvī (No. 495 of 1914) and (3) Sōmalīśvaram erected as a *paḷḷippaḍai* at Pur[ō]śaikkuḍi in Pāchchiṟ-kūṟṟam in Rājarāja-vaḷanāḍu over the remains of Dēviyār Sōmaladēviyār (No. 124). (4) In the 22nd year of the king (No. 118), another shrine named Tyāgavinōdīśvaram was built by a certain Tyāgapperumāḷ of Kalvakkūr in the north side of the third *prākāra* of the temple at Tiruvāṉaikkā. (5) Another temple named Prasannīśvaram may also have come into existence in the time of the king bearing the title Rājākkaḷnāyaṉ, probably Hoysaḷa Rāmanātha (No. 92 of 1910). (6) Nos. 122 and 123 refer to the gift of land made for the merit of Kāḷaladēvī, the mother of Sōmēśvaradēva, to the temple of Pōsalīśvaram-Uḍaiyār, probably the one at Kaṇṇaṉūr (No. 18 of 1891) which was built for her merit. Thus we see that the reign of Sōmēśvara was a period of great architectural activity, but the structures that were built in this locality exhibit poor quality of local craftmanship without the high ornateness that is generally associated with Hoysaḷa art. All records of Sōmēśvara contain at the end the sign-manual of the family, namely, '*Malaparolgaṇḍa*' engraved in Kannaḍa characters.

Shrines erected during his time at Jambukēśvaram.

As regards the shrine of Sōmalīśvaram-Uḍaiyār referred to above, it may be noted that there were three royal personages in the Hoysaḷa family bearing the name **Sōmaladēvī,** *viz.* (1) the queen of Narasimha II (*S. I. I.* VII, No. 1043), (2) the sister of Narasimha (*Ep. Carn.*, Vol. IX, Intro. p. 21) and (3) the queen of Sōmēśvara who died in A.D. 1253 (Bangalore Museum Plates); but as a Sōmaladēvī is referred to as living, in a record of the 25th year (No. 22 of 1891), probably of Rājarāja III, No. 1 above was probably the lady in whose name the *paḷḷippaḍai* shrine was built. In para. 33 above we have noticed a Dēviyār Sōmaladēviyār in a record of Rājarāja III, and it has been surmised that she was a Hoysaḷa princess married into the Chōḷa family. She was probably identical with No. 2 mentioned above and that was the reason why Vīra-Narasimha espoused the cause of Rājarāja III.

49. Rāmanāthadēva (A.D. 1255-95) is represented by a few inscriptions from Śrīraṅgam. In two of them (Nos. 62 and 65) one of his consorts named Kamalādēvī, daughter of Ariya-Piḷḷai, one of the *pradhānis* of the king, is mentioned as having made a gift of land for providing a flower-garden to god Raṅganātha at Śrīraṅgam, for the collective merit of herself and her daughters Periyataṅgi Iṟai-akkaṉ and Vichchannaṉ, while No. 64 mentions another daughter of the general, named Sōmaladēvī (Chikka-Sōmaladēvī of No. 26 of 1891), who made a similar endowment of land for a flower-garden on behalf of her daughter named Śiṟuttaṅgi.

Rāmanāthadēva.

Of much importance is the incomplete inscription dated in the 3rd year of the king's reign (No. 80), which is engraved on a slab of stone set up in front of the Dhanvantari shrine in the fourth *prākāra* of the Raṅganātha temple. It registers a gift of land by Chaṅgadēva Siṅgaṇṇa-Daṇḍanāyaka, the *pradhāni* of the king, to his physician Garuḍavāhana-Bhaṭṭa, for maintaining a *śālai* (hospital) in the *tirunaḍaimāḷigai* to the west of the north *gōpura* in the fourth *prākāra* of the temple. This land was situated in Mummuḍi-śōḷa-chaturvēdimaṅgalam in Viḷā-nāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu

An *ārōgyaśālā* of his time in the Śrīraṅgam temple.

The village may be identified with Mummuḍiśōḷa-maṅgalam in the Lalgudi taluk of the Trichinopoly district. The recipient of the gift was a certain **Garuḍavāhana-Bhaṭṭa** who is described as the *rakshaka* of the Hoysaḷa general and who appears to have been conducting a *śālai* even from earlier times. In another inscription (No. 81) engraved on a different slab near this dated in Śaka 1415 (=A.D. 1493), it is mentioned that this *ārōgyaśālā* suffered damage during the *vāṉam* (Muhammadan raid), and that a descendant of this Garuḍavāhana, called Śrīnivāsa and also surnamed Garuḍavāhana, repaired this hospital and installed an image of **Dhanvantri-Emberumān** in it. This rare image of Dhanvantri is still in existence in a shrine in the fourth *prākāra* of the temple.

Garuḍavāhana-Bhaṭṭa and the Dhanvantari shrine at Śrīraṅgam.

A mutilated image of Dhanvantari kept in the *gōpura* at Chidambaram has been noticed in *Ep. Rep.* for 1935-36, page 94. The earlier Garuḍavāhana is stated to have composed a *prabandham* called *Raṅgaghōshaṇai*, which is not extant now. The Garuḍavāhana figuring in the record of Śaka 1415 may be identified with the author of the *Divyasūricharitam*, a hagiological *kāvya* in Sanskrit narrating the lives of the Vaishṇava Āḻvārs and Āchāryas.

A Brahman merchant belonging to the foreign (*paradēśi*) Sāvāsi-vyāpāri community called Sākala-Bhaṭṭa, son of Āhala-Bhaṭṭa of the Sākala-gōtra, figures in No. 70 dated in the 8th year of Rāmanātha as the donor of a flower-garden to god Raṅganātha. The *Sāvāsis* are mentioned in inscriptions of the Bombay Karnāṭak as having migrated from Kāśmīra, but they do not figure there as merchants.

50. As the Hoysaḷa kings generally patronised the Śaiva cult, several Śaiva *maṭhas* came into existence during their period. One such *maṭha* existing at Jambukēśvaram is known from No. 125, a record of the 2nd year of Vīra-Rāmanāthadēva which states that **Gautamaśiva-Rāvaḷar,** a disciple's disciple (*praśishya*) of the great Śaiva teacher Svāmidēva, is said to have purchased a site for building a *maṭha* at Jambukēśvaram. This Svāmidēva is probably identical with the teacher of the same name figuring in the Āṟpākkam record of the 12th year of the reign of Rājādhirāja II (No. 20 of 1899). Another Śaiva *guru* named Tatpurusha-śiva of the Lakshādhyāya-santāna is mentioned in another Hoysaḷa record in this temple (No. 21 of 1891).

Two Śaiva teachers of his time.

THE VIJAYANAGARA KINGS.

51. The Vijayanagara records come mainly from the Trichinopoly and South Arcot districts, while three Telugu records from the Cuddapah district were also copied during the year.

The earliest member represented is Kampaṇa, whose record (No. 162) dated in Parīdhāvi corresponding to Śaka 1294 (=A.D. 1372-73) comes from Kaṇṇanūr, the quondam capital of the Hoysaḷas in the Trichinopoly district. It states that the temple of Pōsalīśvaram-Uḍaiyār which, we know, had been constructed by Vīra-Sōmēśvara in the middle of the 13th century A.D., was demolished up to the *ādhāraśilai* and converted into a mosque by the Muhammadans during their occupation of this region, and that after Kampaṇa's conquest of the Muhammadans, the temple was again opened for worship. The *Kōyiloḻugu* (p. 104) also refers to the fact that the stones of the *prākāra* walls of the Kaṇṇanūr temple had been used by the Muhammadans for constructing fortifications for their garrison.

Kampaṇa II.

52. Of Sāḷuva Maṅgu, the general of Kampaṇa II, there is a record from Villiyaṉūr dated in the cyclic year Sādhāraṇa, which corresponded to Śaka 1292 (No. 191). He is called Mahāmaṇḍalēśvara Sāḷuva Maṅgudēva-Mahārāja, Tribhuvanarāya-Gaṇḍaragūḷi, Dakshiṇa-suratrāṇa, Tribhuvanarāya-sthāpanāchārya and **Śambhuvarāya-sthāpanāchārya.** In the record Sāḷuva Maṅgu, makes a grant of 12 *mā* of land to be enjoyed as *tirunāmattukkāṇi* by the temple of Tirukkāmīśvaramuḍaiya-Nāyaṉār at Villiyaṉallūr in Oḻugaraipaṟṟu. How far Sāḷuva-Maṅgu was directly responsible for the establishment of Śambuvarāya is not clear, but we know that Gaṇḍaragūḷi Māraya-Nāyaka, son of Sōmaya-Daṇṇāyaka, captured Veṉṟumaṉkoṇḍa-Śambuvarāya and took Rājagambīraṉmalai. It is evident that Sāḷuva Maṅgu must have taken part in this campaign, so as to merit the title. The title appears, however, to have been assumed by later members of the Sāḷuva family, namely, Sāḷuva Tirumalaidēva-Mahārāja in Śaka 1370, Prajāpati (wrong) (No. 448 of 1922), and Sāḷuva Saṅgamadēva-Mahārāja in Śaka 1403 (Nos. 593 and 594 of 1902), by virtue of family pride, for the Śambuvarāyas had ceased to exist as a ruling power by this period.

Sāḷuva Maṅgu.

It may be pointed out that the title Śambuvarāya-sthāpanāchārya is also borne by Mahāmaṇḍalēśvara **Sāvaṇadēva-Mahārāja** in two records from Villiyaṇūr (Nos. 195 and 196) dated in the cyclic year Prabhava and Pramādi, corresponding respectively to Śaka 1309 and Śaka 1321 in which he is also given the titles *Mēdini-mīsaragaṇḍa* and *Kaṭṭāri-Sāḷuva*. They register a remission of taxes granted by the king in favour of the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār at Villiyanallūr. He is probably identical with the prince referred to as the 'Kumāra' of Bukka in inscriptions found at Tiruvaiyāṟu (Tanjore district) dated in Śaka 1303 (No. 253 of 1894) and Puñjai-Pugalūr (Coimbatore district No. 350 of 1928) in this period. Both these records from Villiyanallūr end with the name 'Hariharanātha' in Telugu characters which probably stands for the royal sign-manual.

Harihara II.

53. From the same village come three records of **Ariyaṇa-Uḍaiyar** (Harihara II) dated in Śaka 1301 (Nos. 183 and 184) and Śaka 1303 (No. 194), of which Nos. 194 and 183 refer to the institution by the king of a festival in the temple of Tirukkāmīśvaram-uḍaiya-Nāyaṇār in the month of Paṅguṇi, when the god was taken out to the sea for bath. The expenses of this service were met by an endowment of 10 *mā* of land, made tax-free, and by the assignment in favour of the temple, of the *vāl-vari* due to the king. In the *Ep. Rep.* for 1932-33, p. 71, it was remarked that the exact nature of the tax *vāla-vari* was not known ; but from No. 194 it is clear that it must be taken as **vāl-vari** and that it was a tax levied on animals, the rates in the time of Harihara II being $\frac{1}{2}$ *paṇam* on cows, $\frac{3}{4}$ *paṇam* on she-buffaloes and $\frac{1}{8}$ *paṇam* on sheep. The other inscription of the king (No. 184) registers a gift of land for maintaining a perpetual lamp by Araiyaṉ Malaippiḷḷai *alias* Teṉṉāṭṭaraiyaṉ, a merchant of Uḷundai (*i.e.*,) the modern Uḷundūrpeṭ.

Virūpāksha II.

54. An incomplete record in Sanskrit prose (No. 54) from Śrīraṅgam belongs to the time of **Virūpāksha II** who is described as the son of Harihara II and Mallāmbikā and the *dauhitra* of Rāmadēva-Mahārāya of the Yādavakula. The Śoraikkāvūr plates and the Ālampūṇḍi grant of Virūpāksha are not consistent as to the relationship of Virūpāksha with Rāmadēva. This Rāmadēva cannot be identical with the Yādava king Rāmachandra who ruled between 1271 and 1309 A.D., because Harihara II (A.D. 1377-1404) could not possibly have been his son-in-law, and Dr. Hultzsch has thrown out a suggestion that perhaps the Yādava Rāmachandra had a son named Rāma-bhūpati. The present inscription does not help to solve this point, as it simply states that Virūpāksha was the *dauhitra* of Rāmadēva-Mahārāya, who is called 'Yādavakula-kamala-mārttaṇḍa.' Virūpāksha is herein styled Rājā Virūpāksha, but special significance is perhaps not to be attached to the title *Rājā* (king), for no records of his as king are found in the Tamil districts. In this as well as in the other records noted above, he claims victories over the Chōḷa, Tuṇḍīra and Pāṇḍya territories and is stated to have invaded Ceylon also. In the course of his southern campaign it is possible that Virūpāksha paid a visit to Śrīraṅgam ; but from this incomplete record we cannot say what his donation to this temple was. It may perhaps have been the gilding of the temple claimed for him in the Śoraikkāvūr plates. In the present epigraph the king is said to have visited the *guru* **Vidyāraṇya** whom he appears to have consulted as to the best means of acquiring merit. As Vidyāraṇya died in A.D. 1386 (*Mys. Archl. Report*, 1916, p. 56) this visit must have occurred before this date. The high position which Vidyāraṇya held in the Vijayanagara court is known from several records. He was also the special *guru* of Harihara II himself (*Mys. Archl. Report*, 1933, p. 23).

Bukka II, Śaka 1328.

55. A record from Vaṇtyāla, a hamlet of Perḍūru in the South Kanara district, belongs to Bukka, son of Harihara II, and is dated in Śaka 1328, Vyaya, (=A.D. 1406, August). The king is stated to have been ruling from Vijayanagara, while his governor at Bārakūru was Bāchappa of Goa. This Bāchappa or Bāchaṇṇa-Oḍeya was a governor of Maṅgalūru and Bārakūru rājyas for three years under Dēvaraya I (No. 609 of 1929-30). The present inscription records a gift of the village Bramhāra in Bārakūru-nāḍu and certain incomes from other villages including Kanyāna, Pentama and Beḷamji to **Purāṇika Kavi Krishṇa-Bhaṭṭa** of Śriṅgēri, for the renovation and maintenance of a **library** (*pustakabhaṇḍāra*) belonging to the Śriṅgēri-maṭha, when **Narasimha-Bhārati-Voḍeya of Śriṅgēri** who probably succeeded Vidyāraṇya-tīrtha, was its pontiff. This *guru* is also

referred to as the donee in another record (No. 369 of 1927) from the Kundapur taluk dated in the same year. Kavi Krishṇa-Bhaṭṭa's son named **Kavi Śaṅkara-Bhaṭṭa** figures in another record (No. 284) from the same village dated in Śaka 1354, Virōdhikṛit (=A.D. 1431) which registers a gift of land made to him by Chandapa, governor of Bārakūru and Tuḷu rājyas, under the orders of the king Dēvarāya-Mahārāya ruling from Vijayanagara. This governor is already known from other records copied in this locality. It is learnt that the descendants of this Kavi Krishṇa-Bhaṭṭa have been in charge of the *pūjā* of the Sivaliṅga installed at the place where Vidyātirtha, the *guru* of Vidyāraṇya, attained *samādhi*.

Kavi Krishṇa-Bhaṭṭa and his son Kavi Śaṅkara-Bhaṭṭa, Librarians of the Śriṅgēri-maṭha.

These two records are important for their mention of the existence of a library attached to the Śriṅgēri-maṭha. As the propagation of learning was given attention to by the schools and Vēdic seminaries attached to religious institutions, and as the Śaiva and other religious organisations also co-operated in the dissemination of knowledge, well-equipped libraries containing many manuscripts must have been maintained by these institutions. An earlier reference to a library (*Sarasvatī-bhāṇḍāra*) occurs in a record of the Western Chāḷukya king Āhavamalla I of the 11th century A.D. (*Hyderabad Archæological Series*, No. 8, p. 7).

56. No. 113 from Jambukēśvaram is dated in Plavaṅga, in the reign of Vīrapratāpa **Dēvarāya-Mahārāya.** This year must have corresponded to Śaka 1349 in the reign of Dēvarāya II. It gives us an idea as to how the high-handed action of the officers in the matter of collection of some taxes was checked. The officers were generally remunerated for their services by grants of land, and by the levy of some special taxes from the people, such as *adhikāri-jōḍi*, *adhikārip-poṉ*, *rāyasa-varttaṉai*, *pradhāni-jōḍi*, etc., for their maintenance. From a record from Tiruvaṇṇāmalai (No. 565 of 1902) we learn that a *pradhāni* was in receipt of the taxes *kaivilai*, *kiraiyam*, *ūḷiyam* and *uluppai*. When abuses in the collection of taxes were brought to the notice of the king they were immediately rectified. According to the present record, the Māhēśvaras, of the temple of Jambukēśvaram, and one Marudavaṇa-śivaṉ, brought to the notice of the king that in the *sarvamānya* lands belonging to the Śiva and Vishṇu temples in the Tiruchchirāppaḷḷi, Śōḷa-maṇḍalam and Vaḷudilampaṭṭu *rājyas*, the *adhikāris* and *sēṉaibōvas* were harassing the people by levying *jōḍi* and *kāṇikkai* for choultries and other taxes, besides the legitimate *vibhūti-kāṇikkai* due to the king, with the result that the tenants left their holdings and migrated elsewhere, and worship in the temples had consequently to stop. On the petition of the people that the old state of things should be restored, the king sent an order to his officer Sirupparaśar and deputed two agents (*taravukkārar*) Bukka and Timma, to the effect (1) that the income from *deivattāṉa* (*dēvasthāna*) (lands), after paying the *vibhūti-kāṇikkai* due to the king, should be enjoyed by the respective temples and that worship, service and festivals in them should be conducted through the respective *Sthānikas* and *Māhēśvaras*; (2) that the *adhikāris* and *śēnabōvas* should undertake not to levy from these lands *aṅgaśālaigaḷ*, *veṭṭi*, *vēkāḷi*, *kāḍuveṭṭu* and *amañji*; (3) that the temple at Tiruviḍaimarudūr should continue as *sarvamānya* and that the Māhēśvaras, evidently of that temple, should be entrusted with the conduct of worship, services and festivals therein, as in the time of Bhūpati (who was probably identical with his predecessor, the son of Bukka II who ruled from A.D. 1326 to 1422); (4) that as one Tripurāda-śivaṉ and Piraiśūḍi-śivaṉ had represented that the temples at Tirumadukkam situated in Karukkarāya-paṟṟu, a subdivision of Sōḷamaṇḍalam, and Kuṉṟamāḷigai situated between the two rivers in Vaḷudilampaṭṭu had ceased to function, they should get back their old lands and that Marudavaṇa-śivaṉ should be entrusted with the conduct of worship, services and festivals in them: and (5) that this order should be filed in the ledgers (*kaṇakku*) and a copy of it issued to the *Tāṉikas* and the *Māhēśvaras* (of the respective temples) as a letter of authority to them. This Śirupparaśar to whom the order was sent was the governor of Paḍaivīṭṭu-rājya about Śaka 1353 (No. 497 of 1926). His son Viṭṭhaṇaṉ is said in a record from Srīraṅgam (No. 96) dated in Śaka 1366, Raktākshi, to have built the big car-pavilion (*tēr-maṇḍapam*) for the god Raṅganātha.

Dēvarāya II (Śaka 1349), enquiry into cases of coercive taxation.

An undated record from Jambukēśvaram (No. 134) refers to the construction of the *tirumadil* and of the southern entrance into the fourth *prākāra* of the Jambukēśvara temple at Tiru vāṇaikkā by **Aṇṇa Chauṇḍappa-Uḍaiyar,** son of Ādittarasar. From an inscription (No. 143 of 28-29), at Mummuḍiśōḷamaṅgalam, a suburb of Lālguḍi, we know that this chief lived in this locality in about Śaka

1358, in the reign of Dēvarāya II. The benefactions of a certain chief called Aṇṇa Vāṇḍappa-Uḍaiyar or Aṇṇappa-Uḍaiyar with dates Śaka 1355 and 1358 are enumerated in the *Kōyiloḻugu*, and he is probably identical with the chief mentioned in the present inscription, his name having been wrongly spelt as such by the author of the *Kōyiloḻugu*.

57. A Telugu copper-plate grant (No. 11) from the Śrīraṅgam temple secured this year and engraved in late characters purports to have been issued in Śaka 1370, Vibhava, in the reign of king **Dēvarāya-Harihararāyal-ayyagāru** (*i.e.*) Harihara, son of Dēvarāya, ruling from Ghanagiri-nagara. It records the gift of house-site, lands, etc., to **Śiṅgapirān-Vādhūladēśika** son of **Śrīraṅgarāja** by Viśvanātha-Nāyaka, son of Koṭigam Nāgama-Nāyaka and grandson of Veṅkaṭādri-Nāyaka of Garikapāḍu (Guntur district), while administering the Madura-rājya under the king. Viśvanatha-Nāyaka, son of Nāgama-Nāyaka and the first of the Madura Nāyaka rulers reigned in Madura from A.D. 1529 to A.D. 1564 and as such, the statements made in the present copper-plate dated Śaka 1370 (=A.D. 1448) stamp it as suspicious. It may also be mentioned that Viśvanātha-Nāyaka is stated to have hailed from Kāñchīpuram in Toṇḍai-maṇḍalam in a record from Peruṅguḷam in the Tinnevelly district (*Ep. Rep.* 1932-33, para. 58). There was, however, a Harihara, son of Dēvarāya ruling as governor in the present Coimbatore district with records ranging from Śaka 1326 to 1336. (*Ep. Ind.*, Vol. XVI, p. 222, No. 664 of 1904 and 132 of 1909).

A spurious (?) grant of Harihara, son of Dēvarāya I.

58. Prauḍhadēvarāya-Mahārāya, son of Mallikārjunadēva-Mahārāya, 'who witnessed the elephant hunt' is mentioned as ruler in Śaka 1392, in a record from Jambukēśvaram (No. 106). Rājaśēkhara-Mahārāya (No. 4 of 1896) and Dēvarāya-Mahārāya (Śaka 1405) (No. 309 of 1919) are mentioned as sons of Mallikārjuna. In No. 275 of 1928-29 from Gōpurāpuram in the South Arcot district, Bhujabala Timmaiyadēva-Mahārāya is also called Kumāra, a son (?) of Mallikārjuna, who was the son of Dēvarāya-Mahārāya. As it is known that Bhujabala Timmaya was the son of Sāḷuva Narasiṁha who was not connected with the previous dynasty, the word '*Kumāra*' does not appear to connote any filial relationship. A record from Anbil dated in Śaka 1408 notices a Vīrapratāpa Dēvarāya-Mahārāya Virupāksharāya Prauḍhadēva-Mahārāya. (No. 593 of 1902). While discussing this record, the late Mr. H. Krishna Sastri concluded that in all probability, Virūpāksha left two sons, of whom one was Padea Rao (Prauḍhadēvarāya) so named after his grandfather Mallikārjuna Immaḍi-Prauḍhadēvarāya (*Arch. Sur. Rep.* for 1907-08, p. 253).

Prauḍhadēva-Mahārāya.

Further, Śaka year 1392, which is also the year quoted in the present record, falls in the reign of Virūpāksha, son of Dēvarāya 'who was pleased to witness the elephant hunt' (No. 39 of 1890). This title 'who was pleased to witness the elephant hunt' is also applied to Prauḍha-Virūpākshadēva-Mahārāya, *i.e.*, Virūpāksha, in a record from Śrīmushṇam (No. 269 of 1916) in Śaka 1393. Prauḍhadēvarāya mentioned in the present inscription (No. 106) may be identified with Virūpāksha, son of Mallikārjuna.

On page 400 of his *Historical Inscriptions of Southern India*, Sewell notes a Virūpāksha III as the son of Dēvarāya II and brother of Mallikārjuna, and a Prauḍhadēva as the son of Virūpāksha, apparently on the strength of No. 593 of 1902 from Anbil quoted above. Since Mallikārjuna had himself the name of Dēvarāya, it may also be considered that this Virūpāksha was the son of Mallikārjuna, and that he had the other name of Prauḍhadēvarāya also and that Sāḷuva Narasiṁha usurped the Vijayanagara kingdom from him. After the usurpation, this Virūpāksha *alias* Prauḍhadēva appears to have removed himself to the west coast, and to have wielded some authority there as already suggested in *Ep. Rep.* for 1931-32, para. 39.

The present inscription records a sale by public auction of a house-site and the accountancy-right in the temple of Tiruvāṇaikkā-uḍaiya-Nāyaṉār for 400 *Vīra-champaṉ-kuḷigai* to Perumbāṟkiḻāṉ Pagavaṉār Āṇḍaperumāḷ of Kai[ta]vanallūr in Toṇḍai-maṇḍalam by the *Nālukottu-tāṉattār* of Tiruvāṇaikkā in Vilāvarāvīḍi-vaḷanāḍu, a subdivision of Pāṇḍikulāśaṇi-vaḷanāḍu 'on the southern bank'. The hereditary office of accountant (*kottu-kaṇakku*) had been hitherto in the enjoyment

of the sellers, which they now sold away with its perquisites in the shape of clothes (*ilakkai*), food, cakes, betel leaves and areca nuts (due during the chanting) of *Tirujñānam*, *āṭṭaippaḍi*, *mugampārvai*, etc., to Āṇḍaperumāḷ mentioned above. Among the boundaries of the house, is mentioned the street called Poṉṉum-vāśiyum-koṇḍāṉ-*tiruvīdi*.

Oḍḍiyaṉ-galabhai in the South Arcot district.

59. **Sāḷuva Narasiṅgadēva-Mahārāja** is represented by a single inscription (No. 262) dated in Śaka 1393 from Siddhaliṅgamaḍam in the Tirukkoyilur taluk of the South Arcot district. It is a copy of the same record as has been found in several other temples at Tirukkōyilūr, Neṛkuṉṟam, Jambai, etc., in the same taluk. Apparently copies of the inscription were engraved in all the temples in the region affected by the *Oḍḍiyaṉ-galabhai* or the incursion of the Oḍḍiya king Gajapati of Orissa. The astronomical details in this record, being the same as those in the other copies, are also irregular.

Kṛishṇadēvarāya.

60. Two inscriptions from Jambukēśvaram (Nos. 105 and 107) belong to the reign of **Kṛishṇadēvarāya.** In both of them the officer named **Timmappa-Nāyaka,** son of *Vāśal* Mallappa-Nāyaka, is said to have made gifts of lands for the merit of the king, for the expenses of conducting the second day festival of the *Brahmōtsava* in the temple of Jambunātha. The lands were situated in two villages Tāḷaikkuḍi in Maḷai-nāḍu, a subdivision of Rājarāja-vaḷanāḍu 'on the northern bank' and Taṉiyāṉaiviṭṭāṉ in Uṟaiyūr-kūṟṟam, a subdivision of Rāja-gambhīra-vaḷanāḍu 'on the southern bank'. These subdivisions were comprised in the Tiruchchirāppaḷḷi-śīrmai of Chōḷa-maṇḍalam which was in charge of this officer as his *nāyakkaṭṭaṉam*.

An *agrahāra* named Kṛishṇarāyapuram founded by him.

An incomplete set of copper-plates (No. 10) belonging to the same king comes from the Śrīraṅgam temple, and it is dated in Śaka 1450, corresponding to Sarvajit. The record states that lands in villages called Vēḍambūru and Ēkāmbara-puram 'on the southern bank of the Kāvērī,' and the hamlet of Āláṅguḍi in Tiruvārūr-śīrmai situated in Suttavallichōḷa-vaḷa-nāḍu, a subdivision of Sōḷamaṇḍalam, were constituted into a new village named Kṛishṇarāyapuram and given to several *brāhmaṇas* for forming an *agrahāra*. It has, however, no connection with the Raṅganātha temple at Śrīraṅgam.

Achyutadēvarāya.

61. Two of the records of Achyutadēvarāya (Nos. 182 and 264) dated in Śaka 1454 and coming from Villiyaṉūr (French India) and Siddhaliṅgamaḍam (Tiru-kkoyilur taluk) refer to a **Saruvappayyaṉ,** brother of Rāmābhaṭṭarayyaṉ, who was probably an officer in charge of the locality. This Rāmābhaṭṭarayyaṉ, son of Bhūtanātha Chiṭṭa-Bhaṭṭa, figures in many records as governor of several sub-divisions in the time of this Vijayanagara king and of his successor Sadāśiva. In Nos. 368 and 372 which come from the Vayalpad taluk in the Chittoor district, **Veṅkaṭādri-Nāyaka,** son of Mahānāyaṅkarāchārya Kambham Timmānāya-nigāru figures as donor, and he is stated to have obtained the Kandanavōlu-śīma as his *nāyaṁkaram* from the king. He also figures as a donor to the Tirupati temple (*Tirupati Devasthanam Report*, p. 233).

Communal privileges of *Kaikkōḷas* restored.

No. 201 from Villiyaṉūr dated in Śaka 146[4] is a record of some social interest. It states that the *Ilaivāṇigar* (betel-sellers) claimed certain *birudas* of the *Kaikkōḷas* as belonging to them, and with the connivance of the king's officers who had been won over by bribes, engraved this document on the *kumudappaḍai* of the temple. The *Kaikkōḷas* and *Dēvāṅga* weavers therefore emigrated from the place in protest. The officers of Tirumalaidēva-Mahārāja named Vijayarāya and others enquired into the matter and after referring to their communal copper-plates deposited at Kāñ-chīpuram decreed that the *Kaikkōḷas* were entitled to use the *birudas* of Kaṇḍi-yadēvaṉ, Kāliṅgarāyaṉ, Paṭṭamānaṅgāttāṉ and Vulagelām-veṉṟāṉ, and had the epigraph substantiating this right engraved on the *kumudappaḍai* of the Tiruk-kāmiyappar temple. It is of interest to note that many of the communal copper-plates and inscriptions in several localities refer to an old original copper-plate *śāsanam* deposited in the Kāmakshiamma̱ṉ temple at Kāñchīpuram, whose regula-tions and decisions the artisan classes all agreed to follow (see also No. 237 of 1902).

Sadāśivarāya.

62. Most of the records of Sadāśivarāya come from Śrīraṅgam and they range in date from Śaka 1466 to 1487. No. 11 from the same place which is in Sanskrit verse, is not dated in the reign of any king but belongs to this period only. It contains

some verses giving the usual genealogy of **Viṭṭhaladēva-Mahārāja** and his brothers. Viṭṭhala who is stated to have defeated all enemies in the dominions to the south of Vidyānagarī with the help of his brother Chinna-Timma, made several benefactions to the temple of Raṅganātha at Śrīraṅgam, such as daily *Sahasranāmapūjā* to the god and anointing him with *karpūra-taila* every Friday. He also made a gift of some villages for providing offerings to the god. Nalla-Timma, his elder brother, made a *Chandraprabhā-vāhana* in silver, while Ahōbala-Dīkshita of Kṛishṇāpuram, probably their *guru*, presented a golden *Sūryaprabhā* to the god. This Ahōbala-Dīkshita figures also in a record of Viṭṭhaladēva at Conjeeveram (No. 656 of 1919). Viṭṭhala is said to have planted pillars of victory at Ananta-śayanam, Kanyākumārī and Rāmasētu. We know that, as a Vijayanagara viceroy, Viṭṭhala was placed in charge of the southern expedition and that he was helped by the Madura Nāyakas Viśvanātha-Nāyaka and his son Kṛishṇappa-Nāyaka in his campaigns. The Travancore king Rāmavarman also accepted his suzerainty, in a record dated in Kollam 722 (A.D. 1547) at Suchīndram in the Travancore State, and the high *gōpura* was built in front of the temple as a memento to Viṭṭhala's southern conquests. The pillars of victory at Cape Comorin, Anantaśayanam and Rāmēśvaram, if they were planted at all, are not traceable now.

Viṭṭhala at Śrīraṅgam.

Another inscription (No. 8) actually dated in Saka 1466 in the time of king Sadāśiva furnishes the details of the endowments made for the provision of worship, etc., to god Raṅganātha and it further states that Viṭṭhalēśa defeated the *Kuṟuvaṇṇiyar* and re-opened the Śrīraṅgam temple which had been closed for some time, and revived worship therein. There is no reference to such an incident in the *Kōyiloḻugu*. An earlier grant made by Akkāchchi **Periya Koṇḍammaṇ**, who was probably Viṭṭhala's elder sister, is also referred to, and the gift of land made by Viṭṭhala himself on this occasion, is stated to have been placed in charge of Parāśara-Bhaṭṭa Siṅgayyaṅgār, for conducting a *Rāmānujakūṭam* at Śrīraṅgam. Who the *Kuṟuvaṇṇiyar*, *i.e.*, petty chieftains were, whose depredations had necessitated the closing of the temple for some time, is not specified. The *Achyutarāyābhyudayam* and the inscriptions of Achyuta also make mention of some Maṇṇiyar or Vaṇṇiyar whom he had vanquished in the course of his southern expedition. It may also be mentioned in this connection that a record from Tiruppukkuḻi (No. 275 of 1916) states that the images of *Āḻvārs*, etc., in that temple which had been desecrated by Muhammadans were reconsecrated in Saka 1495 in the reign of king Sadāśivarāya.

Tāḷappākkam Śiru-Tirumalaiyyaṅgār.

Nārapparāja, son of Mahāmaṇḍalēśvara Nandyāla Naraśiṅgarāja, who belonged to the Ātrēya-gōtra, Āpastamba-sūtra and Yajuś-śākhā (No. 66) and hailed from Nandyāla in Uttaradēśam (Nandyal in the Kurnool district) was a scion of the Nandyāla family, whose first important member was Siṅgārayya, the grandfather of Nāraparāja. He calls himself a *Sōmakulatilaka*. He made a gift of land in Uttamaśōḻanallūr in Maṇappiḍi-nāḍu, a subdivision of Tiruchchirāpaḷḷi-uśāvaḍi for the maintenance of the *Rāmānujakūṭam* charity conducted by Siru-Tirumalaiyyaṅgār, son of Periya-Tirumalaiyyaṅgār of Tāḷappākkam. This donee was one of the **Tāḷappākkam poets,** who composed many literary poems and songs in Sanskrit and Telugu in praise of the god at Tirupati. In a record from Tirupati dated in Saka 1475 issued two years later than the present inscription, Nāraparāja is said to have made over certain *prasādams* due to him, to be delivered to Tiruvēṅgaḷanātha, son of Periya-Tirumalaiyyaṅgār, who is evidently the brother of the donee figuring in the Śrīraṅgam inscription (*Tirupati Devasthanam Report*, p. 284).

Veṅkaṭa I.

63. Of king Veṅkaṭa I there is an inscription (No. 137) engraved on a stone slab in the Nāchchiyār temple at Uṟaiyūr. It is dated in Saka 1521 and refers to a gift of two *vēli* of land in Mēlvayalūr in Uṟaiyūr-kūṟṟam by Viśvanātha-Nāyaka Kṛishṇappa-Nāyaka for providing offerings to the image of **Tiruppāṇāḻvār,** evidently in the temple at Uṟaiyūr, for the merit of his mother Tirumalai-ammaṇ. The donor, namely Kṛishṇappa-Nāyaka, the son of Vīrappa and Tirumalāmbā may be identified with the Madura Nāyaka ruler, the second of the name who ruled from A.D. 1595-1601. It may be mentioned that Uṟaiyūr is famous as the birthplace of Tiruppāṇāḻvār, the Vaishṇava saint of the Pāṇa class, for whom there is a separate shrine in the Nāchchiyār temple, in which his image is worshipped.

He is represented in a standing posture, with cymbals in his hands, signifying his vocation as a songster (*pāṇaṉ*).

64. There is another record (C. P. No. 9) of a later Veṅkaṭapatidēvarāya who is stated to have been ruling at Ghanagiri in Śaka 1644, Krōdhin. This refers to a gift of land by Śūrappa-Nāyaka which was transferred by the Nāyaka ruler Vijayaraṅga-Chokkanātha to Mārappa, the son of the donor. It may be noted that this Nāyaka ruler, while issuing some grants in his own name also quotes the name of a Vijayanagara ruler named Veṅkaṭapati in some other records. The allegiance of the later Nāyaka rulers to a Vijayanagara overlord must have been only nominal, and further no genuine records of the latter are found in the Tamil districts. For purposes of reference, a few instances where Vijayaraṅga-Chokkanātha quotes the names of his Vijayanagara overlords are given below.

A later king named Veṅkaṭa in Śaka 1644.

Name of Overlord.	Date.	Reference.
1. Veṅkaṭadēva-Mahārāya, ruling at Ghanagiri	Ś. 1630	C. P. No. 4 of 1914-15.
2. Śrīraṅgarāya, ruling at Ghanagiri ..	Ś. 1638	No. 50, Sewell, Vol. II.
3. Veṅkaṭadēva-Mahārāya, ruling at Ghanagiri	Ś. 1639	C. P. No. 13 of 1924-25.
4. Mahādēvarāya (?) ruling at Ghanagiri	Ś. 1646	No. 109, Sewell, Vol. II.
5. Veṅkaṭadēva-Mahārāya ruling at Ghanagiri	Ś. 1649	No. 44, Sewell, Vol. II.
6. Śrīraṅgarāya	Ś. 1651	No. 33, Sewell, Vol. II.

THE MADURA NĀYAKAS.

65. A few copper-plates and stone epigraphs belonging to this family were examined during the year. As Trichinopoly acquired the importance of a secondary capital of the later Madura Nāyakas, some of whom were ardent Vaishṇavas, it is but natural that Śrīraṅgam should have been the object of their patronage and received many munificent donations from them. The numerous fresco panels illustrating scenes from the *Rāmāyaṇa* and the *Mahābhārata* appear to have been painted on the ceilings and walls of some *maṇḍapas* of the Raṅganātha temple at Śrīraṅgam during this period, and portraits of some Nāyaka rulers and their officers introduced in these paintings have descriptive labels in Telugu below them, which, though obliterated in several places owing to neglect, can still be useful for purposes of identification. At Jambukēśvaram also a few records of this family are found.

No. 136 from the latter place dated in Śaka 1517 belongs to the time of Viśvanātha Krishṇa Vīrappa-Nāyaka, *i.e.*, Vīrappa-Nāyaka, son of Krishṇappa and grandson of Viśvanātha-Nāyaka. It states that the image of **Kaṅkāḷanātha** in the temple was consecrated by the Nāyaka ruler, and that certain taxes payable by those who had newly settled near the place called Koṇḍayampēṭṭai were remitted in favour of the temple for a day's expenses during the principal *Brahmōtsavam*. We also incidentally learn that the *Cheṭṭi* merchants were given some facilities for colonising near the Tirunīriṭṭāṉ-tirumadil. The details of date given in the record yield the equivalent A.D. 1595, November 20. The *Mṛityuñjaya* manuscript dates Vīrappa's death in Āvaṇi in the cyclic year Manmatha which would correspond to September 1595 (Satyanatha's *Nāyakas of Madura*, p. 83), but from the present record we have to infer that he lived nearly two months longer. The Tirunīriṭṭāṉ-tirumadil is now called the '*Vibhūti-prākāra*'.

Vīrappa-Nāyaka ; Śaka 1517.

66. From a stone inscription from Śrīraṅgam (No. 2) we learn that five ladies by name Maṅgammavāru, Muddu-Chandrarēkhammavāru, Kamalājammavāru, Jānakammavāru, and Induvadanammavāru were the wives of Chokkanātha-Nāyaka. The inscription is somewhat peculiar in that it does not register any endowment made to the temple, but simply states that the ladies prayed to god Raṅganātha for the welfare of their husband and for marital felicity. The slab containing this epigraph which must have been originally in a standing position, was probably built into the pavement round the inner circuit quite close to the central shrine during the repairs conducted some time later in the Nāyaka period.

Chokkanātha-Nāyaka, his five queens.

His officer Vaḍamalaiyappa-Piḷḷai.

Vaḍamalaiyappa-Piḷḷai, an officer in the time of Chokkanātha, is mentioned in No. 170 from Neṇmaṇi in the Sattur taluk of the Ramnad district, which states that a certain Vatsavāy Kastūrirāja made a gift of the village Tāmaraikkuḷam for the merit of Chokkanātha-Nāyaka and Vaḍamalaiyappa-Piḷḷai, for providing worship to god Tiruveṅkaṭanāthasvāmi at Neṇmaṇi *alias* Kṛishṇāpuram in Iruṅgōḷa-vaḷanāḍu. This Vaḍamalaiyappa figures in several records of this Nāyaka king and is also referred to in the Tamil poem called *Pulavarāṟṟuppaḍai* of Śiṟiya-Ratnakavirāyar. He is therein stated to have been the son of Iruvappaṉ of Śaṅkaranāyanārkōyil and to have been the chief of Irasai (*Trav. Archl. Series*, Vol. V, p. 199 and App. A). He was different from Vaḍaimalai-Aṇṇagaḷ who lived in the time of the Vijayanagara king Kṛishṇadēvarāya.

Muddammagāru, wife of Raṅgakṛishṇa Muddu-Vīrappa-Nāyaka is mentioned in Nos. 3 and 4 from Śrīraṅgam, as having made a gift of two gold crowns to the god and of two villages Iśanaikuṟa and Nāṇakuṟa to a certain Śrīnivāsayya for maintaining a *Rāmānūjakūṭam*, while provision for the performance of worship and *Sahasranāmārchanā* to the god appears to have been made through a certain Namberumāḷayya.

Queen Maṅgammā, Śaka 1620.

67. A copper-plate grant in the possession of a resident of Śrīraṅgam (C. P. No. 8) belongs to the reign of the dowager-queen **Maṅgammā.** It is dated in Śaka 1620 expressed as 1000,600,20, but the cyclic year quoted *viz.*, Vyaya as well as the other astronomical details are not regular. The record relates to a gift of a small plot of land in Teṅgājji-sīma, *i.e.*, Tenkāśi in the Tinnevelly district, made by the queen to a certain Gaṅgādhara-Udāsi, for providing food to itinerant pilgrims presumably visiting Kuṟṟālam, the famous place of pilgrimage near by, though it is not specifically stated as such in the grant.

Vijayaraṅga-Chokkanātha.

68. Another recipient of land at Iḷañji in the Tenkāśi-sīma was a certain Śivadāsa-Udāsi mentioned in C. P. No. 7 dated in Śaka 1630, who was possibly connected with Gangādhara-Udāsi of the other record, and to whom some land was granted by Kāsi Yellāri-Nāyanigāru, with the permission of Raṅgaśāyi-Nāyanivāru, son of Daḷakarttā Veṅkaṭakrishṇama-Nāyaka for the conduct of a feeding charity at Kuṟṟālam or probably at Tenkāśi itself for the merit of Vijayaraṅga-Chokkanātha. This famous Daḷavāy Veṅkaṭakrishṇama-Nāyaka was the one who served under Chokkanātha and took part in the war with Tanjore, but who eventually turned traitor and lost his life in A.D. 1686 (Satyanatha-*Nāyakas*, p. 198). The two donees bore the title of *Udāsi*, by which we have to infer that they belonged to a religious order of Śaiva ascetics, probably coming from the north. A *maṭha* called the Udāsi-maṭha at Mēlagaram in the same Tenkāsi taluk was in the charge of a northern ascetic in A.D. 1854 (No. 379 of 1917). To the same Nāyaka ruler Vijayaraṅga-Chokkanātha belongs Copper plate No. 9, dated in Śaka 1644. It mentions the Vijayanagara king Vīra Veṅkaṭapatirāya as ruling from Ghanagiri, and states that Vijayaraṅga-Chokkanātha, grandson of Chokkanātha and son of Raṅgakṛishṇa-Mudduvīrappa, instituted some enquiries about an endowment which had been made by a certain Sūrappa for conducting worship to Sūrap-Piḷḷaiyār and Vīradurgā at Tiruchināppaḷḷi and which had been mismanaged by Chinnapaṇḍāram, apparently the trustee in charge of the Tāyumāṇavar temple there. He then ordered that the lands be left in charge of Mārappa, a descendant of the original donor, so that the services to Sūrap-Piḷḷai and Vīradurgā might be properly continued. Independently of this record, it learnt that the management of the Tāyumāṇavar temple was for a long time charge of the head of a *maṭha* called Maunasvāmiyār-maṭha now located within the temple at Trichinopoly.

A *maṭha* at Śrīvilliputtūr maintained by barbers.

Copper-plate No. 2 from Śrīvilliputtūr purports to have been issued in the same king's reign. It contains an incorrect preamble in which Hariyaputtira-rāyar, Virūppāchchi-rāyar, Mallikāchchi-rāyar, Nāgaṇa-Nāyaka, Tirumalai-Nāyaka, Anantappa-Nāyaka, Viśvanātha-Nāyaka, Māṛappa-Nāyaka, Raṅgakṛishṇa Mudduvīrappa-Nāyaka and Vijayaraṅga-Chokkanātha-Nāyaka are mentioned as ruling from Vijaiyāru (wrong for Vijayanagara). The date given is Śaka 1667, Kali 4846, Akshaya, which is incorrect for Vijayaraṅga-Chokkanātha's reign. It purports to be an agreement entered into in the presence of the *Talattār* and *Tāṇattār* of Śrīvilliputtūr by the several barbers of the place, who had built a

maṭha on the bund of the tank in the Tiruvaṇṇāmalai street, to pay towards its maintenance a *paṇam* every year on each of their houses, besides special taxes of 2 *paṇam* and 1 *paṇam* respectively on occasions of marriage and funerals. The *Tātaṉ* (*dāsaṉ*) who went about making the collections as they fell due, was to receive food from the parties. The fees collected for the tonsures performed at Śrīvilliputtūr also went towards the maintenance of this *maṭha*. This record is like any one of the numerous other documents which have been found in the possession of private parties establishing their right for some privileges and collection of small rates. The flagrant historical inaccuracies found in the preamble have to be accounted for by supposing that the document does not appear to have received official recognition, as it was purely a private transaction in which the barbers agreed among themselves to levy a contribution towards the maintenance of the *maṭha* of their community.

At Śrīraṅgam, Vijayaraṅga-Chchkanātha built the *Vēdapārāyaṇa-maṇḍapa* as testified to by a Telugu label engraved on the beam of a *maṇḍapa* in the third *prākāra* of the Raṅganātha temple, and copied this year. He had also made many munificent donations to this temple, and life-size statues in ivory of himself and of his consort kept in the second *prākāra* of the temple are permanent reminders of the great devotion which he had for god Raṅganātha. A few of the bronze and ivory statuettes kept in the Dēvasthānam Museum are probably votive images representing him. It may be mentioned that this Nāyaka ruler uses the sign-manual ' Śrīrāma ' in his copper-plate records.

Queen Mīnākshī.

69. Queen Mīnākshī, the last of the Nāyaka rulers, is represented by one stone record from Samayavaram (No. 161). It registers a gift of land in Samayapuram made by her in Śaka 1654 to **Rahmuttulah** for the maintenance of the mosque (*daraga*) at the village. A copper plate document apparently relating to the same endowment is said to be in the possession of a Muhammadan resident. Another endowment made by this queen to a Muhammadan institution has been published in *Travancore Archæological Series*, Vol. V, p. 229 *et seq.*

Miscellaneous.

The Loṅkuḷas, subordinates of the Vaidumbas.

70. Two inscriptions secured at Tsadum in the Punganur taluk, Chittoor district (Nos. 366 and 367), belong to the time of Vaidumba Vīra-Mahārāja. One of them (No. 366) states that a certain Loṅkuḷāthitya, *i.e.*, **Loṅkuḷāditya** ' sun to the Loṅkuḷa family ', was administering Sadambu and that Peṅgāla Rāchamalla died fighting when Raṇamorkka-Siṅga, Vāṇaraju, etc. raided the place. The other record (No. 367) is seriously damaged, but preserves some reference to the same Loṅkuḷa chief during the time of **Vaidumba Vīra-[Mahārāja]**. This also seems to refer to the same incident, in which another hero lost his life. From these inscriptions it is clear that the Loṅkuḷas held a subordinate position under the Vaidumbas. In 1905, three inscriptions (Nos. 292-294) were copied at Basinikoṇḍa near Madanapalle which refer to the Loṅkuḷas in connection with a fight at Mudumaḍuvu. One of them (No. 293) states that Śrī-Gaṅga, a Loṅkuḷa chief, lost his life in the same combat. The Veligallu inscription of Vaidumba-Mahārāja Gaṇḍatrinētra belonging to the 9th century A.D. (No. 314 of 1922) mentions Mudumaḍuvu as a scene of battle between the Vaidumbas and the Nolambas, etc. From a study of the contemporary records it seems to have been one of the engagements connected with the famous battle of Soremati. Hence the fight at Mudumaḍuvu mentioned in the three Basinikoṇḍa inscriptions (Nos. 292 to 294 of 1905) must be placed during the time of Gaṇḍatrinētra Vaidumba-Mahārāja who was also known by the epithet Vaidumba Vīra-Mahārāja. The Vaidumba Vīra-Mahārāja of the two records under study would therefore be identical with the same Gaṇḍatrinētra, and the skirmish in which the heroes lost their lives may possibly be one of the series culminating in the battle of Sorematị.

Rāshṭrakūṭa Kannaradēva.

71. A Tamil record of the Rāshṭrakūṭa king Kṛishṇa III comes from Pādūr in the Tirukkoyilur taluk of the South Arcot district (No. 281). It is dated in the 26th year of his reign and contains astronomical details which equate to A.D. 964, October 26, thus giving A.D. 938-39 as the king's initial date. The king is given the titles *Achalakulōttaman*, *Kāñchikan*, *Ellara-maruḷan* and *Āṇaiviṭaṅkan*. The title *Achalakulōttaman* was probably assumed by him in commemoration of his having overrun the country of the Malaiyamān chiefs of Tirukkōyilūr. *Kāñchikan* evidently refers to his having captured Kāñchī, which is further perpetuated in

his title *Kachchiyun-Tañjaiyuṅ-goṇḍa*. Some of these titles occur in his Jura *praśasti* also (*Ep. Ind.*, Vol. XIX, p. 287). The record registers the gift, by the king, of the village **Uṟumūr** to two groups of Bhaṭṭaputras called *Aiññūṟṟuvar* and *Muṉṉūṟṟuvar* of the *Sahasravar* community. The record is quaintly worded and contains errors, apparently because it had been engraved by an ignorant mason. The gift is called a *Rāmadatti*, and the figures of a cow with calf, with a man seated in front, are sculptured in low relief in a small panel at the left-hand corner of the inscription. The village granted, namely Uṟumūr, whose geographical location is not specified, may parhaps have to be identified with Pādūr itself, though there is a village by name Erumūr in the Vriddhachalam taluk in the same district, which is referred to as Uṟumūr in the inscriptions of that place.

The Śilāhāra king Gaṇḍarāditya.

72. A set of three copper-plates belonging to the Karad branch of the Śilāhāra dynasty was received during the year from the Agent to the Governor General, Deccan States and Resident at Kolhapur. An article on this grant has since been published in the *Epigraphia Indica* (Vol. XXIII, No. 5). It is dated in Śaka 1048 in the reign of king **Gaṇḍarāditya** who was ruling the country from his capital at Vallavāḍagrāma. In this record his genealogy is traced from Jatiga I of the Jīmūtavāhana family, but it slightly differs from that given in the other grants of the family, in that it omits to mention Ballāḷa and gives only the names Gūhala and Bhōjadēva among the elder brothers of the king. The inscription states that at the request of Mailapayya, the *Mahāpradhāna* and *Kaḍitāmātya* of the king, who had renovated the temple of Khēḍādityadēva at Kollāpura and installed therein the images of Brahmā and Vishṇu, Gaṇḍarāditya granted lands as *sarvamānya* after their purchase from two *nārgāmuṇḍas* at Konnijavāḍagrāma in Koḍavalli-khampaṇa, a subdivision of Miriñjidēśa, for carrying out periodical repairs to the above temple and for feeding twelve *Brāhmaṇas* therein daily. This gift was entrusted to the charge of eight Brahmans who constituted the *Brahmapuri* and were remunerated therefor by special endowment of lands and house-sites.

The Chēra kings Kōdai Ravi and Śrīvāḷarāma.

73. The three records belonging to the Chēra dynasty copied this year from the West Coast are all of them much damaged. No. 287 from Indiyanūr in the Ernad taluk of the Malabar district is dated in the 27+1st year of king **Kōdai-Ravi,** while another damaged epigraph from the same place (No. 286) belongs to Kō-**Śrīvāḷarāmavarman**, with the regnal year 4+4. King Kōdai-Ravi has figured in several records from Taḷi and Aviṭṭattūr, while No. 286 is the second epigraph so far found for Śrīvāḷarāma, the other being No. 220 of 1895 found in the temple of Tirumaṉṉūr-Bhaṭāra and issued in the same 4+4th regnal year. No. 285 is, however, an inscription belonging to a new ruler named **Kōdai-Kōdai,** whose place in the Chēra genealogy is not clear.

The Reḍḍi king Ana-Vōta.

74. A copper-plate inscription (No. 4 of App. A) secured from the Gudivada taluk of the Kistna district, belongs to the Reḍḍi king **Ana-Vōta** and registers the gift of the village Kōḍūru renamed Annavōtapuram, on the banks of the Malāpahā to a number of brahmans by the king on the occasion of a solar eclipse. The inscription is dated in Śaka 1280, expressed by the chronogram *gagan-ēbha-sūrya*. It is the only copper-plate inscription of this king so far discovered. His stone inscriptions known till now range in date from Śaka 1275 (*Nellore Inscriptions*, Vol. III, p. 1037, Ongole 78), to Śaka 1283 (No. 258 of 1897). The composer of the record is Vidvān **Bālasarasvatī** who is already known to us as the composer of three inscriptions of his successor Ana-Vēma (No. 20 of 1915, C. P. Nos. 6 of 1919-20 and 9 of 1922-23), for whom the earliest date known is Śaka 1293. Two stone inscriptions (Nos. 327 and 328) from Vellaṭūru belong to Kōmaṭi Vēma-Reḍḍi and are dated in Śaka 1340. They register gifts of lands, etc., to the temples of Agastyēśvara and Kēśavarāya respectively by the *Ekkaṭilu*, *i.e.*, the soldiers in the service of the king. The *Ekkaṭis* are also mentioned in No. 309 of this year. It is of interest to notice that like the soldiers of the Pāṇḍya army at Peruṅguḷam (*Ep. Rep.* for 1932-33, Part II, para. 31), these soldiers also had a corporate existence and made gifts of lands, etc., to temples as a collective body.

The Nāyaka chiefs of Giṅgee.

75. A few Nāyaka chiefs of Gingee are mentioned in the records copied from Śrīraṅgam and Tirukkōyilūr. **Vaiyappa-Nāyaka** figures in an epigraph (No. 265) dated in Pramōdūta corresponding to A.D. 1569, and his son Kṛishṇappa-Nāyaka in an

inscription dated in Prajōtpatti, corresponding to A.D. 1571 (No. 278). In two labels (Nos. 84 and 85) engraved on two slabs in the Śrīraṅgam temple, Vīrappa-Nāyaka and Koṇḍama-Nāyaka are mentioned as the sons of Kṛishṇappa-Nāyaka. These two Nāyaka chiefs are represented by two crudely drawn figures on the stone.

The Keḷaḍi chief Basavappa-Nāyaka.

76. There is a copper-plate record (No. 3 of App. A) of the Keḷaḍi chief Basavappa-Nāyaka in this collection, which comes from Kāḍpaṭṭi in the Jamkhandi State, Dharwar. It gives the genealogy of the chief for three previous generations, namely, Siddappa, Śivappa and Sōmaśēkhara and is dated in Śaka 1632, Virōdhi. It registers a gift of lands at Tikkamuḷukere-grāma and Kaidoṭṭi-grāma in Gājanūru-sīme to the Vīraśaiva teacher Charamūrti-Rāchavaṭṭidēva, the disciple of Charamūrti Kabbinakanthe Karibasavarājadēva, made by purchase from several Muhammadan owners. The document was engraved and granted on the representation made by a certain Mariyappa.

The Mysore chiefs Chāmarāja-Oḍeyar and Kṛishṇarāja-Oḍeyar.

77. Two copper-plate grants belonging to the time of the Mysore family come from the Coimbatore district. Copper-plate No. 12, dated in Śaka 1657, Pramādīcha, belongs to **Chāmarāja-Oḍeyar** whose agent in the Kōyambattūr-śīrmai was a certain Kumāra-Dēvappayaṉ. The record registers the gift of tolls levied at specified rates on articles of merchandise from traders, for providing worship to god Vēlāyudhasvāmin at Poṉmalai in Kiṉattukkaḍavu in Vīrākka-nāḍu. The endowment was left in the charge of the Paṇḍārasannadi of Tiruvāḍuturai. The other document (C. P. No. 13) belongs to the reign of **Kṛishṇarāya-Oḍeyar** ruling from Śrīraṅgapaṭṭaṇam and is dated in Śaka 1683. It also registers a gift of lands to the same temple, while Kurikkara-Mādayyar was in charge of the Kōyambattūr-śīrmai. These chiefs Chāmarāja and Kṛishṇarāja may be identified with Chāmarāja VIII (A.D. 1731-34) and Immaḍi Kṛishṇarāya III (1734-61). Though Kṛishṇarāja lived for five years more *i.e.*, till 1766, Haidar Ali had acquired all power into his hands by about A.D. 1761, the date in which the present record was issued (*Mysore Gazetteer*, p. 2486).

78. A record of topical interest is No. 87 from Śrīraṅgam, which is dated in the cyclic year Saumya. It is incised in characters of the 15th century A.D. over a panel containing the image of an ascetic wielding a sickle in his hands, sculptured on the jamb of the eastern *gōpura* called the Veḷḷai-gōpura in the fifth *prākarā*. The record states that as the scale of allowances in the temple of Raṅganātha had been withheld and great irregularity prevailed in the conduct of worship, Periyāḻvār, the *śrīkāryam* of Iṟandakālameḍutta Aḻagiyamaṇavāḷadāsaṉ, committed suicide as a protest, by falling off from the *gōpura*. Similar instances of acts of self-immolation, made in protest, for restoration of worship in temples are recorded in inscriptions copied previously (*Ep. Rep.* for 1915, para. 60 and for 1934-35, p. 73). As a result of the protest recorded in the present case, full *paḍittaram* was subsequently restored and in memory of his act of self-sacrifice the blowing of the *ekkāḷam* and the privilege of being carried in procession in a car and other honours were shown to the image of this Periyāḻvār. Regarding this tragic incident the *Kōyiloḻugu* (pp. 129 and 130) has some more details to offer. " After the expiry of the term of agentship of Tirumalairāja in the Tiruchchirāppaḷḷi-śīrmai, in the Khara year, Kōṉērirāja succeeded him and had his military camp at Tiruchchirāppaḷḷi itself. He had a partiality for the people of the Śiva temple at Tiruvāṉaikkāval and so he was inclined to create some hindrances to the Śrīraṅgam temple. He demanded certain unauthorised levies such as, *puravari*, *kāṇikkai*, *paṭṭu-parivaṭṭam*, etc. So two *jīyars* and some *ēkāṅgis* of the Śrīraṅgam temple ascended the eastern *gōpura* of the Akaḷaṅkaṉ-tiruvīdi and sacrificed their lives by falling down from it, but the troubles continued. When these were reported on many occasions to Narasā-Nāyaka, he came on an expedition to Tiruchchirāppaḷḷi and defeated Kōṉērirāja. In the next year Naḷa on Aippaśi 14, when Nāgama-Nāyaka and Kumāra Narasā-Nāyaka came to Śrīraṅgam, **Kandāḍai Rāmānuja** interceded and got back for the temple the *dēva-dāna* lands which had been previously misappropriated. These were accomplished through the agency of **Mādhava-Ayyaṅgār**, who also had images of these martyrs sculptured in the jamb of the *gōpura*." While the inscription is engraved over the sculpture of only one figure, the other jamb opposite to this contains two similar figures without any explanatory inscription. These two ascetics had probably also sacrificed themselves similarly. We know that Kōṉēṭirāja was ruling in the vicinity of Trichinopoly in about Śaka 1412

Kandāḍai Rāmānujayyaṅgār and Mādhavayyaṅgār at Śrīraṅgam.

(*Ep. Rep.* for 1912, p. 73), and so the cyclic year Saumya in which the present record is dated, must have corresponded to Śaka 1411 (=A.D. 1489-90). Mādhavayyaṅgār, who is styled the disciple of Kandāḍai Rāmānujayyaṅgār in the *Kōyiloḻugu* is, in a record (No. 92) dated in Śaka 1422 and engraved in the Viṭṭhala shrine in the Raṅgavilāsam-*maṇḍapa*, stated to have built a new shrine (*navamāga*) to the north of the Nāṉmugan-*gōpura* in the temple, and to have installed images of Viṭṭhalēśvara and of Madhurakavi-Āḻvār therein, and built a kitchen. This item of work is also mentioned in the *Kōyiloḻugu* (p. 129) wherein, however, it is mentioned that the Viṭṭhala shrine was simply repaired. From some Tirupati epigraphs, it is learnt that this Mādhavayyaṅgār was in charge of the *poṟpaṇḍāram* of the Tirupati temple, and was wielding much influence in that temple's administration (*Tirupati Devasthanam Report,* p. 216).

Chandraśēkharaguru-Uḍaiyar, a gṛihastha-Pāśupata, in charge of the Jambukēśvaram temple.

79. No. 135 from Jambukēśvaram which is dated in Śaka 1506, Tāraṇa, is an interesting record. It is not dated in the reign of any ruling king, though the date Śaka 1506 falls in Veṅkaṭa I's reign. It purports to be a *tirumugam* issued by Chaṇḍēśvara appointing a certain **Chandraśēkharaguru-Uḍaiyar** to the post of the Trustee of the Tiruvāṇaikkā-Uḍaiyār temple at the place. It is couched in a high-flown *maṇipravāḷa* style and appears to be an apologia for the selection of a married person (*gṛihastha*) to the pontificate of the Pāśupata-maṭha at Tiruvāṇaikkā, which had till then been probably in the keeping of a celibate only. The quaint style of the record bristles with bombastic quotations from several works in seeming support of this transition, and affords interesting reading.

It is stated that when *Pāśupata-vratam* and the rights of *archchaṇai, tirukkaṇśāttu* and *muṟa-svatantram* were in the enjoyment of the heads of the *maṭha* in the lineal succession from *guru* to *śishya*—

As according to the *Parāśara-Saṁhitā* (Mādhavīya commentary) long term celibacy, using *kamaṇḍalu*, performance of human and horse sacrifices and drinking of spirituous liquors are deprecated for Brahmans in the Kaliage ; as according to the *Kālāgni-Rudrōpanishad*, a learned man is desirable, be he a *brahmachārī, gṛihastha, vānaprastha,* or an ascetic ; as according to the *Sanatkumāra-saṁhitā*, the *Pāśupata-vrata* is enjoined for twelve years for a true devotee of Paśupati, for *gṛihasthas agni* is not allowed, for *śrōtriya-brahmachārīs upanayana* is prescribed, and a period of twelve months is sufficient for........ ; as according to the *Saura-saṁhitā*, a term of twelve years, or a year, or a half year, or yet a fur ther half of it, or even a shorter term of twelve days is prescribed as a concession to the *gṛihasthas* ; as Upamanyu, Dadhīchi, Agastya, Rāma and Kṛishṇa, who were all of them married men, observed the *Pāśupata-vrata* ; as according to the *Ṛik-Brāhmaṇa*, a man is absolved from his *ṛiṇas* by begetting a son and a man who is childless does not attain to salvation, and so the three-fold *ṛiṇas* should somehow be worked off ; as according to the *Śrutis* and the *Smṛitis* performance of *yāgas* is obligatory on a householder from the tenth day of his marriage, and performance of certain obligatory rites on special occasions and at special places is compulsory ; as in the *Yajñakaraṇa* (-chapter) it is stated that he who does not do certain rites is considered an excommunicated brahman ; and as according to *Śivājñā* (command of Śiva), the ordinances of Śruti and Smṛiti are to be closely followed, and a transgressor is considered an enemy of Śiva—

Chandraśēkharaguru-Uḍaiyar was commanded to be a *gṛihastha*-Pāśupata, *i.e.*, a Pāśupata though married, and conduct *yajña* and other rites, and enjoy privileges of *archchaṇai, tirukkaṇśāttu, kōvilkēḻvi, kaṇakkeḻudu, muddirai,* and *muṟa-svatantiram* in the temple in lineal succession of son, grandson and so on. It was, however, stipulated that an elder, both by age and learning, should be the head of the *maṭha* (*adhisṭhāna*) and maintain the brotherhood of disciples in the *maṭha*.

The record closes with some benedictory and imprecatory verses,

The *Pāśupata-vrata*, on the observance of which so much stress is laid in this record, has been described in the *Atharvaśiras Upanishad* thus :—" In the inside of the heart exists the subtle body, in which there are anger, greed and forgiveness. Destroying greed, which is at the bottom of human motives, and concentrating the mind on Rudra, who is one and eternal, one should be moderate in eating and drinking ". Then follows a precept to besmear the body with ashes by repeating the words : " The ash is fire, the ash is water, the ash is earth, everything is ash, the ether is ash, the mind, the eyes and other senses are ash." This is the

Pāśupata vow (*vrata*), enjoined for the removal of the noose with which the Paśu, or the individual soul, is tied (*Vaishnavism, Saivism and minor religious systems* by R. G. Bhandarkar, p. 112).

The text of the inscription reads :—

1 Subham=astu [|*] Yat-pad=āmbujam= abjākshō lō-

2 chanēn=ābhyapūjayat [|*] tasya Jambūpatēr=ētat-

3 bhṛitya-vargasya śāsanam [||*] Svasti Śrī [ll*] Śakābdam

4 1506 idan-mēl śellāninṉa Tāraṇa-varusham

5 Paṅguṉi-māsam 6-tēdi Viḷāvarāvīdi-vaḷanāṭṭu Nāyaṉār

6 Tiruvāṉaikkā-uḍaiya-Nāyaṉār tirukō-

7 vil tiruveṇṇāval tiruniḻal-kīḻ iṉidama-

8 ndaruḷiya Tribhuvaṇapatikku, mūla-bhṛityaṉ=āgiya Ādi-

9 Chaṇḍēśuradēvar nam-bhaktarāṉa **Chandiraśēkharaguru-**

10 **Uḍaiyaṟku** kuḍutta tirumugam [||*] Nam Tambirāṉār archchaṉai

11 tirukkaṇśāttu kōvilkēḷvi kaṇakke-ḻuttu

12 muddirai muṟa-suvantiram Pāśupata-viratam śishya-param-

13 parai=āga naḍandu varugaiyil dīr-ghakāla-brahmacha-

14 ryan-dhāraṇañ-cha kamaṇḍalōḥ [|*] narāśvamē-

15 dhau madyañ-cha kalau varjyā dvijātibhiḥ [||*] ityādi

16 **Parāśara-Mādhavīyya** vachanaṅgaḷilē Kali-

17 yugattilē dīrgha-brahmacharyyam nishiddham=āṉapaḍi-

18 yiṉālum **Kālāgni-Rudrōpanishattil** yō

19 vidvān brahmachārī gṛihasthō vān-aprasthō

20 yatīr=vā eṉṟum **Sanatkumāra-Sam-hitaiyi-**

21 lē vratam Pāśupatam śuddham dvādaśābdādi-la-

22 kshitam [|*] mat-bhaktē tat pradātav-yam Māhēśvara-parā-

23 yaṇē [||*] Gṛihasthēbhyō viśēshēṇa yatīnām

24 tv=agni-varjjitam [|*] aupanāyanikē vanhau Śrō-

25 triya-brahmachāriṇām [||*] Vāyavyē atha Pā-

26 śupatam sākshāt vratam dvādaśa-māsikam [|*] eṉṟum

27 **Saura-Samhitāyām** dvādaśāb[d]-am=athābda-

28 m=vā tadarddham vā tadarddhakam [|*] prakuryyā[d*]=dvādaśā-

29 ham vā sankalpy=aitatch=śirōvra-tam [||*] ityādi śru-

30 ti-smṛiti-purāṇamgaḷilē sāvadhikha-mumāy

31 gṛihastha-vishayamumāy irukkayi-ṉālum Upamanyu-

32 Dadhīchy-Agastya-Rāma-Kṛishṇādi-gṛihas[th]ar Pāśuptam-anu-

33 shṭhichchapaḍiyiṉālum **Ṛik-Brāh-maṇē** ṛiṇam=asmin sa-

34 nnayaty=amṛitatvañ=cha gachchhati pitā putrasya jātasya

35 paśyēt chēt jīvatō mukham nāpu-trasya

36 lōkōs[t]i yajushā jāyamanō vai brāh-maṇa-

37 sthitau ṛiṇāni trīṇy=apākṛitya manō mōkshē

38 nivēśayēt ityādinā ṛiṇatray-āpa-karaṇā-

39 vaśyakattiṉālu[m] jāyām avāpya daśamē=hany=agni-

40 nā dadhīta jātaputrō-gnin=ādadhīta uparāgē

41 Kurushētre Mēsha-kṛishṇājanādikam Chaṇḍālā-

42 t pratigṛihyāpi yajēd avaśyakair= mmakhaiḥ

43 ityādi śruti-smṛitibhiḥ yajakāvaśyaka-ttiṉālum

44 yasya Vēdaś=cha vēdī cha avichśi-dyētē tripuru-

45 sham [|*] sa vai durbrāhmaṇō nāma sarvakarmma-ba-

46 hishkṛitaḥ [||*] eṉṟu yajñākaraṇattilē pratyavāyam

47 śrutam-āṉapaḍiyiṉālum Śruti-Smṛiti mamaivājñā ya-

48 s=tām ullaṅghya varttatē [|*] ājñā-śchēdī mama drōhī ma-

49 t-buddhi-pratilōmakṛit [||*] eṉṟu Śivā-jñā-laṅghana-

50 m paṇṇa-oṇṇādapaḍiyiṉālum , sāva-dhikamāga

51 gṛihastha Pāśupatam anushṭhichchu yajñādi karumaṅga-

52 ḷum naḍattikkoṇḍu Jembunāthar Akhilāṇ-

53 ḍa-Īsuriyār archaṉai tirukkaṇśāttu kōvil-

54 kēḷvi kaṇakkeḻuttu muddirai muṟa-suvantiram

55 ulpaḍa naḍattikkoṇḍu putra-pautra-pārampa-

56 raiyāga naḍakkumpaḍikku nam baktarāṉa **Chandiraśēkharaguru-**

57 **Uḍaiyaṟku** kaṭṭalai-iṭṭapaḍiyiṉālē āchandrārka-

58 māga putra-pau-

59 tra-parampa-

60 raiy=āga naḍa-

61 kkak-kaḍavadāga-

62 vum [||*] naḍakkum=i-

63 ḍattu vayōvṛi-

64 ddharumāy vi-
65 dyāvṛiddharumā-
66 ṇa pēr adhisṭhā-
67 nattukku iru-
68 ndu māṟṟai sa-
69 hōdaratkkum
70 aśana-vasanā-
71 diyaḷ naḍattik-
72 koṇḍu pu-
73 tra-paramparai-
74 yāga adhisṭhāna-
75 m paripālaṇam
76 paṇṇi naḍatti-
77 kkoṇḍu vara-
78 kaḍavaragaḷāga-
79 vum [||*] ēvam
80 Śiva-prēraṇayā
81 dattam Chaṇḍē-
82 na śāsanam [|*] ta-
83 didam śāsanam pā-
84 lyam sarvvadā sa-
85 rvva-mānavaiḥ [||*]
86 Chaṇḍēśasya Śa-
87 śāṁkaśēkhara-
88 chamū-dhaurēyatā-
89 m=ēyushō La-
90 kshmīkānta-Viriṁ-
91 cha-mukhyam vishan-mau-
92 ḷi-sthitha jā-
93 jushaḥ [|*] ājñā-
94 m bhrājñatamā-
95 m nikāmam=avatu
96 kshōṇīdharē-
97 ndras=sadā trē-
98 yas-santatikā-
99 raṇīm=abhimatā-
100 m Chandrārddha-chūḍā-
101 maṇēḥ [||*] ava-
102 śyam=ājñā pari-
103 pālanīyā Śi-
104 vasya dēvai-
105 r=upalālanī-
106 yā [|*] vilikhyatā-
107 n=Dakshapura-
108 sm(ss)arāṇām=a-
109 pramādyatām pa-
110 śyata pūrvipā-
111 kam [||*] Śivājñā-
112 paripālaṇam
113 paṇṇiṇa
114 Vishṇuvādiyaḷukkum
115 śrēyassu uṇḍā-
116 gaiyiṇālum
117 Śivājñā-laṁgha-
118 nam paṇṇi-
119 ṇa Dakshādayaḷukku
120 vipātam vanda-
121 paḍiyiṇālum i-
122 nda Śivājñai-
123 kku
124 yādām oru-
125 ttar yidukku
126 ahitam paṇ-
127 ṇiṇavargaḷ
128 Gaṅgaiyk-
129 karaiyilē
130 kārāmpaśu-
131 vaiyum taṇ
132 mātā-pitāk-
133 kaḷaiyum ko-
134 ṇṟa dōshatti-
135 lē pōgakka-
136 ḍavargaḷ āgavum [||*]
137 Iḷaiya-Eṇṇāṇai-
138 kaṇṟu-Paṇḍitaṇ
139 eḻuttu [|*] Arirā-
140 ya-Nambi eḻu-
141 ttu [|*]
142 Tiruveṇā-
143 val-Bhaṭṭaṇ
144 eḻuttu [|*]
145 Eṇṇāṇaikaṇṟu-
146 vēḷāṇ eḻuttu [|*]
147 Kōyi[l*]k[k*]aṇa-
148 kku Kūttape-
149 rumāḷ eḻuttu [|*]
150 Kottu[k*]-kaṇakku Aṟa-
151 ppaḷḷināthan e-
152 ḻuttu [|*] Śrī-Māyē-
153 śuramudalvaṇ
154 . . . . yam eḻuttu [|*]
155 Ubhayōr=iyamē-
156 vabhidā-vaśinō-
157 r=iha jagati Chandra-
158 śēkharayōḥ [|*]ma-
159 kuṭa-gata-rājapādaḥ
160 kaśchana pādagata-
161 rājamakuṭōnyaḥ [||*]
162 Śembuṇādar
163 kshampa [||*]

A curious tradition regarding the tank Āyikuḷam at Pondicherry.

80. A Tamil record coming from Pondicherry (No. 179) though modern, being dated during the time of Napoleon III (A.D. 1852-70), is of some interest. It states that Kṛishṇarāya and his minister Appāji, while camping at Villiyanallūr on their way from Rāyavēlūr happened to see some illumination at a distance and mistaking it for a temple offered salutation to an imaginary god. On being told that the music, etc., proceeded from a courtezan's

house, the king got enraged and ordered that the woman's house be demolished and a tank dug in the site. The woman was later excused on her agreeing to dig the tank herself, and this tank came to be known as Āyikuḷam, after the name of the dancing-girl. Napoleon III who appears to have been impressed by this tradition ordered that a tablet commemorating this incident be fixed in a water-fountain (*jalamāḷigai*) so as to keep her memory green. The site where the fountain exists at present near the Dupleix statue at Pondicherry, probably represents the site of the dancing-girl's house. There is an indifferent Latin version of this record engraved on another tablet in the same place, in which the English date A.D. 1862 is quoted.

APPENDIX E

List of Stone Inscriptions in the Bombay-Karnatak copied during the year 1936-37, by Sri R. S. Panchamukhi, M.A.

Inscriptions copied at the following places of the Bombay-Karnatak during the year 1936-37 are registered in this Appendix :—

Serial No.	District.	Taluk.	Village.	Number of inscriptions.
1	Bijapur	Sindagi	Āhēri ..	1
2	Do. ..	Do.	Ālmēl ..	2—9
3	Do. ..	Do.	Baḷagānūr	10
4	Do. ..	Do.	Bammadēvānamaḍu	11
5	Do. ..	Do.	Bekkināḷ	12—13
6	Do. ..	Do.	Chāndakavaṭe ..	14—15
7	Do. ..	Do.	Chaṭṭarki	16—17
8	Do. ..	Do.	Dēvaṇgāv	18—20
9	Do. ..	Do. ..	Dēvarnāvadgi ..	21
10	Do. ..	Do.	Dēvār ..	22—25
11	Do. ..	Do. ..	Gōlgēri ..	26
12	Do. ..	Do. ..	Haḍginahāḷ ..	27
13	Do. ..	Do. ..	Hipparagi ..	28—30
14	Do.	Do.	Jālvād ..	31—32
15	Do. ..	Do. ..	Kaḍlēvāḍ	33—45
16	Do. ..	Do.	Kaḍṇi ..	46
17	Do.	Do. ..	Kalkēri ..	47—54
18	Do. ..	Do. ..	Kannoḷḷi ..	55—57
19	Do.	Do.	Koṇḍguḷi	58—64
20	Do.	Do.	Kōrvār	65—66
21	Do.	Do. ..	Kuḷekumaṭgi ..	67—68
22	Do.	Do. ..	Malghāṇ ..	69—74
23	Do. ..	Do. ..	Paḍagānūr	75—76
24	Do. ..	Do. ..	Rāmanhaḷḷi ..	77—78
25	Do. ..	Do. ..	Rūgi ..	79
26	Do.	Do.	Sindagi ..	80—82
27	Do. ..	Do. ..	Tāvarkhēḍ	83
28	Do. ..	Do. ..	Yargal (Bhujrukh) ..	84—90
29	Do. ..	Bijapur	Bijāpūr ..	91—97
30	Dharwar ..	Navalgund ..	Aṇṇigēri ..	98

NOTE.—This appendix is paged in continuation of Appendix F to the *Annual Report* for 1935-36—Stone inscriptions of the Bombay-Karnatak copied during the year 1935-36.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT.					
	SINDAGI TALUK.					
	Āhēri.—Stone standing near the temple of Rāmaliṅga locally called '*dēgula*'.				Kannaḍa ..	Damaged. In characters of the 14th century A.D. Seems to record a gift of land. Mentions Permaḍidēva.
2	**Ālmēl.**—Slab lying in front of the village-*chāvaḍi*.				Do. ..	States that he who destroys (the gift of) this land commits the sin of killing the cows.
3	Another slab lying in the same place				Do. ..	States that Mahāmaṇḍalēśvara Sōvadēvarasa granted 20 *mattar* of land to god Traipurushadēva and (the *āchārya*) Nāgadēva-Bhaṭa for the merit of Cha[ṁ]ḍaladēvī. The top of the slab bears the figures of Brahmā, Vishṇu and Mahēśvara.
4	Broken slab built into the front wall of the Sāvaḷgi Basappa temple.	Kaḷachurya ..	Rāyamurāri Bhujabaḷa-malladēva.		Do. ..	Fragment. Only the portion giving the king's name is preserved.
5	Broken slab lying in the temple of Īśvara.	Western Chāḷukya	Tribhuvanamalladēva ..		Do. ..	Fragment. Only the king's name is preserved.
6	Slab set up in the temple of Pāvāḍi-Basappa.	Do. ..	Trailōkyamalla	Śaka 966, Tāraṇa, Pushya, śu. dvitīyā, Monday, [Utta]-rāyaṇa-saṅkrānti.	Do. ..	Damaged. Refers to a Mahāsāmanta (name lost) who is described as "the lord of Tagara-nagara", as ruling at Eḷamēla (Ālmēl) and records a gift of land made to the temple of Uttarēśvara. Mentions Brahmarāśi.
7	Stone lying on the road to Kaḍṇi (about 2 miles from Ālmēl).				Do. ..	In characters of the 12th-13th century A.D. States that this was the north-western boundary of the gift-land.
8	Another stone lying on the same road (about 2½ miles from Ālmēl).				Do. ..	In characters of the 11th century A.D. States that this was the boundary stone of the field belonging to the temple of Uttarēśvara of Eḷamēla.
9	A third stone lying on the same road (about 3 miles from Ālmēl).				Do. ..	Damaged. In characters of the 13th century A.D. Seems to record a gift of land to the temple of Bhōgē[śva]ra.
10	**Baḷagānūr.**—Slab built into the left outer wall of the temple of Chaṇḍēśvara.	Western Chāḷukya..	Trailōkyamalladēva ..	Śaka 97[8], Durmukhi, Bhādrapada, [saṅkra]maṇa, vyatīpāta, Sunday.	Do. ..	Badly damaged. Records a gift of land made by *Ūroḍeya* Kallayya, Sōvayya and other individuals. Mentions a certain Mahāmaṇḍalēśvara (name not clear).
11	**Bammadēvanamaḍu.**—Stone set up in a field of Sangappa about a mile to the west of the village.				Do. ..	States that this was the *mānya* land c .Jakeya-Nāyaka.
12	**Bekkināḷ.**—Stone built into the raised platform of the *darga* outside the village.	Western Chāḷukya..	Tribhuvanamalladēva 'ruling Kalyāṇa.'	Chāḷukya-Vikrama year 10, Krōdhana, Pushya, śu. pañchamī, Monday, Uttarāyaṇa-saṅkramaṇa.	Do. ..	Two fragments. Seems to register the renewal of an early gift of land for a water-shed and some students, etc., which had lapsed for a long time, made, with the consent of the king, by Mahāmaṇḍalēśvara Kaliyammarasa.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	SINDAGI TALUK—*contd.*					
13	Slab set up in the field called *Guttappanavara-hola.*		....	Vīranārāyaṇadēva year 2, Plavaṅga, Kārttika, puṇṇami, Monday, vyatīpāta.	Kannaḍa ..	Records that Dēchi-Bhaṭṭa of the *Sarvanamasya-agrahāra* Kalekere granted 10 *nivartanas* of land after purchasing it from the Daṇḍanāyaka, for the benefit of the *satra*, when the *Prabhu* of the place withdrew his favours from it (*vakraṁ māḍe*).
14	**Chāndakavaṭe.**—Broken slab lying near the well called *Basavaṇṇanabhāvi.*	Western Chāḷukya..	Tribhuvanamalladēva ..		Do. ..	Broken after the king's name.
15	Pillar lying near the same well ..			Śaka 989, Plavaṅga, Phālguṇa, ba. tadige, Sunday.	Do. ..	States that the tomb-stone (*nisidige*) of Māghaṇandi-Bhaṭṭāraka of the Sūrasta-*gaṇa* was set up by Jākhiyabbe of Sindige. Koppa-Seṭṭi planned (*geydar*) and [Chandi]-Seṭṭi executed (*māḍidar*) it.
16	**Chaṭṭarki.**—Base of a sculpture on the outer wall of the Dattātrēya temple.				Do. ..	Purport not clear. Refers to *Rudra-lōka.*
17	Slab set up in front of the temple of Hanumān.	Western Chāḷukya..	[Tribhu]vanamalladēva ..	Lost ..	Do. ..	Badly damaged. States that Mahāmaṇḍalēśvara Gōvaṇadēvarasa attacked the *Sarvanamasya-agrahāra* Cheṭṭurage, while administering the country in conjunction with twelve Nāyakas, at *rājadhānī* Kanavaḷḷi, killed the *dāyādyas* there and established his rule uninterrupted. Records a gift of several incomes due from the village to his family *i.e.*, Seḷara-kula, made by him to the Mahājanas of the place for the services rendered by them. Gōvaṇadēvarasa is described as the servant of Jagadēkamalladēva.
18	**Dēvangāv.**—Slab set up in the temple of Kallappa.	Yādava ..	Jaitugidēva ..	Śaka 1121, Kāḷayukta, Māgha, ba. amāvāsyā, Monday, solar eclipse.	Do. ..	Records a gift of land to the west of Bāgavāḍi, made by Magara-Murāri Sōyidēva-Nāyaka, to the temple of Svayaṁbhu Kēsarpaṭiya Kalidēva.
19	Same slab ..	Do. ..	Siṅghaṇadēva		Do. ..	Records a gift of land made by Magara-Murāri Sōyidēva-Nāyaka for flowers to the god Kēsarpaṭiya-Kalidēva. Also records gifts of oil, land, and taxes made by the Mahājanas, Mummuridaṇḍas and some individuals for the same temple.
20	Slab standing in Survey No. 539 ..			Śaka 1557, Yuva, Āshāḍha, vadi 13, Thursday.	Marāṭhī in Nāgarī	Seems to record a fight between Pādaśāhi Suḷatāna Mahamada Arakā[ḍa] and Rājādhirāja Murāri-Paṇḍit[eśvara] on the bank of the Bhīmarathī near Dēvaṇagāu.
21	**Dēvarnāvadgi.**—Slab standing in the temple of Mallikārjuna.	Western Chāḷukya..	Pratāpachakravartin Jagadēkamalladēva 'ruling at *rājadhānī* Kalyāṇapura'.	Jagadēkamalladēva year 2, Siddhārthin, Pushya, paurṇamāsyā, Sunday, lunar eclipse, Vyatīpāta, Uttarāyaṇa-saṅkrānti.	Do. ..	Thickly coated with oil, and faint. Records a gift of land made by Mahāmaṇḍalēśvara Sōvidēvarasa of the Seḷara family who was the *Manneya* of Eḷamēla-nāḍu, at the request of Perggaḍe Dāvarāja to the temple of Mūlasthāna-Mallikārjunadēva built by the latter at Dēvaranāvidage in Eḷamēla-nāḍu-30. Also records gifts of land, oil and toll-incomes to the same temple.

22	**Dēvūr.**—Slab lying in the temple of Dyāmavva.	..	...		Do. ..	States that this is the *nisidhi* of Siṅgi-Seṭṭi, Dēvi-Seṭṭi, Padumavve and Siṅgeya who were the lay-disciples of Nēmidēva who belonged to the Mūla-*saṅgha*, Dēsi-*gaṇa*, Koṇḍakund-*ānvaya* and Pustaka-*gachchha* and who was a member of the Iṅgaḷēśvara lineage (*baḷi*). At the bottom are carved two female figures with folded hands facing each other with a burning wick in the centre.
23	Slab built into the ceiling at the main entrance into the Rāmēśvara temple.	Western Chāḷukya..	Trailōkyamalladēva ..	Śaka 986, Krōdhin, Pushya, śu. 13, Friday, Uttarāyaṇa-saṅkrānti.	Do. ..	Registers a gift of land made by Mahāsāmanta [Vā]rarasa, an officer of Trailōkyamalla Noḷaṁba-Pallava-Permānaḍi Jayasiṅgadēva who was governing Taḷdavāḍi-nāḍu, after obtaining it from the latter, for the benefit of the temple of Mārasiṅgēśvara at Dēvapura and for the feeding and clothing of the ascetics and students. The gift was entrusted to *āchārya* Jñānarāśi-Paṇḍita of the Pāśupata school.
24	Slab built into the left wall (outer) of the same temple.	Yādava ..	Jaitugidēva ..	Śaka 1118, Naḷa, Uttarāyaṇa-saṅkramaṇa, Monday, full solar eclipse.	Do. ..	Badly damaged and mutilated. Refers to the chief of the Jīmūtavāhana lineage (name lost) and seems to record a gift of land and taxes for a temple at Dēvāpura. Mentions Sōvaladēvī.
25	Slab set up in the house-site to the left of the same temple.	Western Chāḷukya..	Jagadēkamalladēva ..	Śaka 951, [Śu]kla, Pushya, ba. 1, Wednesday, Uttarāyaṇa-saṅkrānti.	Do. ..	Registers a gift of land and oil-mills made by queen Suggaladēvī, the king's wife, to *āchārya* Brahmarāśi-Paṇḍita of the Pāśupata school, for the benefit of the temple of Mārasiṅgēśvara at Dēvapura and for food, clothing and medical treatment of the ascetics and students.
26	**Gōlgēri.**—Slab lying in front of the village-*chāvaḍi*.	Do. ..	Do. ..	Śaka 950, Prabhava, Vaiśākha, śu. 8, Monday.	Do. ..	Damaged. Records a gift of land made by Daṇḍa[nātha] Rebbarasa for the benefit of the temple of (*i.e.*, constructed by) Bācha-Gāvuṇḍa.
27	**Haḍginahāḷ.**—Slab lying in the *Darga*	Kalatsurya (Kaḷachurya).	Sōvidēva ..	Lost ..	Do. ..	Seriously damaged. Refers to a Mahāmaṇḍalēśvara (name lost) and seems to record a gift of land made evidently by him for the temple of [Dhru]vēśvara.
28	**Hipparagi.**—Stone fixed into the wall of the well called *Kuṁbāra-bhāvi.*			Śārvarin, Chaitra, ba. (wrong for śu.) paurṇame, Chandra-hōre, Pūrvā.	Do. ..	Records the construction of the well by Guṇḍayya of Hipparige.
29	Stone fixed into the front wall in the temple of Hanumān near the village-*chāvaḍi.*			Śaka 1566, Tāraṇa, Śrāvaṇa, śu. 1, Friday.	Marāṭhī in Nāgarī ..	Seems to record the construction of the temple of Hanumān in stone and the gift of land made to it.
30	Slab fixed into the wall in the temple of Kāśī-Liṅga.	Yādava ..	Bhillamadēva	Śaka 1115, Paridhāvin, Bhādrapada, ba. madhyāshṭakī, Monday, Vyatīpāta, Kanyā-saṅkramaṇa.	Kannaḍa ..	Registers a grant of the village Iṅguṇige made by the king to Rājagurudēva of the Bhujagāvaḷi-kula, in conjunction with Phēyiya-Sāhaṇi, Mahāmaṇḍalēśvara Gōṇarasa of the Seḷaṛa family and Sarvādhikārin Malleya-Sāhaṇi, while they were governing the Taddavāḍi-nāḍu at the request of Bammaya-Nāyaka for the benefit of the temple of Kalidēva at Hipparage. Also records other gifts of land, oil and taxes made for the same temple by Māyidēva-Daṇḍanāyaka, Prabhudēva, Parasa, Parisadēva of Hipparage and Bammadēva-Daṇḍanāyaka.
31	**Jālvād.**—Slab set up in the temple of Śaṅkaraliṅga.	Western Chāḷukya..	Trailōkyamalla		Do. ..	Badly damaged. Seems to record a gift of land and house-sites.
32	Another slab set up in the same temple				Do. ..	Badly damaged and effaced. Seems to record a gift of land to a temple.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	SINDAGI TALUK—*contd.*					
33	**Kaḍlēvāḍ.**—Slab set up in the temple of Svāmiliṅga.	[Kaḷachurya] ..	Tribhuvanaika nijabhū vīra malladēva (Bijjaḷa-dēva).	Chitrabhānu, Māgha, ba. 2, Thursday, Uttarāyaṇa-saṅkrānti, Vyatīpāta.	Kannaḍa ..	Records a gift of taxes (*sāda*) made by the tax-officer (*Sādha-Verggaḍe*) Ayitarasa Sōvarasa to Sōmēśvara-Paṇḍita, for the benefit of the temple of Svayaṁbhū-Sōmanāthadēva at Kaḍalevāḍa.
34	Another slab set up in the same temple	Western Chāḷukya..	Tribhuvanamalladēva 'ruling from Gōvageya-*nelevīḍu*'.	Śaka 1108, Parābhava, Chaitra, paurṇamāsyā, Friday, lunar eclipse.	Do. ..	Registers a gift of certain taxes and *mēlāḷke* incomes, due from Nāvidige, a village in Kummasi-30 included in the division (*kampaṇa*) of Tarddavāḍi-1,000, made by the king in conjunction with Kumāra Bammidēvarasa, his meternal uncle Gōyindamayya-Daṇḍanāyaka and Mahāmaṇḍalēśvara Ānemarasa of the Siḷara family, who was the governor of Yeḷamēla, to *Āchārya* Sōvarāśi-Paṇḍitadēva for the benefit of the temple of Svayaṁbhu-Sōmanāthadēva at Kaḍalevāḍa 'the southern Vāraṇāśī.'
35	A third slab lying in the same place ..	Do. ..	Bhūlōkamalladēva, 'ruling from Jayantīpura-*nelevīḍu*'.	2nd year, Plavaṅga, Pushya śu. 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatīpāta.	Do. ..	States that the king paid a visit to the temple of Svayaṁbhu-Sōmanāthadēva of Kaḍalevāḍa 'the southern Vāraṇāśi' and while making sixteen kinds of gifts there, endowed the temple with the *mēlāḷke* income of Hiñchagēri, a village in Bāgavāḍi-30 included in the division (*kaṁpaṇa*) of Alande-1,000, for worship and offerings to the deity. The endowment was entrusted to Gaṅgarāśidēva.
36	Same slab ..	Do. ..	Chāḷukyachakravartin Tribhuvanamalla Sōmēśvara-dēva.	4th year, Parābhava, Chaitra, śu. punname, Sunday, Vyatīpāta, lunar eclipse.	Do. ..	Records a gift of certain taxes and *mēlāḷke* incomes made by Mahāmaṇḍalēśvara Kopparasa, his brother Ammarasa, Sōyidēva, Allarasa, Kumāra Dākayya and the eighteen *Santatis* to *Āchārya* Sōvarāśidēva for the benefit ofthe temple of Svayaṁbhu-Sōmanāthadēva at Kaḍalevāḍa 'the southern Vāraṇāśī.'
37	A fourth slab lying in the same place	Kaḷachurya ..	Rāyamurāri Sōyidēva 'ruling at Maṅgaḷivēḍa-*nelevīḍu*'.	Śaka 1090, Sarvadhārin, Āśvayuja, śu. puṇṇami, Vaḍḍavāra, lunar eclipse.	Do. ..	Records a gift of certain taxes and the *manneya* income due from Seṁbevāḍa under the administration of Svayaṁbhū-Sōmanāthadēva of Kaḍalevāḍa, made by Mahāmaṇḍalēśvara Siṅgidēvarasa of the Siḷara family, the governor at Eḷamēla, to *Āchārya* Sōvarāśidēva for the benefit of the temple of Svayaṁbhū-Sōmanāthadēva. Also records another gift of one *gadyāṇa* from each of the villages in the *nāḍu* made by Mahāmaṇḍalēśvara Gōmadēvarasa, Kēteya-Nāyaka of Haḍavaḷahaṭṭi and the Prabhu-Gāvuṇḍas of Eḷamēla—30 and Sindige—12, for the benefit of the same temple.
38	A fifth slab lying in the same place ..	Western Chāḷukya..	Tribhuvanamalladēva 'ruling at Jayantīpura-*nelevīḍu*'.	Chāḷukya-Vikrama year 50, Viśvāvasu, Pushya, śu. chaṭṭi, (shashṭhī), Sunday, Uttarāyaṇa-saṅkramaṇa.	Do. ..	Broken in two fragments. Registers a grant of the village Saṁ[beya]vāḍa in Kummasi—30 included in the division (*kaṁpaṇa*) Taddavāḍi—1,000 made by the king and his subordinate *Manneya* Siṅgarasa of the Siyāḷa family for the benefit of the temple of Svayaṁbhū-Sōmēśvaradēva at Kaḍalevāḍa.

39	Same slab	..			Do. ..	In the same characters as the above. Records a gift of tolls on certain articles of merchandise made by the Mummuri-daṇḍas from 36 centres who had assembled at Kaḍalevāḍa as *Mahānāḍu*, for the benefit of the temple of Svayambhū-Sōmanāthadēva.
40	Same slab ..	Kaḷachurya ..	Rāyamurāri Sōyidēva ..	8th year, Jaya, Śrāvaṇa, ba. 8, Monday, ditīpāta (Vyatīpāta).	Do. ..	Records a gift of certain taxes (*bani*) in Eḷamēla-nāḍu made by Mahāpradhāna Kumāra Bammidēvarasa to Sōmēśvara-Paṇḍita for the benefit of the temple of Svayambhū-Sōmanāthadēva of Kaḍalevāḍa in Eḷamēla-nāḍu which was under his administration.
41	A sixth slab lying in the same place ..	Do. ..	Rāyamurāri Sōvidēva 'ruling at Maṅgaḷivēḍa-*nelevīḍu*'.	Śaka 1097, Manmatha, Pushya, ba. amāvāsyā, Tuesday, Uttarāyaṇa-saṅkrānti, Vyatīpāta.	Do. ..	Records a gift of taxes made by Kasapayya-Nāyaka, *mahā-maṇḍalēśvara* Siṅgidēvarasa of Eḷamēla, Mahāpradhāna Daṇḍanāyaka Kumāra Bammidēvarasa, Śrīkaraṇa Chāka-ṇayya-Nāyaka, the *mahāprabhu* of Kummasi, Guṇḍarasa and his brother Mahādēvarasa to *Āchārya* Sōvarāśidēva for the benefit of the temple of Svayambhu-Sōmanāthadēva.
42	A seventh slab lying in the same place	Do. ..	Rāyamurāri Sōvidēva 'ruling at Seleyahaḷḷi-*nelevīḍu*'.	Śaka 1094, Nandana, Pushya, śu. 8, Monday, Uttarāyaṇa-saṅkrānti, Vyatīpāta.	Do. ..	Records a gift of land made by Kumāra Bammidēvarasa who was administering Sagara-Hagariṭṭage-Eḷamēla-nāḍu, during his visit to the temple of Svayambhū-Sōmanāthadēva at the 'Ghaṭikāsthāna' Kaḍalevāḍa, in conjunction with Mahā-maṇḍalēśvara Siṅgidēvarasa of Eḷamēla, to *Āchārya* Sōva-rāśi-Paṇḍita for worship, offerings and the feeding of the ascetics in the temple.
43	An eighth slab lying in the same place	Yādava ..	Jaitugipāḷadēva 'ruling at Dēvagiri-*nelevīḍu*'.	Śaka 1114, Paridhāvin, Pushya, ba. 10, Sunday, Uttarāyaṇa-saṅkrānti.	Do. ..	Records a gift of *mēlāḷke* income from Kumbiṭṭage, a village in Kummasi—30 included in Tarddavāḍi—1,000 division (*kampaṇa*) and other taxes made by Mahāpradhāna Sōyidēva Daṇḍanāyaka who was administering Eḷamēla to *Āchārya* Sātimayya, for the temple of Māṇikēśvara and the maintenance of the eight Brahmapuris, etc.
44	Same slab ..	Do. ..	Pratāpachakravartin Siṅgaṇa-dēva.	Śaka 1127, Raktākshin, Āśva-yuja, śu. puṇṇami, Sunday, Vyatīpāta, lunar eclipse.	Kannaḍa in Nāgarī	Slightly indistinct. Records a gift of land made by the king to Sātimayya for the benefit of the temple of Sōmanāthadēva. Also records another gift of land made for the same temple by Rāyamurāri Ja[ṭṭinu]gidēva of the Kaḷachurya family.
45	Slab lying in front of the same temple	[Kaḷachurya] ..	[Tribhuvanamalladēva] ..	Tribhuvanamalladēva year 3, Bahudhānya, Āśvayuja, śu. puṇṇami, Friday, lunar eclipse.	Kannaḍa ..	Seriously damaged. Seems to record a gift to the temple of Svayambhū-Sōmanāthadēva of Kaḍalevāḍa included in Kummasi—30. Mentions [Rāma]dēvayya-Nāyaka, the *suṅka-verggaḍe* of Tarddavāḍi—1,000 province, Dāsimayya-Nāyaka and a certain Heggaḍe (name lost). Refers to a Mahāmaṇḍalēśvara described as the 'lord of Tagaranagara,' whose name is obliterated.
46	**Kaḍṇi.**—Slab lying in Survey No. 24 near the temple of Kāśī-Viśvēśvara at old Kaḍṇi.	Yādava ..	Pratāpachakravartin Siṅgaḷa.	Vishu, Pushya, śu. puṇṇami, Thursday.	Do. ..	Damaged. Seems to record a gift of land made by a certain officer (name not clear) to Asitaiā Nāgadēva of Kaḍaṇa.
47	**Kalkēri.**—Broken slab lying near the well called *Ūra-bhāvi*.				Do. ..	Beginning and end lost. Seems to record gifts of land made as *Bhaṭṭavṛitti* for (teaching) *Nyāsa*, *Prābhākara*, *Vēdānta*, *Ṛigvēda* and *Purāṇa* and also gifts of land to the dancing girls, drummers and other (temple) servants.
48	Slab lying in Hirēmaṭha			.... Saumya, Pushya, śu. trayōdaśī, Wednesday, Uttarāyaṇa-saṅkramaṇa.	Do. ..	Damaged. Records a gift of oil for a lamp to the deity (name lost) by several trade guilds (*samaya*) of Kalkere.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	SINDAGI TALUK—*contd.*					
49	Slab set up in a ruined temple in Survey No. 6.	Western Chāḷukya ..	Tribhuvanamalladēva 'ruling at Kalyāṇapura-*nelevīḍu*.'	Hēmaḷambi, Vaiśākha, śu. pañchamī, Sunday.	Kannaḍa ..	States that Amṛita-Paṭṭavarddhana Vāsudēva-Ghaḷisāsa and his wife Chāmiyakka consecrated the image of Kēśavadēva with the consent of the *Mahājanas* of Kalkeṟe which had been made into a *sarvanamasya-agrahāra* village by Mahāpradhāna Daṇḍanāyaka Kāḷimarasa, and endowed land to it.
50	Broken slab built into the raised platform of the mosque near the village-*chāvaḍi*.				Do. ..	Damaged and mutilated. Seems to record a gift of land (?) made by Mahāpradhāna Kāḷimarasa for the temple of Kēśavadēva. Mentions [Kal]keṟe-agrahāra.
51	Stone set up near the village-*chāvaḍi*.				Do. ..	Badly damaged. In characters of the 13th-14th century A.D. Seems to record a gift of land as *Hegaḍe-mānya*.
52	Slab leaning against the front wall of the temple called *Mallayyana-guḍi*.			Śaka 1109, Vīranārāyaṇadēva year 2, Plavaṅga, Kārttika, puṇṇame, Monday, Vyatīpāta.	Do. ..	Records a gift of land made by Rēchi-Bhaṭṭa of Kammakula, one of the 300 Mahājanas of Kalkeṟe (also called Aśmataṭāka) after purchasing it from Vikrama-Daṇḍādhipa, the *prahbu* of Kalkeṟe, for the *satra* of the place when Mahāmaṇḍalēśvara Virupadēvarasa was administering Hagariṭe-nāḍu.
53	Another slab in the same place ..	Yādava ..	Siṅgaṇarāya ..	Śaka 1167, Krōdhin, Bhādrapada, śu. 4, Sunday, Vyatīpāta.	Do. ..	Records a gift of land and house-sites made by the 300 Mahājanas, Seṭṭiguttas, Mummuridaṇḍas, etc., of Kalukeṟe for the temple of Ananta-Tīrthakara constructed by Mahāpradhāna Malla, Bācha and his son Pāyi-Seṭṭi and other Jainas, at the instance of their preceptor Kamaḷasēnamuni.
54	Same slab ..	Do. ..	Kannaradēva ..	4th year, Sādhāraṇa, ashṭamī, Monday and arddhōdaya in Pushya of the same year.	Do. ..	Records a gift of land made to the temple of Ananta-Tīrthadēva by the Mahājanas of Kalukeṟe on the occasion of the birth of a son to [Ra]ṅgarasa. Also records a gift of taxes made to the same temple by Sarvadēva-Nāyaka of the *Mēlāḷike* (taxes) on the latter date.
55	**Kannoḷḷi.**—Slab built into the left wall of the temple of Hanumān.	Western Chāḷukya ..	Jagadēkamalladēva ..	Śaka 962, Vikrama, Māgha, ba. [9], Thursday.	Do. ..	Records a gift of land made by Mahāsāmanta Gō[pā]larasa to Vāmaśakti-Paṇḍita for worship and offerings in the temple of Bhōgēśvara at Kannavaḷḷi. Mentions Poṭṭaḷakeṟe-*nelevīḍu*.
56	Slab built into the right wall of the same temple.	Do. ..	Tribhuvanamalladēva 'ruling at Kalyāṇa-*nelevīḍu*.'	Chāḷukya-Vikrama year 19, Bhāva, Chaitra, śu. 1, Sunday, solar eclipse.	Do. ..	Badly damaged. Records a gift of land and oil-mills made by *Paṭṭamahādēvī* Maiḷala-mahādēvī, queen of Vikramāditya, for a temple (name lost) while administering Kannavaḷḷi.
57	Same slab	Kaḷachurya ..	Tribhuvanaṁkavīradēva (Bijjaladēva).	9th year, Tāraṇa, Āshāḍha, śu. [4] Thursday, Dakshiṇāyana-saṅkrānti.	Do. ..	Badly damaged. Records a gift of certain toll-incomes made by several bodies to the temple of Chikkīśvara-Nāgēśvara constructed by *Vaḍḍavyavahārin* Bāchiseṭṭi and Nāgiseṭṭi at Kannavaḷḷi, when Brahmadēva-Daṇḍanāyaka was governing Tarddavāḍi-1000 province.

58	**Koṇḍaguḷi.**—Slab set up in front of the Basavaṇṇa temple.	(Lost)	Tribhuvanamalladēva ..		Do. ..	Badly damaged and effaced. Seems to record a gift of land at the *agrahāra* village Koṇḍaguḷi.
59	Slab fixed into the left outer wall of the Hanumān temple.	Western Chāḷukya..	Do. ..	Chāḷukya-Vikrama year 3[2], Sarvajit, Chaitra, amāvāsyā, Monday, solar eclipse.	Do. ..	Badly damaged. Records a gift of land made for worship, repairs and feeding in the temple of Bāchēśvara at the *sarvanamasya-agrahāra* Koṇḍaguḷi.
60	Broken slab fixed into the right outer wall of the same temple.				Do. ..	Fragment. Beginning lost. Records a gift of land measured by the *Bandhu-chintāmaṇi* pole and house-sites, etc., to god [Traipuru]shadēva and to 200 Vājasanēya Brāhmaṇas. The donor's name and other details are missing.
61	First face of a broken pillar set up on the bund of the well outside the village.	Western Chāḷukya..	Tribhuvanamalladēva ..	Chāḷukya-Vikrama year 33, Sarvajit, Mārgaśira, amāvāsyā, Monday, solar eclipse.	Do. ..	In two fragments. Badly damaged. Records a gift of land measured by the *Bandhu-chintāmaṇi* pole made by Daṇḍanāyaka Kēsirājarasa of the Vājikula for the benefit of the temple of Sōmēśvaradēva built by him at Koṇḍaguḷi. Mentions Bandhu-chintāmaṇi Mahāsāmantādhipati [Ni]mbaṇayya.
62	Second face of the same pillar ..	Do. ..	Do. ..	Chāḷukya-Vikrama year 3[2], Sar[va]jit, Āśvayuja, amāvāsyā, solar eclipse, Wednesday.	Do. ..	Damaged. Records a gift of toll-incomes made by Suṅkaverggaḍe Mādhava-Sēnādhipati, Heggaḍe Mādeya-Nāyaka and others for the benefit of the temple of Sōmanāthadēva.
63	Same face ..	Kaḷachurya ..	Bhujabaḷachakravartin 'ruling at [Beṅgāra]-*nelevīḍu*.'	11th year, Byaya (Vyaya), Śrāvaṇa, śu. 14, Thursday.	Do. ..	Damaged. Registers a gift of oil made by the Seṭṭis and Nakharas for a temple (name lost). Mentions agrahāra Koṇḍaguḷi and Kumāra Malugi.
64	Third face of the same pillar ..				Do. ..	Beginning badly damaged. Seems to record gifts of land and oil made for the temple of Sōmēśvara.
65	**Kōrvār.**—Broken slab built into the wall at Mēlina-maṭha.	Western Chāḷukya	Tribhuvanamalladēva ..	[Vi]kārin, Vaiśākha, amāvāsyā, [Tuesday.]	Do. ..	Fragment. Seems to record a gift of land made, after purchase, for worship and offerings to a deity (name lost).
66	Pillar built into the stone *kaṭṭe* (raised platform) in front of Daṇḍappa Gauḍa's house.	Yādava ..	Siṁhapāḷadēva	Śaka 1133, Prajāpati, Kārttika, amāvāsyā, Sunday, saṅkramaṇa.	Do. ..	Badly damaged and effaced. Seems to record a gift of land for a temple (name lost) made into the charge of the Mahājanas of the *sarvanamasya-agrahāra* Santheya-Kōrāvūr, for the merit of a certain Mūliga Bammarasa.
67	**Kuḷekumaṭgi.**—Slab built into the left wall of the temple of Chandraśēkharadēva.	Western Chāḷukya..	Tribhuvanamalladēva 'ruling at Ponugu[ppe]yappayaṇavīḍu.'	Chāḷukya-Vikrama year 2, Piṅgaḷa, Pushya, śu. 7, Sunday, Uttarāyaṇa-saṅkrānti.	Do. ..	Records gifts of land made by Mahāsāmanta Siṅgarasa and Udayādityarasa of the Siyaḷāra family for the benefit of the temple of Chaṇḍēśvara at Kuṁbiṭṭage. Also registers gift of land made by Kētaladēvī, queen of Tribhuvanamalladēva for the same temple and the temples of Vināyakadēva, Ādityadēva, etc.
68	Slab built into the right wall of the same temple.	Do. ..	Tribhuvanamalladēva ..	Chāḷukya-Vikrama year 7, Dundubhi, Āshāḍha, amāvāsyā, Tuesday.	Do. ..	Bottom portion chiselled away. Mentions Mahāsāmanta Siṅgarasa and Udayādityarasa of the Siyaḷāra family and Perggaḍe Chaṇḍimayya, the prabhu of Kuṁbiṭṭage.
69	**Malghāṇ.**—Slab fixed in the front wall of the temple of Mallikārjuna.	Do. ..	Pratāpachchakravartin Jagadēkamalladēva 'ruling at Kalyāṇa-*nelevīḍu*.'	11th year, Vibhava, Pushya, śu. 13, Thursday, Uttarayaṇa-saṅkrānti.	Do. ..	Records a gift of land, house-site and money income made to the temple of Mādhavēśvara built by Mādhava-Ghaisāsa at the agrahāra Mallagāṇa in Kummasi—30 division (*kaṁpaṇa*) included in Tarddavāḍi—1000 province, by the Prabhus and the Mahājanas of the place.
70	Side of the same slab ..				Do. ..	Badly damaged. Verses in praise of a certain Mādirāja and Ēchiyakka.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	SINDAGI TALUK—*concld.*					
71	Slab built into the left wall of the temple of Rāmaliṅga.	Western Chāḷukya..	Tribhuvanamalladēva ..	....	Kannaḍa ..	Records that the king granted several lands out of the *daśavanda* and other lands set apart for himself, for the renovation of, and worship in, the temples of Divākarēśvaradēva and Sōmēśvaradēva, for a water-shed, a tank, a well and an educational institution attached to the temple of Divākarēśvara, at Mallagāṇa which he had given away to Divākara-Bhaṭṭōpādhyāya as a *sarvanamasya* gift.
72	Slab leaning against the right wall inside the temple of Basavaṇṇa.	Do. ..	Tribhuvanamalladēva 'camping at Appayaṇadakuppa on the Bhīmarathī.'	Chāḷukya-Vikrama year 25, Vikrama, Pushya, ba. 6, Monday, Uttarayāṇa-saṅkrānti.	Do. ..	Records a gift of land made by Daṇḍanāyaka Vāmadēvayya for the benefit of the temples of Ādityadēva, Kēśavadēva and Vāmēśvaradēva built by him at Mallagāṇa, the agrahāra village in Kummaṣi—30 division (*kampaṇa*) included in Tarddavāḍi—1,000 province, belonging to Divākara-Bhaṭṭōpādhyāya, the great preceptor (*paramārādhya*).
73	Same slab ..	Do. ..	Tribhuvanamalladēva ..	Chāḷukya-Vikrama year, 25, Vikrama, Māgha, śu. 3, Friday.	Do. ..	Records a gift of land and house-site made to the temple of Vāmadēva by the Ūroḍeya Divākara-Bhaṭṭōpādhyāya.
74	Slab built into the front wall of the temple called *Tegginadēgula.*	Do. ..		Chāḷukya-Bhūlōka[malla*] year 8, Pramādi, Śrāvaṇa, amāvāsyā, solar eclipse, Monday.	Do. ..	Records a gift of gold made by Mahāmaṇḍalēśvara Kumāra Sōvarasa to the temple of Svayambhudēva at the agrahāra village Mallagāṇa, for the merit of his father Mahāmaṇḍalēśvara Siṅgarasa of the Siḷāra family.
75	**Paḍagānūr.**—Slab set up in the temple of Hanumān.	Yādava ..	Siṅgaṇadēva ..	Śaka 113[1], Vibhava, Kārttika, śu. 13, Thursday.	Do. ..	Badly damaged. Seems to record a gift of land and house-sites made to the temple of [A]chalēśvaradēva at Paḍaganūru when Ka[pi]ladē[va]-Daṇḍanāyaka was governing Tarddavāḍi-nāḍu.
76	Another slab set up in the same place				Do. ..	The upper part of the slab is seriously damaged. Seems to record a gift of land and oil made by the Seṭṭis, Karaṇas and the oil-mongers, for the benefit of a temple (name not clear).
77	**Rāmanhaḷḷi.**—Slab standing in Survey No. 23 on the way to Ālmēl.				Do. ..	Damaged. Seems to state that this was the boundary stone of the field of [Paṅka]bbēśvaradēva. In characters of the 13th century A. D.
78	Stone standing in Survey No. 22 ..			Pradhāvi (Paridhāvin?), Vaiśākha.	Sanskrit in Nāgarī..	Badly damaged after the date portion.
79	**Rāgi.**—Slab fixed into the wall of the temple of Basavaṇṇa.				Kannaḍa ..	Seriously damaged. In characters of the 12th century A.D. Seems to record the death of a Jaina saint whose name is not clear.
80	**Sindagi.**—Broken piece of a slab built in to the front wall of the Raṅgamaṭha.	Western Chāḷukya..	Tribhuvanamalladēva ..	Chāḷukya-Vikrama year 6, Durmati.	Do. ..	Fragment. Portion containing the details of the gift etc., is lost.

81	Top of the stone door leading into the interior of the Raṅgamaṭha.				Kannaḍa (modern)	Engraved negatively. Seems to record a gift of some *vṛitti* to Siddhasvāmi of the maṭha.
82	Slab placed in a nich in the courtyard of Paḍaseṭṭi Siddarāmappa's house.				Kannaḍa ..	Records a gift of land made to a temple by the Mahājanas and the Ūroḍeya of Sindige.
83	**Tāvarkheḍ.**—Slab standing in front of the Hanumān temple.	Western Chāḷukya..		Chāḷukya-Vikrama year 10, Krōdhana, Phālguṇa, śu. 1, Sunday.	Do. ..	Records a gift of 100 *mattar* of land at Eḷamēla made by Maṇḍalika Nāyimarasa.
84	**Yargal (Bhujrukh)**—Hero-stone set up in the temple of Hanumān.			Śaka [7]00 (current), Durmati, Chaitra, amāvāsyā, [Satur]day.	Kannaḍa (archaic)	Badly damaged. Seems to refer to a fight. Mentions a certain Kanna and a Perggaḍe (name lost).
85	Slab standing in the village *chāvaḍi*	Yādava ..	Siṅgaṇadēva 'ruling at Dēvagiri-*nelevīḍu*.'	10th year, Vibhava ..	Kannaḍa ..	Seems to record a gift of land made by Mahāmaṇḍalēśvara Bommidēva of the Siḷāra family to the temple of Hayimēśvaradēva built by him at Eraṅgallu.
86	Slab lying in the same place ..				Do. ..	In late characters. Records a gift of land made by Manneya Bōyarasa.
87	Slab standing near the Vīrabhadra temple near the temple of Rāmaliṅga.	Yādava ..	Siṅgaṇadēva ..	Lost ..	Do. ..	Badly damaged and effaced after the kings' name.
88	Slab set up in the temple of Rāmaliṅga.	Western Chāḷukya..	Jagadēkamalladēva ..	9th year, Akshaya, Pushya, śu. 6, Monday, Uttarāyaṇa-saṅkrānti.	Do. ..	Records a gift of land made by Mahāmaṇḍalēśvara Sōyidēvarasa of the Siḷāra family, Apparasa, the *prabhu* of Eraṅgal, Nandimarasa and Perggaḍe Nākarasa for the upkeep and repairs of the tank constructed by Sānti-Seṭṭi.
89	Slab built into a wall in the same temple.	Do. ..	Do. ..		Do. ..	Records a gift of land made by Mahāmaṇḍalēśvara Sōyidēvarasa of the Siḷāra family, Prabhu Apparasa, Nandimarasa and Heggaḍe Nākarasa, for the benefit of the temple of Svayaṁbhu-Rāmēśvara built at Eraṅgal by Kēsirāja, Dāsimarasa and Viṭṭarasa.
90	Another slab built into a wall of the same temple.			Tribhuvanamalladēva year. Bahudhānya Āśvayuja, śu. puṇṇame, Sunday.	Do. ..	Badly damaged and effaced. Records a gift made by several trade-guilds to the temple of Svayaṁbhu-Rāmēśvaradēva. Also records another gift made to the same temple on the day specified in the date column.
	BIJAPUR TALUK.					
91	**Bijapur.**—A slab (No. 46) in the Archæological Museum.	Yādava ..	[Siṅga]ṇa ..	Śaka 11[66], Krōdhin, Māgha, ba.	Do. ..	Seriously damaged. Only the king's name and the date are partly legible.
92	A second slab (No. 47) in the same place.	Western Chāḷukya..	Jagadēkamalladēva ..	Śaka 961, Vikrama, Uttarāyaṇa-saṅkrānti.	Do. ..	Records a gift of land and oil-mill made by Perggaḍe Mēlayya to the temple of Mūlasthāna-Mahādēva at Beṇakanakaviṭage in Sindige-12 in the presence of Mahāsāmanta Mūkarasa called 'the lord of Banavāsī-pura' who was administering the *mēlāḷke* of Pagariṭe-nāḍu and Manneya Nāyimarasa.
93	A third slab (No. 48) in the same place	Do. ..	Tribhuvanamalladēva 'ruling at the *nelevīḍu* Jayantipura.'	Chāḷukya-Vikrama year 36, Khara, Vaiśākha, puṇṇame, Monday, lunar eclipse.	Do. ..	Records a gift of land and house-sites as *Bhaṭṭavṛitti* for reciting the *Purāṇa*, made by Perggaḍe Kīrttirāja when Mahāmaṇḍalēśvara Kumāra Jayakarṇadēva was administering the Mahāgrahāra Sindige.
94	A fourth slab (No. 49) in the same place.	Do. ..	Do. ..	Chāḷukya-Vikarama year 46, Śārvari, Āśvayuja, amāvāsyā, Monday, solar eclipse.	Do. ..	Records a gift of land made by Mahāmaṇḍalēśvara Kumāra Jayakarṇadēva for the benefit of the temple of Mūlasthānadēva built by Daṇḍanāyaka Sōmarasa, the *prabhu* of Sindige included in a group of 12 (villages) and a subordinate of Siṅgarasa of the Seḷara family.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1936-37—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*concld.*					
	BIJAPUR TALUK—*contd.*					
95	Same slab ..	Western Chāḷukya ..		Chāḷukya-Bhūlōka[mall a*] year 3, Kīlaka, Pushya, ba. 10, Thursday, Uttarāyaṇa-saṅkramaṇa.	Kannaḍa ..	Registers a gift of gold made for the benefit of the temple of Mūlasthānadēva at Sindige, by Daṇḍanāyaka Vayijanāthayya and other Karaṇas, Manneya Sōvarasa, Kāḷamarasa, the *Manneya* of Sindige—12, Kummase—30 and Aṅkulage—50 and the *Prabhu-gāvuṇḍas* of the nāḍu, when Mahāmaṇḍalēśvara Taṛikāḍa Permāḍidēva was governing Tarddavāḍi—1,000 province.
96	A fifth slab (No. 50) in the same place	Kaḷachurya ..	Pratāpachakravartin Mallikārjunadēva.	Śaka 1098, (in words and figures), Durmukhi, Mārgaśira, ba. 8, Thursday.	Do. ..	Records a gift of certain incomes made by the Mummuridaṇḍas and other trade-guilds who had assembled at Rūvige, for the benefit of the temple of Nāgēśvaradēva.
97	A sixth slab (No. 51) in the same place				Marāṭhī in Nāgarī	Badly damaged and mutilated. Seems to mention the names Sahaji and Śumanaśahā.
	DHARWAR DISTRICT.					
	NAVALGUND TALUK.					
98	**Aṇṇigēri.**—Base of the Vināyaka image set up on the roof of the maṇḍapa in the Amritēśvara temple.				Kannaḍa ..	In characters of the 12th century A.D. States that (the image) was got prepared by Nākimayya, son of Dhuṇḍudēva who belonged to the *Samaya* of 1,000, who were the *dēvaputrakas* of god Amṛitēśvara at *rājadhānī* Aṇṇigere.

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA.
	Jagadēkamalladēva (*Jayasiṁha II*).
26	Śaka 950, Prabhava, Vaiśākha, śu. 8, Monday. Probably= Monday, 1st May, A.D. 1027 ; f. d. t. ·06. The tithi was ba. 8 and not śu. 8 as cited in the record. The Śaka year quoted is a current one.
25	Śaka 951, [Śu]kla, Pushya, ba. 1, Wednesday, Uttarāyaṇa-saṅkrānti =Wednesday, 24th December A.D. 1029.
92	Śaka 961, Vikrama, Uttarāyaṇa-saṅkrānti. The intended date is probably Tuesday, 23rd December, A.D. 1040. The date is not verifiable owing to insufficient details. The Śaka year corresponding to Vikrama was 962 (expired).
	Trailōkyamalladēva.
6	Śaka 966, Tāraṇa, Pushya, śu. dvitīyā, Monday, [Utta]rāyaṇa-saṅkrānti =Monday, 24th December, A.D. 1044 ; ·43. This was a day of Uttarāyaṇa-saṅkrānti.
10	Śaka 97[8], Durmukhi, Bhādrapada, [saṅkra]maṇa, Vyatīpāta, Sunday. Probably=Monday, 26th August, A.D. 1056 on which day occurred the Kanyā-saṅkrānti. The week day quoted in the record is evidently a mistake.
23	Śaka 986, Krōdhin, Pushya, śu. 13, Friday, Uttarāyaṇa-saṅkrānti =Friday, 24th December, A.D. 1064. Uttarāyaṇa-saṅkrānti occurred on this day.
	Tribhuvanamalladēva (*Vikramāditya VI*).
67	Chāḷukya-Vikrama year 2, Piṅgaḷa, Pushya, śu. 7, Sunday, Uttarāyaṇa-saṅkrānti =Sunday, 24th December, A.D. 1077. Uttarāyaṇa-saṅkrānti occurred on this day.
68	Chāḷukya-Vikrama year 7, Dundubhi, Āshāḍha, amāvāsyā, Tuesday =Tuesday, 28th June, A.D. 1082.
12	Chāḷukya-Vikrama year 10, Krōdhana, Pushya, śu. pañchamī, Monday, Uttarāyaṇa-saṅkramaṇa. Except for the week day, the details regularly correspond to Wednesday, 24th December, A.D. 1085. The week day cited is evidently a mistake.
83	Chāḷukya-Vikrama year 10, Krōdhana, Phālguṇa, śu. 1, Sunday. Probably-Tuesday, 17th February, A.D. 1086. The week day cited in the record is wrong.
56	Chāḷukya-Vikrama year 19, Bhāva, Chaitra, śu. 1, Sunday, solar eclipse. Śu. 1 and solar eclipse do not combine. The solar eclipse occurred on Phālguṇa, amāvāsyā of Śrīmukha, Sunday, 19th March, A.D. 1094 ; ·20, and Chaitra śu. 1 of Bhāva ended at ·14 of Monday, 20th March. The former is perhaps the intended date of the record.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA—*contd.*
	Tribhuvanamalladēva (Vikramāditya VI)—contd.
72	Chāḷukya-Vikrama year 25, Vikrama, Pushya, ba. 6. Monday, Uttarāyaṇa-saṅkrānti =Monday, 24th December, A.D. 1100. Uttarāyaṇa-saṅkrānti occurred on this day.
73	Chāḷukya-Vikrama year 25, Vikrama, Māgha, śu. 3, Friday =Friday, 4th January, A.D. 1101 ; ·58.
59	Chāḷukya-Vikrama year 3[2], Sarvajit, Chaitra, amāvāsyā, Monday, solar eclipse =Monday, 25th March, A.D. 1107, f. d. t. ·36. There was, however, no solar eclipse on this day. It occurred on Mārgaśira, amāvāsyā which fell on Monday, 16th December, A.D. 1107. Chaitra is evidently wrongly cited for Mārgaśira. See No. 61 below.
62	Chāḷukya-Vikrama year 3[2], Sarvajit, Āśvayuja, amāvāsyā, solar eclipse, Wednesday. Irregular. In the given year, Āśvayuja, amāvāsyā occurred on Thursday, 17th October, A.D. 1107 ; ·98 and the only solar eclipse in that year took place on Mārgaśira amāvāsyā. See No. 61 below.
61	Chāḷukya-Vikrama year 33, Sarvajit, Mārgaśira, amāvāsyā, Monday, solar eclipse =Monday, 16th December, A.D. 1107. There was a solar eclipse on this day.
93	Chāḷukya-Vikrama year 36, Khara, Vaiśākha, puṇṇame, Monday, lunar eclipse =Monday, 24th April, A.D. 1111 ; f. d. t. ·57. The lunar eclipse occurred the next day, *i.e.*, Tuesday, 25th April.
49	Hēmaḷambi, Vaiśākha, śu. pañchamī, Sunday =Sunday, 8th April, A.D. 1117, f. d. t. ·07.
94	Chāḷukya-Vikrama year 46, Śārvari, Āśvayuja, amāvāsyā, Monday, solar eclipse. Probably Sunday, 24th October, A.D. 1120 on which day there was a solar eclipse. The week day is wrongly quoted in the record. The corresponding Chāḷukya-Vikrama year was 44 and not 46.
38	Chāḷukya-Vikrama year 50, Viśvāvasu, Pushya, śu. chaṭṭi, Sunday, Uttarāyaṇa-saṅkramaṇa. Irregular. The tithi Pushya, śu. 6 in Viśvāvasu (Śaka 1047) occurred on Thursday (not Sunday), 3rd December, A.D. 1125 and the Uttarāyaṇa-saṅkramaṇa on Thursday, 24th December.
	Bhūlōkamalladēva.
35	2nd year, Plavaṅga, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti, Vyatīpāta. In the given year Pushya śu. 5 ended on Saturday, ·13 (=10th December, A.D. 1127) and the Uttarāyaṇa-saṅkrānti took place on Sunday, 25th December, A.D. 1127, the tithi being Pushya ba. 5 ; ·75. The latter is evidently the intended date of the record. Śu. 5 is cited wrongly for ba. 5.
85	Chāḷukya-Bhūlōka[malla*] year 3, Kīlaka, Pushya, ba. 10, Thursday, Uttarāyaṇa-saṅkramaṇa. Irregular. In the given year Kīlaka, Pushya ba. 10 occurred on Thursday, 17th January, AD. 1129 ; ·50. Uttarāyaṇa-saṅkramaṇa had occurred on Sunday, 23rd December, A.D. 1128.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—contd.*

Number of inscrip-tion.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA—*contd.*
	Bhūlōkamalladēva—contd.
74	Chāḷukya-Bhūlōka[malla*] year 8, Pramādi, Śrāvaṇa, amāvāsyā, solar eclipse, Monday =Wednesday (not Monday), 2nd August A.D. 1133. There was a solar eclipse on this day.
	Jagadēkamalladēva (II).
21	Jagadēkamalladēva year 2, Siddhārthin, Pushya, paurṇamāsyā, Sunday, lunar eclipse, Vyatīpāta, Uttarāyaṇa-saṅkrānti. Irregular. Pushya paurṇamāsyā in the given year ended on Saturday (·10), 6th January, A.D. 1140 whereas the Uttarāyaṇa-saṅkrānti had occurred on Sunday, 24th December, A.D. 1139. There was no lunar eclipse on the tithi quoted in the record.
88	9th year, Akshaya, Pushya, śu. 6, Monday, Uttarāyaṇa-saṅkrānti. In Akshaya (=Śaka 1068), the given tithi fell on Tuesday, 10th December, A.D. 1146 ; ·93, while the Uttarāyaṇa-saṅkrānti occurred on Wednesday, 25th December A.D., 1146 the tithi being Pushya ba. 6 ; f. d. t. .39. The latter is perhaps the intended date of the record in which case Sōmavāra and śu. 6 must be taken as mistakes for Saumyavāra and ba. 6 respectively. In the next year, *i.e.*, Prabhava (Śaka 1069), however, the given tithi occurred on Monday, 29th December A. D. 1147 ; f. d. t. ·0 ; but the Uttarāyaṇa-saṅkrānti had occurred 4 days earlier.
69	11th year, Vibhava, Pushya, śu. 13, Thursday (Bṛihavāra), Uttarāyaṇa-saṅkrānti. Except for the week day, the details regularly correspond to Saturday, 25th December, A.D. 1148 ; ·06. Bṛihavāra (Thursday) is evidently a mistake for Saturday.
	Tribhuvanamalladēva (Vīra-Sōmēśvara IV).
65	[Vi]kārin, Vaiśākha, amāvāsyā, Tuesday =Tuesday, 8th May, A. D. 1179.
34	Śaka 1108, Parābhava, Chaitra, paurṇmāsyā, Friday, lunar eclipse. Probably=Saturday, 5th April, A.D. 1186 ; ·70. The paurṇamāsyā commenced on the previous day, *i.e.*, Friday, at ·70 of the day.
36	4th year, Parābhava, Chaitra, śu. puṇṇami, Sunday, Vyatīpāta, lunar eclipse. See No. 34 above. In the given year Chaitra puṇṇami ended on Saturday, ·70, (5th April, A.D. 1186) on which day also occurred the lunar eclipse. The grant which had been made on this day was probably put on stone the next day, *i.e.*, Sunday as cited in the record.
	KALACHURYA.
	Tribhuvanamalladēva (Bijjaḷa).
90	Tribhuvanamalladeva year . , Bahudhānya, Āśvayjua, śu. puṇṇame, Sunday. Except for the week day, the details correspond to Thursday, 9th October, A.D. 1158 ; ·57. See No. 45 below.
45	Tribhuvanamalladēva year 3, Bahudhānya, Āśvayuja, śu. puṇṇami, Friday, lunar eclipse. Except for the week day, the details regularly correspond to Thursday, 9th October, A.D. 1158 ; ·57. There was a lunar eclipse on this day.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—*contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	KALACHURYA—*contd.*
	Tribhuvanaika-nijabhūvīra-mallадēva (*Bijjaḷadēva*).
33	Chitrabhānu, Māgha, ba. 2, Thursday, Uttarāyaṇa-saṅkrānti, Vyatīpāta =Thursday, 24th January, A.D. 1163 ; ·14. It was a day of Kuṁbha-saṅkrānti in Uttarāyaṇa.
	Tribhuvanaikavīradēva.
57	9th year, Tāraṇa, Āshāḍha, śu. [4], Thursday, Dakshiṇāyana-saṅkrānti =Thursday, 25th June, A.D. 1164. Dakshiṇāyana-saṅkrānti occurred on this day.
	Bhujabaḷachakravartin.
63	11th year, Byaya (Vyaya), Śrāvaṇa, śu. 14, Thursday. Probably Wednesday (not Thursday) 13th July, A.D. 1166 ; ·81.
	Rāyamurāri Śōyidēva.
37	Śaka 1090, Sarvadhārin, Āśvayuja, śu. puṇṇami, Vaḍḍavāra, lunar eclipse =Wednesday, 18th September, A.D. 1168 ; f. d. t. .03. This was a day of lunar eclipse.
42	Śaka 1094, Nandana, Pushya, śu. 8, Monday, Uttarāyaṇa-saṅkrānti, Vyatīpāta =Monday, 25th December, A.D. 1172. The tithi śu. 8 ended at ·66 of the previous day, *i.e.*, Sunday, 24th December.
40	8th year, Jaya, Śrāvaṇa, ba. 8, Monday, Ditīpāta (Vyatīpāta) =Monday, 22nd July, A.D. 1174 ; f. d. t. ·39.
41	Śaka 1097, Manmatha, Pushya, ba. amāvāsyā, Tuesday, Uttarāyaṇa-saṅkrānti, Vyatīpāta. The given tithi in Śaka 1097, Manmatha, occurred on Tuesday, 13th January, A.D. 1176, while the Uttarāyaṇa-saṅkrānti had taken place on Thursday, 25th December, A.D. 1175. The former is probably the intended date of the record.
	Mallikārjunadēva.
96	Śaka 1098 (in words and figures), Durmukhi, Mārgaśira, ba. 8, Thursday =Thursday, 25th November, A.D. 1176. The king is evidently the same as Mallugidēva for whom Durmukha is cited as the 2nd regnal year (*Arch. Sur. Rep.* for 1929-30, p. 175).
	YADAVA.
	Bhillamadēva.
80	Śaka 1115, Paridhāvin, Bhādrapada, ba. Madhyāshṭakī(mī ?), Monday, Vyatīpāta, Kanyā-saṅkramaṇa. Probably=Monday, 31st August, A.D. 1192 ; f. d. t. ·14. Kanyā-saṅkramaṇa had occurred on Friday, 28th August. The Śaka year quoted in the record is a current year.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—contd.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	YADAVA—*contd.*
	Jaitugidēva.
43	Śaka 1114, Paridhāvin, Pushya, ba. 10, Sunday, Uttarāyaṇa-saṅkrānti. Irregular. In the given year, Uttarāyaṇa-saṅkrānti occurred on Pushya ba. 5, Friday (=25th December, A.D. 1192) and not ba. 10(=Thursday, 31st December); Sunday quoted in the record is a mistake.
24	Śaka 1118, Nala, Uttarāyaṇa-saṅkramaṇa, Monday, full solar eclipse. Irregular. In Śaka 1118, Nala, the Uttarāyaṇa-saṅkramaṇa occurred on Wednesday, 25th December, A.D. 1196 and no solar eclipse took place in any month of that year.
18	Śaka 1121, Kāḷayukta, Māgha, ba. amāvāsyā, Monday, solar eclipse. Probably=Thursday, 28th January, A.D. 1199 which was a day of solar eclipse. The Śaka year quoted is current and Monday is evidently a mistake for Thursday.
	Siṅgaṇadēva.
75	Śaka 113[1], Vibhava, Kārttika, śu. 13, Thursday =Thursday, 23rd October, A.D. 1208. The Śaka year quoted is current.
66	Śaka 1133, Prajāpati, Kārttika, amāvāsyā, Sunday, saṅkramaṇa. Probably=Sunday, 6th November, A.D. 1211; f. d. t. .27. It was not a day of any saṅkramaṇa. The Vriśchika-saṅkramaṇa had occurred on Thursday, 27th October. But in the next year, *i.e.*, Śaka 1134, Āṅgirasa, the given tithi and Dhanus-saṅkramaṇa combined on Sunday, 25th November, A.D. 1212; ·03.
46	Vishu, Pushya, śu. puṇṇami, Thursday =Thursday, 30th December, A.D. 1221; ·53.
53	Śaka 1167, Krōdhin, Bhādrapada, śu. 14, Sunday, Vyatīpāta. Irregular. In Śaka 1166 (expired), Krōdhin, the given tithi occurred on Thursday (not Sunday), 18th August, A.D. 1244; ·78. But in the previous year (Śaka 1165 expired, Śōbhana), the details regularly corresponded to Sunday, 30th August, A.D. 1243.
	Kannaradēva.
54	4th year, Sādhāraṇa, ashṭamī, Monday, and arddhōdaya in Pushya of the same year. The former date cannot be either calculated or verified owing to the insufficiency of details and the latter occurred on Sunday, 22nd January, A.D. 1251. The arddhōdaya, *i.e.*, the combination of Pushya, ba. amāvāsyā, Sunday and Śravaṇa-nakshatra occurred on this day.
	MISCELLANEOUS.
13	Vīranārāyaṇadēva year 2, Plavaṅga, Kārttika, puṇṇami, Monday, Vyatīpāta. The king Vīranārāyaṇa could not be the Kaḷachurya king Āhavamalla who is known to have borne the *biruda* Vīranārāyaṇa, since his first year fell in Vikārin, Śaka 1102 (A.D. 1179-90). If he is identified with Bhillama's father Karṇa of the Yādava dynasty, the details would regularly correspond to Monday, 19th October, A.D. 1187.
15	Śaka 989, Plavaṅga, Phālguṇa, ba. tadige, Sunday =Sunday, 24th February, A.D. 1068; ·22.
20	Śaka 1557, Yuva, Āshāḍha, vadi 13, Thursday =Thursday, 2nd July, A.D. 1635; ·27.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—*concld.*

Number of inscription.	Details of dates with their English equivalents and remarks.
	MISCELLANEOUS—*concld.*
29	Śaka 1566, Tāraṇa, Śrāvaṇa, śu. 1, Friday. Probably=Wednesday (not Friday), 24th July, A.D. 1644.
52	Śaka 1109, Vīranārāyaṇadēva year 2, Plavaṅga, Kārttika, puṇṇame, Monday, Vyatīpāta =Monday, 19th October, A.D. 1187. See No. 13 above.
84	Śaka [7]00, Durmati, Chaitra, amāvāsyā, [Satur]day. Irregular. Śaka 700 (current) was Piṅgala and not Durmati, and the given *tithi* fell on a Thursday in the latter year. By the Śaka year, the details regularly correspond to A.D. 777, April 12, Saturday.

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ON

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FOR THE YEAR ENDING 31ST MARCH 1938

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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1937-38.

PART I.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANTS.

During the year 1937-38, I was on tour for a total period of 3 months and 10 days between 19th May 1937 and 28th March 1938 and visited 36 villages in all in the Madras Presidency and the Bombay Karnatak, where I inspected important monuments of epigraphical and archæological interest. In the Nellore district I discovered in September 1937 a natural cavern on the high hillock of Mālakoṇḍa or Mālyādri in the Kandukur taluk. A close inspection of the area brought to light a Brāhmī-Prākṛit inscription in characters of the Asokan period engraved on the façade of the cavern above the drip-line, as in the case of the caverns in the Madura and Tinnevelly districts. It records the gift (not specified) made by a certain Vīrisetti of the Aruvā[ḷa]-kula. The gift evidently consisted of the cavern made habitable for the religious occupants for whom it must have been intended. The present find so far north indicates the wide prevalence of this system of cavern-gifts and early cave-writing in South India.

2. On the top of the Fort-Rock at Trichinopoly which was inspected by me in February 1938, was also discovered a cavern with early inscriptions, one of which is attributable to the second century B.C. This cavern which lies on a ledge of rock above the upper rock-cut cave of the Pallava king Mahēndra-varman (*c.*625 A.D.) faces west and commands a picturesque view of the river Kāvērī for a few miles along its course. It had escaped notice till now as the approach to it is along a narrow edge of rock skirting the northern flank of the hill and a portion of the approach has to be negotiated by crawling on all fours underneath a projecting boulder, a false step meaning a fatal drop down the precipitous side. On the platform outside this cavern measuring about 30 feet by 25 feet, there are scooped out in the live rock a few beds smoothened and provided with pillows which must have been used by Buddhist or Jain monks of ancient times. Near one of these pillows was found an archaic inscription of about the 5th century A.D. The existence of the cavern seems to explain the origin of the suffix *paḷḷi* in the name of the town Tiruchchirā-paḷḷi (Trichinopoly) on account of its connection with an early Buddhist or Jain colony and to throw back the antiquity of the place by some centuries prior to Pallava times.

3. Among the other places inspected by me in the Madras Presidency may be mentioned (1) Vaḷḷiyūr in the Tinnevelly district with its fine cavern-shrine of Subrahmaṇya on the hill, (2) Tiruveḷḷaṟai, Pugaḷūr, Sukkāliyūr and Tāntōṉṟi-malai in the Trichinopoly district noted respectively for the old well in the form of a *Svastikā* constructed in the time of the Pallava Dantivarman, an ancient rock-cavern with Brāhmī inscriptions one of which mentions Karu-ūr (No. 343 of 1938), rock-cut beds, and a rock-cut cave temple of Veṅkaṭara-maṇasvāmin of the later Koṅgu period, (3) Nāmakkal in the Salem district with its rock-cut temples of Lakshmīnarasiṁha and Raṅganātha and early inscriptions in Pallava-Grantha script engraved on the rocky side of the hill near the two temples. Photographs of the large sculptured panels in the rock-cut temples of the locality were taken on this occasion (Nos. 1661-1665 of Appendix D). Though the importance of these sculptures was recognised long ago, local priestly sentiment had made it impossible to take photographs of

these for over a quarter of a century. But during my inspection this long-cherished object was achieved with the intelligent co-operation of the Trustee of the temple, Sri Rajamanikka Mudaliar. My assistant Mr. Ramanatha Ayyar also spared no pains to persuade the local priests to allow the sculptures to be photographed.

4. The existence of early fresco paintings on the walls of the inner *pradakshiṇā* of the Bṛihadīśvara temple at Tanjore was known to the Department for a long time, but they could not be studied *in extenso* on account of their highly fragmentary condition. In the year 1924-25, when photographs were taken of the oil paintings of the Mahrāṭha rulers of Tanjore preserved in the Tanjore palace, these fresco paintings were left out, but they were subsequently brought to light and have attracted a good deal of attention in recent years. As it was considered desirable to make a study of their style, technique and age, photographs of the paintings were taken under very arduous conditions during the year (Nos. 1546-84 of Appendix D). Owing to the narrow space of the corridor, the panels could not be photographed in their entirety or to uniform scale, but only in sections. The frescoes consist of two, and in places, even of three layers of painting, *viz.*, (*a*) the Chōḷa, (*b*) the Nāyaka and (*c*) the Tanjore Mahrāṭha. Portions of these can be discerned in some places, by fragments of the outer layer or layers having peeled off. The Chōḷa frescoes represent the destruction of three *Asura* cities by god Tripurāntakadēva (Śiva), and some episodes connected with the life of the Tamil saint Sundaramūrti-Nāyaṉār.

5. Varigoṇḍa, Udayagiri, Dāsaripalle, Siṅgarāyakoṇḍa near Saidāpuram, and Mallam, all in the Nellore district, which are noted for their prehistoric and proto-historic sites and monuments, were also inspected. Sātānikōṭa, Allūru and Jaṅgampāḍu in the Kurnool district, also famous for their prehistoric settlements, were visited. The first of these contains vestiges of a submerged and deserted city, and in my opinion seems to be connected with the Sātāhanihāra of the early centuries of the Christian era and must be associated with the Sātavāhanas whose sway extended over this part of the country. At Paṇidem in the Guntur district I noticed three mounds and a site called Dīpāladinnepāḷem near by, indicative of ancient Buddhist settlements at the place. In this connection it may be recalled that the Buddhist mound at Amarāvati is also known locally as Dīpāladinne.

6. In the Bombay-Karnatak where I toured in the middle of March 1938, I inspected only two places, *viz.*, Bādāmi and Mahākūṭa. I prepared a note on the paintings recently discovered in the former in cave No. 3, for submission to the Director General of Archæology in India. The latter village which is about 9 miles from Bādāmi, has beautiful old sculptured friezes in the main and subsidiary shrines, which are however badly coated with lime. Some of the earlier shrines are in a grossly neglected and dilapidated condition, and efforts are being made for getting these protected by the Archæological Department.

7. Realising the interesting and important nature of many of the finds made by me and my assistants in the course of our tours, the Director General of Archæology in India was pleased to make some valuable suggestions in regard to the detailed investigation of the more important of them, and for this purpose he also subsequently placed at my disposal a small grant for the preliminary excavation of such remains as cannot be properly studied otherwise and might be entirely lost sight of.

8. The Senior Epigraphical Assistant was on tour from the 17th January to 7th March 1938 and continued the epigraphical survey of the Tirukkoyilur taluk of the South Arcot district left over from the previous year. He visited

52 villages in all and secured copies of 128 inscriptions. In four villages he also conducted some trial excavations in prehistoric sites known as *Vāliyankāḍu* or *Vāliyanṭiṭṭu* and secured specimens of ancient pottery therefrom. Among the places inspected by him, mention may be made of the Śiva temple at Elavāṇāśūr which contains early images of Gaṇapati, Kāḷi, Subrahmaṇya and a standing Durgā with a deer behind. The temple here stands on an eminence formed of a boulder shaped into a platform to a height of about 10 feet. Tradition has it that this temple with its extensive outer *prākāra* surrounded by high stone-walls all round which are further raised to a few feet by mud walls, was once used as a citadel. The temple is in fact in the middle of a fort surrounded by a deep moat, the vestiges of which can now be seen in a few places. A furlong or two to the south-east of the temple, near the margin of the fort is a boulder about 12 feet in height with the figure of Hanumān cut in bold relief to the full height of the boulder. The figure is represented as trampling under foot a demon said to be Rāvaṇa's son Akshaya. A temple has been erected over and round this image and worship is being offered to the deity.

9. The Second Assistant was on tour for about 2½ months from 4th December 1937 to 25th February 1938 with short intervals during the period. He visited 28 villages in the South Arcot, North Arcot and Trichinopoly districts including four villages in the last which were jointly inspected by him and the Tamil Assistant. He also accompanied me to a few important places like Trichinopoly, Karūr, Pugaḷūr and Nāmakkal.

Chittāmūr in the South Arcot district, one of the places inspected by him, deserves special mention. The Jaina shrine of Malainātha at this village contains some very good freizes of figures of Bāhubalin, Pārśvanātha, Mahāvīra, Mallinātha and Yakshis cut in a series of panels on the rock surface. They are finished in beautiful detail and are comparable with Pallava sculptural art of the 8th century A. D.

10. The Tamil Assistant visited a few villages in the Chittoor district early in December 1937 and as stated above, worked with the Second Assistant in the Trichinopoly district from the 21st January to the 25th February 1938. He started again on the 5th March 1938 to the Tirukkoyilur taluk to relieve the Senior Assistant in the epigraphical survey of the taluk and returned to Madras on the 16th March after visiting 13 villages in the taluk. The total collection of both the Second and the Tamil Assistants, comes to 242 inscriptions.

11. The Reader was on tour from the 20th September to 29th November 1937, during which period, besides completing the epigraphical survey of the Kamalapuram taluk of the Cuddapah district, he inspected six other villages in the same district and 5 villages in the Kurnool district.

Tippalūru in the Cuddapah district is important, as containing the earliest Telugu inscription known so far. Besides it has a temple dedicated to a group of three goddesses known as 'Mugguru-Akkalamma'. This is a group of three female deities seated side by side with one leg of each hanging down, and represented with their respective *lāñchhanas* of a scorpion, a fox and a lion. Similar sculptures have been found at Indukūr and a few other places in the Kamalapuram taluk and seem to be a peculiar feature of these tracts. In the Saṅgamēśvara temple at Animala in the Kurnool district, are found in the ceiling of the *maṇḍapa* some paintings of royal personages which are now faded and have partly also peeled off.

12. In the Bombay-Karnatak, the epigraphical survey of the Indi taluk of the Bijapur district was completed during the year by the Telugu assistant, who was on tour in this region for a little more than 3 months from the 18th

September 1937 to 27th December 1937. This completes the survey of the entire Bijapur district begun some years ago. The present collection of 87 inscriptions represents mainly the records of the Rāshṭrakūṭa, Western Chāḷukya, Kaḷachurya and Yādava dynasties.

Work done during the year.

13. During the year under review 191 villages in all were visited, of which 101 villages yielded 531 inscriptions belonging to various dynasties. In the Bombay-Karnatak, 123 villages were visited, from 36 of which 87 inscriptions were secured. 27 copper-plate grants were examined. 192 photographs were taken of objects of interest. A lot containing 466 copper-coins of the 17th and 18th centuries A. D. discovered at Karur was also examined.

Corrected second proof of the *Annual Report* for 1933-34 was sent to press on 10th May 1937 and the *Report* was finally issued about 24th December 1937. The first proof of the *Report* for 1934-35, of which the typescript had been sent to the Government of India Press on 19th February 1937, was received in October 1937 and its corrected final proof was submitted to the Director General of Archæology on 4th April 1938 for his approval and strike order. The typescript of the *Report* for 1935-36 was submitted for the approval of the Director General of Archæology on 11th September 1937 and was sent to the Government Press, Madras, on 6th January 1938.

14. Of the volume of *Bombay Karnatak Inscriptions* proofs of 134 pages were received from the press during the year in batches. In accordance with my proposal approved by the Director General of Archæology, the material so far got ready covering about 130 printed pages including the inscriptions of the Pallavas, Western Chāḷukyas of Bādāmi, Rāshṭrakūṭas and the Western Chāḷukyas of Kalyāṇi up to the end of the reign of Bhuvanaikamalla Sōmēśvara II are published as Part I of the volume separately with a historical introduction and index. Further material will be issued in parts as they get ready.

15. Three articles entitled the 'Jurāḍa Grant of Neṭṭa-Bhañjadēva', the 'Churā Grant of Vijaya-Vishṇugōpavarman' and the 'Siroda Plates of Dēvarāja' besides a 'Note on Nibina' were contributed by me to the *Epigraphia Indica* during the year. The following four papers were also drawn up for the same journal during the year :—(i) The 'Siripuram Plates of Anantavarman' by Mr. G. V. Srinivasa Rao, (ii) 'Śrīraṅgam Inscription of Garuḍavāhana-Bhaṭṭa : Śaka 1415' by Mr. A. S. Ramanatha Ayyar, (iii) The 'Sēndamaṅgalam Inscription of Maṇavāḷapperumāḷ' by Mr. V. Venkatasubba Ayyar and (iv) 'Three Vaidumba Inscriptions' by Mr. R. S. Panchamukhi.

16. Facilities were, as usual, given to the Indian History Department of the Madras University and to other scholars and the public for the consultation of impressions and transcripts belonging to this office.

17. Inscriptions copied at the following villages* are registered in Appendix B.

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly	Trichinopoly	Jambukēśvaram	1—79
2	Do.	Do.	Śrīraṅgam	80—129
3	Do.	Do.	Trichinopoly	130—142
4	Do.	Do.	Tiruchchendurai	143—148
5	Do.	Lalgudi	Anbil (Kīḻ Anbil)	149—155
6	Do.	Do.	Turaiyūr (near Tiruvāśi)	156—160
7	Madura	Madura	Madura	161
8	Chingleput	Saidapet	Tiruvorriyūr	162—167
9	Do.	Sriperumbudur	Tiṇṇanūr	168—177
10	North Arcot	Wandiwash	Maḍam	178—179

* Ninety other villages were also visited, but contained no inscriptions.

Inscriptions copied at the following villages are registered in Appendix B—*contd.*

Serial number.	District.	Taluk.	Village.	Number in the Appendix.
11	Chittoor . .	Chandragiri . .	Tānapalle . . .	180
12	Do. . .	Do. . . .	Kuṇṭrapākkam . .	181—186
13	Do. . .	Do. . . .	Āvilāla . .	187—190
14	Cuddapah .	Kamalapuram . .	Animala . . .	191—203
15	Do. . .	Do. . . .	Chidipirāla . . .	204—222
16	Do. . .	Do. . . .	Chinnachappalle . .	223
17	Do. . .	Do. . . .	Doṇḍapāḍu (hamlet) .	224—225
18	Do. . .	Do. . . .	Ellāreḍḍipalle . .	226
19	Do. . .	Do. . . .	Erraguḍipāḍu . .	227—232
20	Do. . .	Do. . . .	Gaṅgavaram . . .	233
21	Do. . .	Do. . . .	Gaṅgireḍḍipalle (hamlet) .	234
22	Do. . .	Do. . . .	Kamalāpuram . . .	235—240
23	Do. .	Do. . . .	Kōḍūru	241—246
24	Do. .	Do. . .	Kottapalle (hamlet) .	247—248
25	Do. .	Do. . .	Liṅgāla	249
26	Do. .	Do. . .	Mirāpuram . . .	250—252
27	Do. .	Do. . .	Mōyiḷḷacheruvu . .	253
28	Do. .	Do. . .	Pāchikalapāḍu . .	254
29	Do. .	Do. . .	Pandiḷḷapalle . .	255—258
30	Do. .	Do. . .	Pāyasampalle . .	259—260
31	Do. .	Do. . .	Peddanapāḍu . .	261—266
32	Do. .	Do. .	Peddachappalle . .	267—268
33	Do. .	Do. .	Poḍadurti . .	269
34	Do. .	Do. .	Rājupāḷem . . .	270
35	Do. .	Do. .	Sambaṭūru . . .	271—281
36	Do. .	Do. .	Tippalūru . . .	282—284
37	Do. .	Do. .	Uppalūru . . .	285—289
38	Do. .	Do. .	Valasapalle . . .	290—291
39	Do. .	Do. . . .	Vedurūru	292—293
40	Do. .	Do. . . .	Veludurti	294—301
41	Do. .	Do. . . .	Veṅkaṭāpuram (hamlet) .	302
42	Do. .	Cuddapah . . .	Miḍutūru . . .	303
43	Do. .	Jammalamadugu .	Balapana-Gūḍūru . . .	304
44	Do. .	Do. .	Beḍudūru	305—306
45	Do. .	Do. .	Gollapalle	307—308
46	Do. .	Do. .	Mailavaram	309—310
47	Do. .	Do. . .	Nēkunāmpēṭa . .	311
48	Do. .	Do. . .	Peddanḍlūru . .	312
49	Kurnool .	Kurnool . .	Gōrantla . . .	313—316
50	Do. .	Nandikotkur .	Erramaṭham . .	317
51	Do. .	Do. .	Kurukunda	318—319
52	Do. .	Do. .	Malyāla	320—323
53	Do. . .	Do. .	Prātakōṭa	324—329
54	Do. . .	Do. . .	Sātānikōṭa	330—343
55	Guntur . .	Sattenapalle .	Mādala	344—348
56	Do. . .	Do. .	Vēlpūru	349—351
57	Do. . .	Guntur . .	Uṇḍavalli	352—355
58	South Arcot .	Tirukkoyilur .	Ellappanāyakanpāḷaiyam .	356—357
59	Do. . .	Do. . .	Pugaippaṭṭi	358—359
60	Do. . .	Do. . .	Kuñjaram	360—363
61	Do. .	Do. .	Parindal	364—365
62	Do. .	Do. .	Paramaṅgalam (hamlet) . .	366
63	Do. .	Do. .	Malaiyanūr (Puttūr) . .	367
64	Do. .	Do. .	Naṇayavāḍi	368
65	Do. .	Do. .	Palaṅguṇam . . .	369—370
66	Do. .	Do. .	Sundaravāṇḍi . . .	371
67	Do. .	Do. .	Neyvaṇai	372—378
68	Do. .	Do. .	Aṅgaṇūr	379
69	Do. .	Do. .	Śirupākkam	380
70	Do. .	Do. .	Attippākkam (Tirukkoyilūr) .	381
71	Do. .	Do. .	Koḍukkappaṭṭu . . .	382
72	Do. .	Do. .	Kuladīpamaṅgalam . .	383
73	Do. .	Do. .	Śoraiyappaṭṭu . . .	384
74	Do. .	Do. .	Kaḷumalam	385—386
75	Do. .	Do. .	Muḍiyanūr	387—389
76	Do. .	Do. . .	Dēviyandal	390—392
77	Do. .	Do. . .	Kūvanūr	393—395
78	Do. .	Do. . .	Iḍaiyār	395
79	Do. .	Do. . .	Meyyūr (Poṅniyandal) . .	396—399
80	Do. .	Do. . .	Paṇappāḍi	400
81	Do. .	Do. . .	Tiruppālapandal . . .	401—426
82	Do. .	Do. . .	Nariyandal	427
83	Do. .	Do. . .	Sāṅgiyam	428
84	Do. .	Do. . .	Jambai	429—445
85	Do. .	Do. . .	Paḷḷichchandal . . .	446—449
86	Do. .	Do. . .	Tēvaḍiyākuppam . . .	450—451
87	Do. .	Do. . .	Murukkambāḍi . . .	452—454
88	Do. .	Do. . .	Kāṅgiyanūr	455—461
89	Do. .	Do. . .	Chittapaṭṭaṇam . . .	462—463
90	Do. .	Do. . .	Maṇalūrpēṭṭai . . .	464—469
91	Do. .	Do. . .	Piḷḷaiyārpāḷaiyam . . .	470
92	Do. .	Do. . .	Elavāṇāśūr	471—506
93	Do. .	Do. . .	Kīlappāḷaiyam (hamlet) .	507
94	Do. .	Do. . .	Mēlappāḷaiyam (hamlet) .	508
95	Do. .	Gingee . .	Peruvaḷūr	509—514
96	Do. .	Do. . .	Gaṅgapuram . . .	515—516
97	Do. .	Do. . .	Chittāmūr	517—520
98	Do. .	Do. . .	Vīraṇāmūr	521—526
99	Do. .	Do. . .	Siṅgavaram	527—528
100	Guntur .	Sattenapalle .	Amarāvati	529—530
101	Nellore .	Kandukur . .	Mālakoṇḍa	531

MYLAPORE,

MADRAS.

C. R. KRISHNAMACHARLU,

Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1937-38.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	Sri Narasa Reddi of Chārāla, Punganur taluk, Chittoor district, through Rao Sahib Totadri Ayyangar, Deputy Superintendent of Police, Tirupati.	Chōḷa .	Rājakēsarivarman *alias* Vīrarājēndradēva.	7th year, Śaka 991 (in words), Saumya, Uttarāyaṇa-saṅkramaṇa.	Sanskrit in Grantha and Tamil.	Purchased by the Indian Museum, Calcutta.	*Epigraphia Indica*	Registers the royal gift of the village Chērām *alias* Madhurāntaka-chaturvēdimaṅgalam in Puli-nāḍu, a subdivision of Iraṭṭapādikoṇḍaśōḷa-maṇḍalam to the three Brahmans, Śrōtriya-Kramavittaṉ, Mundaya-Kramavittaṉ and Pallaya-Kramavittaṉ of the Ātrēya-gōtra, Bahudhānya (Bōdhāyana)-sūtra, and of the lineage of Ṛishikēśava (Hṛishīkēśa)-Bhaṭṭa, a resident of the same village. Published in *Epigraphia Indica* Vol. XXV, pp. 241 ff.
2	Superintendent, Government Museum, Madras.	Eastern Chāḷukya.	Guṇaga-Vijayāditya (III)		Sanskrit in archaic characters.	Returned to the Museum.	Do. .	Registers the grant by the king, of the village Śāntagrāma in the Gudrahāra-vishaya, at the instance of his brother Nṛipakāma, to a hundred learned Brahmans of various *gōtras* on the occasion of a solar eclipse. The executor of the grant was Paṇḍaraṅga, the great grandson of Bhaṭṭa-Kāla. Published in *J. A. H. R. S.*, Vol. V, pp. 101 ff. and *Bhārati*, Vol. I, pp. 90 ff.
3	Sri Kukra Janakiramayya of Bōnangi, Sringavarapukota taluk, Vizagapatam district, through the District Magistrate.			Śaka 1508, Vyaya, Māgha, ba. 14, Monday.	Telugu . .	Returned to the owner.	*South Indian Inscriptions.*	Registers gift of 8 *gariśa* of land at Bōnaṅgi as *bhūdāna* to Kukkara Gōpāla-Śāstrulagāru by Vijaya-Raṇasiṁhya [Au]baḷa-Mahāpātra Śrī-Sōṭrāvu Vīra-Vuddaṁḍarāya. The sign-manual at the end is given as 'Śrī-Umāmahēśvara.'
4	Sri K. Gopalakrishnamacharlu, through the Collector of Anantapur.	Western Gaṅga	Mahārāja Mādhavavarman, son of Koṅguṇivarma Dharma-Mahādhirāja.	1st year (in words), Phālguṇa, śu. 10.	Sanskrit in archaic characters.		*Epigraphia Indica*	Registers the gift of the village Vēlputtoru in Paru[vi*]-vishaya as a *brahmadēya* to a Brahman named Dharaśarman of the Vatsa-gōtra and Taittirīya-charaṇa. Published in *Epigraphia Indica,* Vol. XXIV, pp. 234 ff.
5	Dr. N. Venkataramanayya, M. A., Ph. D., Reader in Indian History, University of Madras.	Eastern Chāḷukya.	Rājarāja I. . .	...	Sanskrit in Telugu .	Returned to the owner.	Do. .	Records the royal grant of the village Kaliḍiṇḍi-grāma *alias* Madhurāntakanallūr, for the maintenance of three temples of Śiva constructed in the village in the names of his Drāviḍa generals Rājarāja Rāja-Brahmamahārāja, Uttama-Chōḍa-Chōḍakōn and Uttamachōḍa-Milāḍuḍaiyān, who had been sent by the Chōḷa king Madhurāntaka for the Chāḷukya king's help and who had lost their lives in an encounter with the Karṇāṭa king.

								The date of coronation of the king is given as Śaka 944, Simha, ba. 2, Thursday, Uttara-Bhādrapada. The seal bears the legend 'Tribhuvanāṁkuśa.'
6	Sri B. V. Krishna Rao, M. A., B. L., Rajahmundry.	Do.	Sarvalōkāśraya Vijayasiddhi, son of Vishṇuvardhana.	10th year	Sanskrit in Chālukyan characters.	Do.	Do.	Registers gift of land in the village Elūra-grāma in Vēṅgi-vishaya to Śrīdhara-śarman, son of Venneśarman and grandson of Vishṇuśarman of the Bhāradvāja-sagōtra and Taittirīya-charaṇa, a resident of Ayyāvoḷe, on the occasion of the *annaprāśa* ceremony of the infant-prince Vishṇuvardhana. The seal bears the legend 'Vijayasiddhi'. Published in *Bhārati*, Vol. XVI, pp. 613f.
7	Do.	Do.	Vijayāditya (Ammarāja)	Do	Do.	Do.	Do.	Registers the bestowal of the village Ponduvu in Attilinānḍu-vishaya-70 along with the title of *Mahāsāmanta* on a subordinate named Mādiya-Dēśaraṭṭōḍi, son of Kallikiya-Dēśaraṭṭōḍi and grandson of Mādiya-Raṭṭōḍi, in appreciation of his valour displayed in the king's service. The seal bears the legend 'Tribhuvanāṁkuśa.'
8	Secretary, the Andhra Historical Research Society, Rajahmundry.	Do.	Do.	....	Do.	Do.	*South Indian Inscriptions.*	Incomplete. Registers gift of village (details lost) in Ḷechchādi-vishaya in Bārupu-nāṇḍu to Kūche[na*], son of Bētana and grandson of Chāmena. Bārupu-nāṇḍu is stated to be in Elamañchi-Kaliṅga. Published in *J. A. H. R. S.*, Vol. II, pp. 242 ff.
9	Secretary, the Varēndra Research Society, Rajshahi, Bengal.	Śailōdbhava	Mādhava[va*]rman		Sanskrit in Nāgarī	Do.	*Epigraphia Indica*	Incomplete. Seems to record the foundation of an *agrahāra* (?) by the king. Refers to Yaśōbhīta.
10	Sri Yajamānam Sāmappa of Śeṭṭūru, Kalyandrug taluk, Anantapur district, through the District Collector.	Vijayanagara	Kṛishṇarāya	Śaka 1449, Sarvajit, Śrāvaṇa, ba. Kṛishṇāshṭamī.	Sanskrit and Kannaḍa in Nāgarī.	Do.	*South Indian Inscriptions.*	Registers gift of land in the village Śēṭṭūru renamed Kṛishṇarāyapura to Timmā-Bhaṭṭa, son of Tippā-Bhaṭṭa of the Vasishṭha-gōtra and Āśvalāyana-sūtra, who retained thirty shares and distributed fifty shares to several other Brahmans of various *gōtras*. The gift was made on the bank of the Tuṅgabhadrā in the presence of god Virūpāksha at Hēmakūṭa.
11	Sri Pemmarāju Āñjanēyulu, Karnam of Kommuchikkāla, Narasapur Taluk, West Godavari district, through the District Collector.	Reḍḍi	Ana-Vōta	Śaka 1344 (in chronogram), Śubhakṛit, lunar eclipse.	Sanskrit in Telugu and Telugu.	Do.	Do.	Registers the gift by the king, of the village Chikkāla renamed Prōlaya-Komaragiripura to the Brahman Pinnayarāja, son of Siṅgaya and grandson of Pinnaya of the Kāśyapa-gōtra, well-versed in astrology and other sciences, for the merit of the king's elder brother Komaragiri. The donee distributed fifty shares among other Brahmans. The composer of the grant was Vallabha. Published in *J. A. H. R. S.*, Vol. III, p. 223.

A.—List of copper-plates examined during the year 1937-38—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
12	Sri Balaga Bāvāji Mutt, Chicacole, Vizagapatam district, through the Collector.	Eastern Gaṅga .	Mahārāja Sāmantavarman.	185th year (of the Gāṅga era ?), Kārttika 30.	Sanskrit in archaic characters.	Returned to the owner.	*Epigraphia Indica*	Registers gift of the village Phēravā in the Lōhaśriṅgāra-vishaya to four Brāhmaṇs, *viz.*, Kīrttiśarman and his sons Dēvaśarman, Raviśarman and Divākaraśarman of the Bhāradvāja-gōtra, by the king for the merit of his parents and himself. The charter was issued from his *adhishṭhāna* at Śvētaka. Published in the *Journal of Oriental Research*, Vol. XI, Part 1, pp. 55 ff.
13	Sri B. K. Subbiah of Nandyal, through the Tahsildar of Nandyal, Kurnool district.	Vijayanagara .	Śrīraṅgarāyadēva-Mahārāya 'ruling from Penugoṇḍa'.	Śaka 1569, Sarvajit, Vaiśākha, śu. 15.	Telugu . .	Do. .	*South Indian Inscriptions.*	Registers gift by the *Nāḍigas*, *Reḍḍis*, *Karaṇams* and merchants of the Nandyāla and Peda-Nandyāla-sīmas in Peḍakaṇṭi-sīma, of imposts collected from several sources, to Timmaya, son of Saruvaya of the *Dāsari* class, for the conduct of worship and *chapparam* festival to god Veṅkaṭēśvara which had been discontinued on account of some troubles and which was now revived. The gift was made for the merit of Hajarati Khān Khān-Sāhēbu, who was probably a local chief. (*s. a.* C. P. No. 1 of 1915-16.)
14	Do. .	Do.	Do. .	Do. .	Do. . .	Do. .	Do. .	Connected with the previous inscription and refers to the same service to be conducted from the imposts (*vartana*) collected from a different locality. (*s. a.* C. P. No. 2 of 1915-16.)
15	The President, Temple Rejuvenation Committee, Lēpākshi, Hindupur taluk, Anantapur district.	Raṭṭakula (Rāshṭrakūṭa ?)	Kṛishṇa-Kaṁdharadēva-Chakravarti, 'ruling from Kandhārapurī'.	Śaka 153 (wrong), Pramādi, Mithuna, śu. 15, Monday.	Marāṭhī and Kannaḍa in Nāgarī.	Do. .	Do. .	In characters of the 11th century A.D. The language is corrupt and obscure. States that when the king was encamped in the temple of Harihara in connection with his southern campaign, gifts of lands and house-sites in three villages were made to the temple of Mūlasthāna-Kalidēva and other temples. Incidentally refers to the *Nāgārjuna-mantra* in which the king was proficient.
16	Do. .	Vijayanagara .	Achyutarāya-Mahārāya .	Śaka 145[5*], Vijaya, Kārttika, śu. Utthāna-dvādaśī, Monday.	Sanskrit and Kannaḍa in Nāgarī.	Do. .	Do. .	Registers gift of the villages Hambaṇanahaḷḷi, Kansārehaḷḷi and Timmagōṇunahaḷḷi in the Peruṅgoṇḍa-rājya for the temple of Vīrabhadra at Lēpākshi, at the request of the Penugoṇḍa (local) chief Vīrapaṇṇa son of Lakhi-Seṭṭi and grandson of Māṇikka-Seṭṭi.
17	Do. .	Do. .	Dēvarāya .	Śaka 1361, Siddhārthin, Māgha, ba. 14, Śivarātri.	Sanskrit in Nāgarī .	Do. .	Do. .	Registers gift of the village Kottūru renamed Prauḍhadēvarāyapuraṁ in the Tumbekallu-sthaḷa of the Ghanādri-rājya to the Brahman named Dēvaṇārya, son of Siṅgaṇārya of the Kāśyapa-gōtra, and

								Bahvṛicha-śākhā, who 'followed the Śrut and Smṛiti *mārgas* and fed people incessantly'.
18	Do.	Do.	Achyuta-Mahārāya	Śaka 1461, Vikāri, Bhādrapada, śu. 15.	Do.	Do.	Do.	Registers gift of the village mentioned in No. 17 above, after purchasing it from several Brahmans of the Kāśyapa-gōtra, whose ancestors had got it from king Dēvarāya, by Vīrapaṇṇa-Mahīpati of Penugoṇḍa, son of Lakhi-Seṭṭi of Lēpākshi-nagara, for offerings and worship to god Vīrabhadra at Lēpākshi, for the merit of the king.
19	Do.	Do.	Achyutēndra-Mahārāya	Śaka 1463 (in chronogram), Plava, Chaitra, Monday, śu. Śrī-Rāma-navamī.	Sanskrit in Nāgarī	Do.	*Epigraphia Indica*	Registers the gift of the village Śirivara along with its hamlet Mañchenahaḷḷi and Māyināyakahaḷḷi for the annual car festival and daily worship to god Vīrabhadra of Lēpākshi, at the request of Vīrapaṇṇa-Mahīpati. Details certain gifts made by the king in previous years with dates given. See Part II, para. 70.
20	Sri Krishna Gauḍa Patil of Sirūr, Bagalko ttaluk, Bijapur district.	Raṭṭakula (Rāshṭrakūṭa?).	Krishṇa-Kanharadēva-Chakravarti, son of Gōvindarāja.	Āṅgira, Vaiśākha, ba. 8, Monday.	Marāṭhī and Kannaḍa in Nāgarī.	Do.	*South Indian Inscriptions.*	Incomplete. In characters of the 11th century A.D. Seems to register gift of the village Śiri-ūr in Hunugund-30, a subdivision of Bēhuvile-Kapaṇa, parcelled out into blocks among several temples in the locality. The grant is stated to have been issued from Kandhārapura. Like No. 15 above, this also refers to the *Nāgārjuna-mantra.*
21	Sri Hanumantappa Nungappa Salotgi, Hāvināḷ, Indi taluk, Bijapur district.	Qutb Shah	Shāh Ibrāhīm Badshāh (Ibrahīm Quṭb Shah.)	Shahūr san 984, 7th Rajab, 992 H.	Persian	Do.	Do.	This was kindly read for the office by the Government Epigraphist for Moslem Inscriptions. According to him the grant does not seem to be genuine, as the king's last date was 988-H. The subject matter is confused and the language defective. Purports to record a *sanad* granted by the king to two brothers Lakh-Gōvinda and Kanak-Gōvinda, conferring on them the office of *muquaddam*-over the village Mauza'i Aj in the Pargaṇa of Bidrūr under the *sarkār* of the district.
22	Peddada Venku Naidu of Dhavaḷapēṭa, near Ponduru, Chipurapalle taluk, Vizagapatam district, through the Additional District Magistrate.	Kaliṅga	Mahārāja Umavarman		Sanskrit in archaic characters.	Purchased and deposited in the Indian Museum, Calcutta.	*Epigraphia Indica*	Registers the royal gift of the village Kuttupu-grāma in Mahēndra-bhōga to the Brahman Khallasvāmin of the Vatsa-gōtra and Chhandōga-śākhā for the increase of the king's merit, longevity and fame. The charter was issued from Sunagara. Published in the *J. A. H. R. S.*, Vol. X, p. 143.

A.—List of copper-plates examined during the year 1937-38—*concld.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
23	Sri Aiyagaḷayya Śrīkaṇṭha-Dīkshita, Tiruvāṇaikkāval, Trichinopoly district.	Mysore . .	Krishṇarāja-Voḍaya 'ruling from Śrīraṅgapaṭṭaṇa'.	Śaka 1674 (wrong), Kali 4854, Śrīmukha, Māgha, ba. 14, Wednesday, Śrāvaṇa.	Kannaḍa .	Returned to the owner.	*South Indian Inscriptions.*	Registers gift of certain money incomes from the villages Koṇḍayanpēṭṭai and Timmarāyasamudram by *Daḷavāy* Nañjarājayya, son of Vīrarājayya and grandson of Doḍḍayya, for offerings and worship to the two deities (at Tiruvāṇaikkā), and for feeding Brahmans in the Ēkavīrāmbā-maṭha. This charity was left in charge of Chandraśēkhara-Dīkshitar-Ayyagaḷayya, son of Śrīkaṇṭha-Dīkshita and grandson of Sadāśiva-Dīkshita-Vājapēyayāji of the Kauṇḍinya-gōtra, who was the pontiff of this *maṭha*. At the end is given the attestation of Śrī-Nañjarājayya.
24	Do. .	Vijayanagara .	Vīra-Dēvarāya 'ruling from Vijayanagara'.	Śaka 1367, Raktākshi, Māgha, śu paurṇamī, Monday, Pūrvābhādra, pratipad.	Sanskrit in Grantha	Do. .	Do. .	Registers gift of lands in several villages to the Brahman Sadāśiva-Dīkshita of the lineage of Śrīkaṇṭh-ākāśavāsi, for worship to the goddess Ēkavīrāmbikā seated on the Kulaśēkhara-pīṭha in the *maṭha* at Gajāraṇya (Tiruvānaikkā). Appears to be spurious.
25	Do. .	Madura Nāyaka	Tirumala-Nāyaka . .	Śaka 1584, Kali 4763, Śubhakṛit, Chaitra, śu. 15, Monday, Hasta.	Sanskrit in Telugu and Telugu.	Do. .	Do. .	Registers gift of lands in several villages to Mahādēva-Dīkshitulu of the Kauṇḍinya-gōtra and of the lineage of Śrīkaṇṭh-Ākāśavāsi, the *guru* of the king, together with certain privileges and honours in the four temples at Jambukēśvaram, Mātṛibhūtēśvaram, Rāmēśvaram and Chokkanāthapuram.
26	Srī Manda Narasimham Pantulu, Chicacole, Vizagapatam district.	Eastern Chāḷukya.	Dānārṇava, son of Bhīmarāja.	Śaka 892 (in chronogram), ... ashṭamī, Thursday.	Sanskrit in Telugu .	Do. .	*Epigraphia Indica*	Records the conferment of the governorship of Pottapi-nāḍu-300 on two persons Malliyarāja and Guṇḍiyarāja, who belonged to the Mudugoṇḍa-Chāḷukya-vaṁśa along with the insignia appertaining to a feudatory. The fourth plate appears to be a palimpsest. Published in *J.A.H.R.S.*, Vol. XI, pp. 80 ff.
27	Do. . .	Eastern Gaṅga .	Vajrahasta II, son of Kāmārṇava.	Gaṅga year [500], Āshāḍha 5, Sunday.	Sanskrit in Nāgarī .	Do. .	Do. .	Registers a tax-free gift of some specified villages by the king for the increase of merit of himself and his parents to Garuḍama-Nāyaka, son of Pinna-Nāyaka Aītana (Aitana) who was the son of Vāli-Nāyaka of the Ayya-vaṁśa, in appreciation of the service of the latter, who at the king's command went to the battle-field and killed his enemies. Published in *J. A. H. R. S.*, Vol. IX, p. 28.

APPENDIX B.

List of stone inscriptions copied during the year 1937-38.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT.					
	TRICHINOPOLY TALUK.					
1	**Jambukēśvaram.**—Pedestal of a metallic *Dvārapālaka* image placed in the first prākāra of the Jambukēśvara temple.	..			Tamil	States that the image is the gift of Deyvaṅgaḷperumāḷ, son of Iḷaiyanayiṉār of Karuppūr in Iruṅgōḷappāṇḍi-vaḷanāḍu, a *Karaṇika* (accounts officer) of Viśvanātha-Nāyakar Vīrappa-Nāyakkarayyaṉ.
2	Another image in the same place	..	....	..	Do.	Ditto.
3	Inner wall of the north verandah containing the *utsava* images in the same temple.	Pāṇḍya	Māṟavarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva 'who was pleased to take Śōṇāḍu'.	4th year, 154th day	Do.	Seems to enumerate the ornaments, etc., belonging to god Tiruvānaikkā-Uḍaiyār. The king is mentioned as staying at Madura.
4	Inner wall of the north verandah of the second prākāra of the same temple.	Hoysaḷa	Vīra-Rāmanāthadēva	14th year, Mithuna, śu. 11, Wednesday, Viśākhā.	Do.	States that the trustees of the temple of Tiruvānaikkā-Uḍaiyār, sold a bit of land for the money endowed by Nīlakaṇṭha-Nāyakkar of Pālapaḷḷi for offerings and worship to the god Paśupatīśvaram-Uḍaiyār which he had consecrated in the *gōśāla* erected by him in front of the Akhilāṇḍanāyakī shrine in the fourth *prākāra* of the temple.
5	Same wall	Do.	Vīra-Sōmēśvaradēva		Do.	Registers exemption of taxes granted by the king from his 6th year on the land endowed by *Avvai* Sōmala-Mahādēvī to the temple of Saṅgamallīśvaram-uḍaiya-Nāyaṉār and to the Saṅgamadēvar-maṭha at Tiruvāṉaikkā.
6	Do.	Do.	Sakalabhuvanachakravartin Vīra-Sōmēśvaradēva.	6th year, Dhanus, śu. 3, Friday, Uttirāḍam.	Do.	Connected with the above record. Registers purchase of land in Pērūr Śiṟudavūr *alias* Pāḷūrchchēri in Kīḻpalāru in Pāchchil-kūṟṟam, a subdivision of Rā[ja*]rā[ja*]-vaḷanāḍu by Sōmala-Mahādēvī, daughter of the Hoysaḷa king Vīra-Vallāḷadēva, from two persons.
7	Base of the same verandah			Kshaya, Āśvija, śu. 10, Monday.	Telugu	Incomplete. Stones misplaced and missing. States that Mummaḍi Timmarasa and his son installed the images of Valampuri-Vināyaka, Subrahmaṇya, etc., as the gift of *Mahāpradhāna* Vīra....Daṇṇāyaka-Uḍaiyar. A Tamil version of the record is engraved in continuation of this inscription.
8	On the wall of the east verandah in the same prākāra.	Chōḷa	Maduraikoṇḍa Parakēsarivarman	40th year	Tamil	Incomplete. Mentions god Mahādēva-Bhaṭāra at Tiruvānaikkā.
9	Same place	Do.	Parakēsarivarman....	....Uttirāḍam	Do.	Fragment.
10	Stone built into the pavement in the north side of the same prākāra.	Do.	Parakēsarivarman	3rd year	Do.	Fragment. Mentions Malai-nāḍu.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Jambukēśvaram—*contd.*					
11	Stones built in the same pavement				Tamil	Fragments of different inscriptions engraved in characters of the 13th century A. D. One of them mentions Tiruvarattīśvaram-Uḍaiyār and Gaṅgādīśvaram-Uḍaiyār consecrated in the 8th year of a king whose name is lost.
12	South wall of the same prākāra	Hoysaḷa	Vīra-Rāmanāthadēva	[6]th year, Karkaṭaka, śu. 5, Wednesday, Uttiram.	Do.	Registers gift of land by purchase by Śaṅkara-Bhaṭṭa of Puḷḷalūr for offerings and worship to god Viśvēśvaradēva situated in the eastern *prākāra* of the temple of god Saṅgamīśvaram-Uḍaiyār at Vīra-Nārasiṁha-chaturvēdimaṅgalam, an *agaram* situated in Tiruvāṉaikkā.
13	Same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva	....śu. 11, Saturday, ...	Do.	Stones lost in the middle. Registers sale of land by two persons to the temple of Tiruvāṉaikkā-uḍaiya-Nāyaṉār.
14	Do.	Do.	Do.	24th year, Mithuna, śu. 11, Saturday, Śōdi.	Do.	Connected with the previous inscription and engraved in continuation of it. Registers a *dravyachchelavu-kaiyīḍu* given by the above two persons for the amount received by them for the sale of their lands. Mentions Bōgaya-Daṇḍanāyaka.
15	South wall of the Utsava-maṇḍapa (inside) in the same prākāra.				Grantha and Tamil	In characters of the 18th century A.D. States that Sadāśiva-Vājapēyayāji-Dīkshitarayyaṉ built the *maṇḍapa* and provided for offerings to god Chandraśēkhara on *amāvāsyā* and *saṅkrānti* days.
16	Same wall			Ānanda	Sanskrit in Grantha	In characters of the 18th century A.D. States that Sadāśiva-Makhin performed the *Vājapēya* sacrifice.
17	Pillar in the same maṇḍapa				Telugu	In characters of the 18th century A.D. States that this pillar commemorating the three names of Śiva was planted by Sadāśiva-Dīkshita.
18	Another pillar in the same place				Tamil	Built in at the bottom. States that Sadāśiva-Dīkshitēndra made provision for offering 1 *taḷigai* on every *saṅkrānti* day.
19	Do.				Do.	Gives the name of the *maṇḍapa* (containing this pillar) as Ayyaṉ-*maṇḍapa*.
20	Inside the west wall of the *maṇḍapa* in front of the Naṭarāja shrine in the same prākāra.	Chōḷa	Vī[rarājē]ndradēva	7th year	Do.	Registers a pact of political alliance entered into between Vīrrirundāṉ Śēmaṉ *alias* Akaḷaṅka-Nāḍāḷvāṉ on the one hand and Arayadēvaṉ Mūvāyirattoruvaṉ *alias* Vīrarājēndra-Brahmādarāya-Muttaraiyaṉ and Arayadēvaṉ Tiruveṇkāḍuḍaiyāṉ *alias* Vikramaśōḷa-Brahmādarāya-Muttaraiyaṉ on the other.

21	Same wall	Pāṇḍya	Māṛavarman Sundara-Pāṇḍyadēva	7th year (in words), 70th day.	Do.	Begins with the introduction *Pūmaruviya*, etc. Registers a tax-free gift of land in Kachchimaṅgalam, a hamlet of Māṛanēri *alias* [Dī]nachintāmaṇi-chaturvēdimaṅgalam in Eyi-nāḍu for offerings and worship during the *śandi* (service) instituted by the king in his name in the temple, and for special festivals, on the day of Aviṭṭam, the asterism of the king, in the month of Āvaṇi.
22	Beam in the same maṇḍapa			Vyaya	Do.	In characters of the 15th century A.D. States that the *maṇḍapa* was constructed by Śaṅkaṇa at the instance of Aṇṇappayyaṉ, son of Śiṟupparaśar.
23	Pillar in another *maṇḍapa* within the same maṇḍapa.				Do.	Gives the name of the *maṇḍapa* as the 'Sadāśivasvāmi-*maṇḍapa*'.
24	West wall of the third prākāra (right of entrance) in the same temple.	Chōḻa	Tribhuvanachakravartin Rājarājadēva	20th year	Do.	Registers the appointment of 18 persons as watchmen of the temple.
25	Same place	Hoysaḷa	Vīra-Rāmanāthadēva	6th year, Dhanus, ba. 1*, Tuesday, Svāti.	Do.	Built in at the right end. Registers gift of land by purchase by Tirujñānasambandar of Karuppūr to the god Eḍuttaruḷiya-śrīpādīśvaram-uḍaiya-Nāyaṉār consecrated by him in the north-eastern corner of the first *prākāra* of the temple.
26	Do.			6th year, Mārgaḻi 5	Do.	Built in at the bottom. Engraved in continuation of the previous inscription. Relates to the same transaction.
27	Same wall, left of entrance	Chōḻa	Parakēsarivarman Tribhuvanachakravartin Rā[jē*]ndra-Chōḻadēva.	4th year, Mīna, ba. 6, Wednesday, Anilam.	Do.	Damaged. Beginning of lines built in. Contains a portion of the historical introduction of the king. Registers sale of land to the temple by Araiyaṉ Sundāḷvāṉ *alias* Śēramāṉ of Vāṇakōppāḍi.
28	Same place	Pāṇḍya	Jaṭāvarman Tribhuvanacha..........	[Lost.]	Do.	Begins with the introduction *Samasta-jagadādhāra*, etc., of Jaṭāvarman Sundara-Pāṇḍya I. Registers an exemption of taxes granted from the 21st year and 103rd day of the king's reign on the villages Muṭṭaipāḍi, Vīratoṅgapuram and Pāgaṉkuḍi which had already been endowed by him, for offerings and worship to the god during the festival called *Śēraṉaiveṉṟāṉ-tirunāḷ* instituted in the temple to be conducted on the day of the king's asterism Mūla in the Chittirai month.
29	Do.	Chōḻa	Tribhuvanachakravartin Rājēndra-Chōḻadēva.	3rd year, Makara, ba. 14, [Thursday], Uttirāḍam.	Do.	Registers sale of land to the temple by Araiyaṉ Nityakalyāṇaṉ *alias* Pāṇḍyarāyaṉ of Tuṟaiyūr.
30	Do.	Pāṇḍya	Māṛavarman Tribhuvanachakravartin ......ṇḍyadēva, 'who took Śōḻanāḍu and was pleased to perform the anointment of heroes and victors at Muḍikoṇḍaśōḻapuram'.	11th year, Mēsha, ba. 11, Wednesday, ...	Do.	Registers gift of land after purchase, for a flower-garden to the god, by a certain Vēṇāḍuḍaiyār and his brother Maduraipperumāḷ *alias* Magadarāyar.
31	South wall of the third prākāra of the same temple.	Chōḻa	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	28th year, Dhanus, ba. 2, Monday,....	Do.	Begins with the introduction *Śīrmanni-irunāṅgu*, etc. Registers sale of land in Śembiyanallūr in Pāchchil-kūṟṟam, a subdivision of Rājarāja-vaḷanāḍu, to the temple, by the person mentioned in No. 29 above.
32	Same wall		Do.	16+1st year,[Kaṇṇi], ba. 11, Sunday, Pūśam.	Do.	Begins with the same introduction. Registers a similar sale of land in Rājarājaṉ-Kūṟṟaṅguḍi by several persons of Tuṟaiyūr to the temple. Mentions a Jain temple (*Āmaṇapaḷḷi*) named Kavirājapperumbaḷḷi.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK.					
	Jambukēśvaram—*contd.*					
33	Same wall . .		[Lost] .	16+1st year,...... Sunday.	Tamil .	Registers sale of land in Kīḻāṟṟūr *alias* Rājarājaṉ-Kūṟṟaṅguḍi, to the temple, by two persons of Tuṟaiyūr.
34	Do. .	Chōḻa .	Tribhuvanachakravartin Rājarājadēva	16+1st year, [Kaṉṉi, ba.] 11, Sunday, Pūśam.	Do. .	Registers sale of another piece of land in the same village to the temple by Nityakalyāṇaṉ Tiliaikkūttaṉ *alias* Āḻvār Maḻanāṭṭu-Viḻupparaiyaṉ of Tuṟaiyūr.
35	Do. .	Do. .	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	Do. .	Do. .	Registers similar sale of land in the same village to the temple by several persons of Tuṟaiyūr.
36	Do. .	Do. .	Do. .	Do. .	Do. .	Ditto.
37	Do. .	Do. .	Do. .	Do. .	Do. .	Registers sale of land in the village Vāḷādi in Kīḻ-Pilāru of Pāchchil-kūṟṟam, a subdivision of Rājarāja-vaḷanāḍu by Śēndaṉ *alias* Āḷavandāṉ of Dharmapuram in Muḷayūr-nāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu 'on the southern bank'.
38	Do. .		Tribhuvanachakravartin Kōnē[riṉmaikoṇḍāṉ].	21st year, 316th day	Do. .	Registers that at the instance of Toṇḍaimāṉ, some lands in Paḷuvūr *alias* Rājēndraśōḻanallūr and Ēnādimaṅgalam were clubbed together into a village called Kulōttuṅgaśōḻaṉ-Paḷuvūr and given as *jaṉmakkāṇi* to Nakkaṉ Aravaṉ, the headman of Paḷuvūr. Mentions the royal secretary Mīnavaṉ-Mūvēndavēḷāṉ.
39	Do. .	Chōḻa .	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva 'who took Madura, Karuvūr and the crowned head of the Pāṇḍya'.	21st year, 300th day	Do. .	Engraved in continuation of the above inscription. Registers the *uḷvari* relating to the same transaction.
40	Do. .	Do. .	Tribhuvanachakravartin Kōnēriṉmaikeṇḍāṉ.	21st year, 316th day	Do. .	Registers the assignment of certain other lands as *jaṉmakkāṇi* to the person mentioned in No. 38 above.
41	Do. .	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva 'who was pleased to take Madura, Īḻam and the crowned head of the Pāṇḍya'.	21st year .	Do. .	Registers the *uḷvari* relating to the transaction mentioned in No. 40 above.
42	Loose stone lying in the same prākāra .	Madura Nāyaka	Vijayaraṅga-Chokkanātha-Nāyaka .		Telugu . .	Records the perpetual devotion of the king (to the god). The name of 'Mūltān Āpā Kāḷe' is also engraved in Dēvanāgarī script at the proper right end of the stone.
43	Another stone in the same place . .	—	— —	—	Do. .	Gives the name Tāchi-Nāchyārakka.
44	Do. .	—	— —	—	Sanskrit in Nāgarī .	Records the perpetual devotion (to the god) of Gaṅgōri-Nāyak [Khide] and his wife, whose representations are also engraved on the stone.

45	Do.	..			Do.	Records the perpetual devotion (to the god), of Bāpurāv Raghunāth. The figure of a lady in a worshipping posture is engraved on the same stone. A record on another slab in Telugu characters mentions Tirumalammā.
46	Slab in the maṇḍapa in the north-east corner of the same prākāra.		...		Tamil	Modern. States that this (probably the *maṇḍapa*) was the gift of the five classes of artisans (*añju-jātiyar*). Another slab in the same *maṇḍapa* contains an incomplete inscription in Telugu, dated in Sarvadhāri, Pushya, śu. 14, Monday, and mentions a certain Gōpālayya of Kuruchēḍu and his son.
47	East wall of the east gōpura in the third prākāra of the same temple.				Tamil verse	Incomplete. States that the Pāṇḍya king Māṛan who was crowned at Āyiraṭṭaḷi, had this (inscription) engraved in the 3rd year of his reign.
48	Two slabs built into the floor of the maṇḍapa near the Jambu-tīrtha tank on the eastern side of the fourth prākāra.	Madura Nāyaka		Śōbhakṛit	Telugu	States that the steps and the *maṇḍapa* were the gift of Vaidyappaya, son of Veṅkaṭēśvaraya, an instructor in the *nāṭaka-śālā* of Vijayaraṅga-Chokkanātha-Nāyaka.
49	Slabs built into the eastern parapet wall of the same tank.	Do.		Plava, Vaiyāśi 5	Do.	States that this (parapet wall) was the gift of the same person.
50	West wall of the Śaṅkarālaya in the same prākāra.			..	Sanskrit in Telugu	In characters of the 17th century A. D. States that Mahādēva-Makhin died in (the year) Viśvāvasu.
51	Same wall			..	Sanskrit in Grantha	Do. Contains some laudatory verses, apparently composed by Sadāśiva-Makhin, on god Śiva.
52	Do.				Do.	In praise of Sadāśiva-Makhīndra who expounded the sanctity of the three names of Śiva (*Śiva-nāma-trayam*).
53	Do.		...		Do.	Verse in praise of Sadāśiva-Vājapēyayāji, who built the shrine of Harihara and several *maṇḍapas* and tanks.
54	Do.	..		..	Telugu verse	Another verse in praise of Sadāśiva and his literary attainments.
55	Do.				Sanskrit in Grantha	States that he alone is a learned man who interprets *praṇava* in the *Advaitic* sense.
56	Do.				Do.	A verse in praise of the three names of Śiva.
57	Do.		...	Jaya	Do.	States that Sadāśiva-Makhin became the *dharmakartā* (of the temple).
58	Do.				Telugu in Grantha	Records the perpetual devotion of Mahāvrata-Ayya Subramaṇya, son of Rāmakṛishṇa-Dīkshita.
59	Do.				Sanskrit in Grantha	States that two pillars were set up by Sadāsiva-Makhin in the temple of Śaṅkarēśa and Mātṛibhūtēśvara.
60	Do.				Do.	Verses in praise of God Śaṅkarēśa.
61	Do.				Sanskrit in Telugu	Contains some of the laudatory verses (given in No. 51 above) on god Śiva, apparently composed by Sadāśiva-Makhīndra.
62	South wall of the same shrine				Do.	Verses in praise of Sadāśiva-Makhin and of the Śaiva cult which he propagated.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Jambukēśvaram—*concld.*					
63	Same wall				Sanskrit in Grantha.	Three verses in praise of Sadāśiva-Makhin.
64	Do.			Śaka 1596, Pramādīcha, Vṛiśchika, śu. 2, Friday.	Tamil	Registers gift of land by Sadāśiva-Vājapēyayājiyār-Ayyaṉ on the occasion of his performing a Vājapēya-yāga in the temple, for a twilight service (*pradōsha-kaṭṭaḷai*). The donor was the son of Mahādēva-Dīkshita and the grandson of Śrīkaṇṭha-Ākāśavāsi Chandraśēkhara-Vājapēyayāji.
65	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	Lost	Do.	Built in in the middle. Registers a pact entered into by some chiefs, one of whom was ....Rājēndraśōḷaṉ *alias* Uṟaiyūr-Nāḍāḷvāṉ.
66	East wall of the same shrine	..		Vikrama, Vaiśākha	Sanskrit in Telugu	States that Sadāśiva-Makhin installed a *Jayastambha* embodying the three great names of Śiva.
67	North wall of the same shrine				Do.	Records the setting up of a pillar containing the three names of Śiva, in the presence of Mātṛibhūtēśvara, apparently by Sadāśiva-Dīkshita.
68	Same wall	..			Sanskrit in Grantha	Contains verses in praise of Sadāśiva-Dīkshita and refers to the completion of the temple, probably the Śaṅkarālaya.
69	Do.	..			Sanskrit in Telugu	Refers to the death of the wife of Mahādēva-Makhīndra in the year Kāḷayukti.
70	Do.				Tamil verse	States that Sadāśiva-Makhin, son of Mahādēva-Dīkhshita, built several structures such as Dārukāvana-vilāsam, etc.
71	Do.				Do.	Damaged and built in. Refers to the composition of several *prabandhas* on the god at Kāvai (Tiruvāṉaikkāvu).
72	Door-jamb at the northern entrance into the fourth prākāra.			Plava, Mārgaḻi	Telugu	In modern characters. States that the gate was erected by Akhilāṇḍayya, son of Liṅgarāju, for the goddess Akhilāṇḍēśvarī. On the opposite jamb is found another record in Telugu mentioning the perpetual devotion of this Akhilāṇḍayya.
73	South outer wall of the fourth prākāra, inside (in the Kolaikāraṉtōppu).	Chōḷa	Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).	6th year (in words), Kaṉṉi, ba. 3, Monday, Aśvati.	Tamil	Registers a gift of land in Tiruveḷḷaṟai in Pāchchil-kūṟṟam, by purchase, by Siṅgaṇṇa-Daṇḍanāyaka for offerings and worship to god Śīdēvīśvaram-Uḍaiyār consecrated by him.
74	Jamb of the west gōpura at the entrance into the third prākāra.				Sanskrit in Grantha	A verse in praise of Sadāśiva-Makhin.

75	Inner wall of the west gōpura at the entrance into the fourth prākāra, proper left.			Śaka 1357 (expressed in chronogram), Rākshasa, Tulā, Kṛishṇārkka-tithi (ba. 7), aditi-dina (Punarvasu), Mantrivāra (Friday).	Do.	Incomplete. States that the *gōpura* was built by Chaṇḍapēndra, son of Ādityadēva of the Vāsishṭha-gōtra to the god Jambunātha.
76	Same gōpura, proper right			..	Tamil	States that this is the gift of the person mentioned above.
77	North wall of the Vibhūti-prākāra, right of entrance.				Do.	In characters of the 14th century A. D. States that the wall (*tirumāḷigai*) is (the gift of) Tirunīṟu-Sundara-Pāṇḍyan.
78	Niche containing an image in the wall of the maṇḍapa near the temple car in the fourth prākāra.				Do.	Gives the name of the figure as 'Ariganḍa Tambirān-svāmi.'
79	Slab set up in front of the outermost western gōpura.			Śaka 1764, Śubhakṛit.	Do.	Records the institution of the *ardhajāmakkaṭṭaḷai* in the shrine of the goddess Akhilāṇḍēśvari-Amman from a portion of the interest on a trust-fund of a lakh of *varāhan* endowed by Pachchayappa-Mudaliyār of Kāñchīpuram.
80	Śrīraṅgam—Pillar in the west verandah of the third prākāra in the Raṅganāthasvāmin temple.				Tamil (verse)	States that a portion of the maṇḍapa with nine pillars was constructed by Chakrarāya.
81	Base of the same verandah	Vijayanagara	Sadāśivarāya-Mahārāya	Śaka 1466, Krōdhin, Rishabha, śu. 6, Tuesday, Makhā.	Tamil	Registers the gift of the income from the two villages Vīramanallūr and Kumāramaṅgalam for providing *puḻugukāppu* (civet anointment) to the god every Friday.
82	Inner wall of the 'Āryabhaṭṭāḷ-vāśal', right of entrance.				Sanskrit in Grantha, and Tamil.	Records the structural improvements made by Chakrarāya to the Annādi-Emberumān and Māruti shrines and to the kitchen in the Raṅganātha temple, and the colonisation of the precincts of the temple of (Kāṭṭu) Aḷagiyaśiṅgar at Śrīraṅgam. The Sanskrit verses were composed by Vyāsabhārati.
83	Same wall			Śaka 1360 (expressed by chronogram), Kāḷayukti, Mīna, paurṇamī, Sunday.	Sanskrit in Grantha	States that the same person installed the Daśāvatāra images (in a temple) on the southern bank of the Kāvērī at Śrīraṅgam.
84	Do.	Vijayanagara	Praudhadēvarāya		Do.	States that Uttamanambirāya, the brother of Chakrarāya, obtained from the king several ornaments, vessels in gold, etc., for the god.
85	Do.	..			Do.	Verse in praise of Uttamarāya, the brother of Chakrarāya.
86	Do.	—		Śaka 1327, Pārthiva, Arpaśi 13, lunar eclipse.	Tamil	Registers gift of cows and lands and a silver vessel by Śivandeḷundān-Sāmantaṇār for providing offerings to the god.
87	Same place, left of entrance	Gajapati		Śaka 1386, Svabhānu, Paṅguṇi 25.	Do.	Incomplete. Refers to the gift of cows made by Dakshiṇa-Kapilēśvara Hambīra-Kumāra-Mahāpātra.
88	Same wall	Vijayanagara	Viruppaṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar.	Śaka 1305, Rudhirōdgārin, Karkaṭaka, śu. 10, Monday, Hasta.	Do.	Registers gift of cows by Sōmanāthadēva, son of Pradhāni Viṭṭappa, who was the son of Apparaśar of the Bhāradvāja-gōtra, for a perpetual lamp in the temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
89	Same wall				Tamil	States that Chakrarāya presented eight elephants to the god Raṅganātha.
90	Do.			....	Sanskrit in Grantha	Verse in praise of Uttama-Nambi.
91	Do.			Śaka 1393, Khara, Mīna, ba. 1, Uttiram.	Tamil	Registers gift of the village Mullikkuḍi in Mēlśeṅgiḷi-nāḍu, a sub-division of Śettakāḍu-nāḍu *alias* Jayaśiṅgakulakāla-vaḷanāḍu, by Dēvarāya *alias* Tirumalairāya-Sāmantaṉār for offerings to the god during the service named after him.
92	Do.			Śaka 1329, Sarvajit, Arpaśi 7.	Do.	Registers gift of cows to the temple by Raṅgaṇa-Uḍaiyar, son of *Mahāpradhāni* Jembaya-Daṇṇāyaka.
93	South wall of the fourth prākāra of the same temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1475, Parīdhāvi (expired), Pramādīcha (current), Mithuna, ba. amāvāsyā, Saturday, [Mṛigaśīrsha].	Do.	Registers gift of the village Maṭṭēri in Kuḷuttaṇḍalai-śīrmai, by Krishṇammaṉ, wife of Periya-Timma, son of Rāmarāja Timmarāja of Āraviḍu, for offerings to the god and for feeding *Śrīvaishṇavas* in the Kaṇḍāḍai-Aṇṇaṉ Rāmānuja-kūṭam.
94	Do.	Do.	Do.	Śaka 1475, Pramādīcha, Mithuna, ba. 10, Monday, Rēvatī.	Do.	Registers gift by Rāmarāja, son of Rāmarāja Jagarāja of Āraivīḍu, of the villages Pāśāṟu in Valla-nāḍu, a subdivision of Tirupparutti-śīrmai and Śembiy[aṉkaḷar], for conducting festivals in the temple in the month of Vaigāśi.
95	West wall of the same prākāra	Pāṇḍya	Tribhuvanachakravartin Jaṭāvarman Kulaśēkharadēva.	2+1st year (in words), Mēsha, ba. 11, Sunday, Uttiraṭṭādi.	Do.	Registers a sale of land to the *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam by Ālikkoṉṟai Dēvarāja-Bhaṭṭa of Nāgalamahādēvi-chaturvēdimaṅgalam, an *agrahāra* in Viḷā-nāḍu, a sub-division of Pāṇḍikulapati-vaḷanāḍu.
96	Same wall	Do.	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	4th year (in figure and words), Siṁha, śu. 8, Tuesday, [Anu]sham.	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of land to the same *bhaṭṭas* by two brothers of Kuḍavāyil.
97	Do.	Do.	Do.	2+1st year, Mēsha, ba. 10, Sunday, Rēvatī.	Do.	Engraved in continuation of the previous inscription. Registers another sale of land to the *bhaṭṭas* of the same village by Nārāyaṇa-Bhaṭṭa of Nāgalamahādēvi-chaturvēdimaṅgalam.
98	Do.	Do.	Do.	2+1st year, Mēsha, ba. 7, Thursday, Śadayam.	Do.	Registers a similar sale of land to the *bhaṭṭas* of the same village by a number of persons.
99	Do.	Do.	Do.	4th year (in figure and words), Kumbha, ba. 9, Monday, Uttira[ṭṭādi].	Do.	Registers another sale of land by a person of Kuḍavāyil to the same *bhaṭṭas*.

100	Do.	Do.	Do.	4th year (in figures and words), Tulā, śu. 14, Thursday, ...	Do.	Engraved in continuation of the previous inscription. Registers a similar sale of land to the same persons by a *dāsanambi* of Tiruvaraṅgam.
101	Do.	Do.	Do.	4th year (in figure and words), Siṁha, ba. 13, Monday, Pūśam.	Do.	Engraved in continuation of the previous inscription. Registers another sale of land to the same *bhaṭṭas* by the wife of a *dāsanambi* of Tiruvaraṅgam.
102	East wall of the Garuḍa-maṇḍapa in the fifth prākāra of the same temple.	Nāyaka	Viśvanātha-Nāyaka Chokkanātha-Nāyaka.	Śaka 1596, Ānanda, Śrāvaṇa, ba. 5, Tuesday, Aśvinī.	Telugu	Registers gift of a village by Chinna-Bomma-Nāyuḍu for worship and offerings to the image of god Ashṭabhuja Gōpālakrishṇa consecrated in the shrine built by him between those of Kūrattāḻvār and Viṭṭhalēśvara.
103	Same wall	Do.	Do.	Śaka 1593, Virōdhikṛit, Phālguṇa, śu. 13, Friday, Makhā.	Do.	Damaged. Seems to record gift of land to the temple by Chōḍi-Aḷagādri, son of Kāpa-Nāyaka and grandson of Chōḍi-Aḷagādri-Nāyaka.
104	Do.	Do.	Do.	Śaka 159[6], Ānanda, Śrāvaṇa, ba. 5, Tuesday, Aśvinī.	Do.	Registers a further gift of land by the chief mentioned in No. 102 above, for offerings and worship to god Raṅganātha while halting before the shrine of Gōpālakrishṇa constructed by him.
105	Do.			Śaka 1596, Ānanda, Pushya, śu. 15, Friday, Pushya.	Tamil	Registers gift of a village by.....Kēśavarāju, son of Gaṇaparāju and grandson of Veṅkaṭappa of the Śrīvatsa-gōtra, for offerings and worship to the god; and another village named Manjapūru for the worship (of the image) of Varadarāja and for the maintenance of a feeding house (*Rāmānuja-kūṭam*).
106	South wall of the same maṇḍapa	Vijayanagara	Vīrapratāpa Dēvarāya-Mahārāya 'ruling at Ghanagiri'.	Śaka 1613, Pramōdūta, Bhādrapada, śu. 15, lunar eclipse.	Do.	Records the restoration to Kumāra Veṅkaṭa Varadāchārya, son of Varadāchārya and grandson of Āchchi Śrīraṅganārāyaṇāchārya of the Gārgya-gōtra, by Raṅgakrishṇa Muttu Vīrappa-Nāyaka of the Viśvanātha-Nāyaka family, of the *tīrtham* and other privileges in the temple which had been in the enjoyment of that family from the time of Uḍaiyavar (Rāmānuja) but which had lapsed when some of his ancestors left for the north to engage in disputation with the Śaivas.
107	Do.				Telugu	In characters of the 17th century A. D. Mentions the names of four private individuals with their wives, who probably paid homage to the god.
108	West wall of the same maṇḍapa			Śaka 1593, Virōdhikṛit, Māgha, ba. 3, Monday, Uttiram.	Do.	Registers gift of land in Kūtapāra village in Kō-nāḍu by Basavappa-Nāyuḍu, son of Jaṅgama-Nāyaka of the Kāśyapa-gōtra for offerings and worship to the god on the 8th day of the festival instituted by Chokkanātha, when the god was taken in procession to Vasantavilāsa-maṇḍapa in the Nāchchiyār-tōppu.
109	Same wall		....	Śaka 1588, Parābhava, Makara, śu. 5, Wednesday, Punarpūśam.	Tamil	Registers gift of the village Iraṇyamaṅgalam (Hiraṇyamaṅgalam) by Viśvanātha-Nāyaka Chokkanātha-Nāyaka, left in charge of Nārāyaṇa, son of Śrēshṭalūr Krishṇayaṅgār, for offerings, etc., to the god on the 6th day of the Bhūpatirāyaṇ festival, when the god was taken to the 16-pillared *maṇḍapa* built by this individual in the garden to the west of the 1000-pillared *maṇḍapa*.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Śrīraṅgam—*contd.*					
110	Same wall			Śaka 1501, Saumya, Tulā, śu. 3, Sunday, Anusham.	Tamil	Registers gift of land in Umayāpuram and Pirappaṅguḍi by Aḷagiri, son of Chennama-Nāyaka of the Janakala-gōtra, for offerings and worship to the god on the 2nd day of the same festival, when the god was taken to the Viṭṭhalarājar-*maṇḍapa.*
111	Rim of the slab called *mālaikaṭṭikkal* in the Tāyār shrine of the same temple.				Do.	In characters of the 12th century A. D. States that this slab for flowers (*pūppalagai*) was the gift of Śōḷakulatuṅga-Mūvēndavēḷār.
112	Another slab in the same place				Do.	In characters of the 15th century A. D. States that this slab was the gift of Gaṭṭi Kadira-Nāyaka.
113	Two slabs built into the pavement of the Navarātri-maṇḍapa in front of the same shrine.				Do.	In characters of 13th and 14th centuries A. D. Fragments. Mention is made of god [E]ḍuttakai-aḷagiya-Nāyiṇār in one, and Gōppaṇaṅgaḷ in another.
114	Pillar in the western porch of the 1000-pillared maṇḍapa in the same temple.				Do.	In characters of the 13th century A. D. Mentions the name *Maṇḍalikayamarājaṉ* Kampaya-Daṇḍanāyakkaṉ, who probably built this additional structure. The same name is found on nine other similar pillars in the same place.
115	Door-jamb of the 'Śokkappāṇaivāśal' gōpura in the south side of the fifth prākāra.			Parīdhāpi, Āvaṇi 26, Friday, dvitīyā, Uttiram.	Do.	States that the door (at this entrance) was the gift of Kōnēri-dēva-Mahārāja.
116	Same jamb			Parīdhāpi, Mārgaḻi 1	Do.	Registers gift of land in Bhikshāṇḍārkōyil for offering of *musarōdar(n)am* (curd-rice) to the god, as the gift of Kōnēridēva-Mahārāja.
117	West wall of the fifth prākāra in the same temple.				Grantha and Tamil	In characters of the 13th century A. D. Highly damaged. Seems to register a gift of land for a flower-garden.
118	Step in a tank in the Vasanta-maṇḍapa in the west side of the fifth prākāra of the same temple.				Telugu	In characters of the 17th century A.D. Mentions Appalamma-gāru, wife of Rāmarājayya.
119	Inner jamb of the Nānmugaṉ-gōpura, right of entrance.	Vijayanagara	Dēvarāya-Mahārāya		Kannaḍa in Grantha	Damaged. Registers a royal order issued to Chauḍappa, granting two villages to Uttamanambi, the *Sthānika* of the Raṅganātha temple, for worship in it.
120	Same wall	Do.	Krishṇarāya	Śaka 1448, Vyaya, Phālguṇa.	Sanskrit in Grantha	Damaged at the end. States that the king plated with gold the two doors of the first *maṇḍapa* and that Īśvara, the brother of Ananta of the Bhāradvāja-gōtra, presented a circular *pīṭha* to the god.

121	Do.	Do.	Dēvarāya-Mahārāya.		Kannaḍa in Grantha	Registers a royal gift of land in four villages, left in charge of Uttama-Nambi and his brother Chakrarāya for a service instituted in the temple in the name of the king. These agents were remunerated by gifts of money and paddy.
122	Slab set up in the Vēdavyāsa-Bhaṭṭar-tirumāḷigai in the North Chittirai street.				Tamil	Damaged. In characters of the 13th century A. D. Refers to a maṭha which was built probably under orders of Perumāḷ Sundara-Pāṇḍyadēva. On the top of the slab are carved some emblems in relief, such as a pair of fish with two *aṅkuśas*, a *chakra*, parasol and *chauris*.
123	Pillar in the Achyutarāya-maṇḍapa on the road leading to Tiruvāṇaikkā.	Vijayanagara		Śaka 1459, Viḷambi, Āṇi 25.	Do.	States that as the four-pillared *maṇḍapa* was found insufficient to accommodate the deity on the 7th day festival, Saṅkarasa, son of *Avasaram* Mallarasayya built the sixteen-pillared *maṇḍapa* and provided for offerings to the god as the gift of Achyutadēva-Mahārāya. Implements of the artisan classes are also found engraved on one of the faces of the pillar.
124	Slab set up in the Veḷḷittirumuṟṟam-maṇḍapa on the way to Ellaikkarai-maṇḍapa near the Coleroon bridge.				Do.	In characters of the 14th century A. D. States that the *agara* and lands belonging to god Muḷudumvallavaṉ-Tambirāṉ in the temple called Veḷḷitirumuṟṟam *alias* Rathakāra-Viṇṇagar were to be under the protection of the *Kaṇmāḷas* of the 18 divisions. A collection of the implements of the artisan classes is sculptured on the top of the slab.
125	Back of the same slab	"			Do.	States that the temple mentioned above was to be under the protection of the *Rathakāras* of the 18 divisions.
126	Pillar in the Ellaikkarai-maṇḍapa		....		Do.	In characters of the 18th century A. D. Records the perpetual devotion (*sadāsēvai*) of Tōṭa Veṅkaṭādri-Nāyaka, his sister Akkammāḷ, Oṇṭala-Daṇṇāyaka, Kōnēṭi-Amma and Chokkaliṅga-Nāyaka.
127	Another pillar in the same maṇḍapa	"	....		Do.	Do. Records the devotion of Iḍākala Chinna-Tirukkāmi-Nāyaka and of the members of his family. On another face of the pillar is given the name Achyutappa-Nāyaka.
128	Third pillar in the same place				Do.	Do. Records the devotion of Muttaḷagiri-Nāyaka, Iḍākala Veṅkaṭayyaṉ and Ellamma.
129	Fourth pillar in the same place	"			Do.	Do. Records a similar devotion of Ūḷiyam Raṅgappa-Nāyaka and of two ladies.
130	**Trichinopoly.**—In the cavern on the top of the Fort Rock.	"			Sanskrit in Grantha	In characters of the 11th century A. D. Contains an announcement by a certain person with the *biruda* 'Vādipraḷaya-bhairava' about his arrival here after defeating all disputants and visiting the Karnāṭa-maṇḍala. Near this inscription are found carved in low relief, a pair of sandals, and in depression, an *āsana*.
131	In the same cavern	"			Grantha	Incomplete. In characters of the 11th century A. D. Reads 'Śrī-Rājēntra'.
132	Do.				Pallava-Grantha	In characters of the 5th century A. D. Reads 'Namōstu'.
133	Do.			..	Archaic	In characters of the 7th century A. D. Reads 'Pra[yu]lai'.
134	Do.	..	....	..	Pallava-Grantha	In characters of the 7th century A. D. Reads 'Kamṭṭuhu'.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language. and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*concld.*					
	Trichinopoly—*contd.*					
135	On a rock leading to the same cavern				Archaic	In characters of the 7th century A. D. Reads 'Tamchahara[ka]'.
136	Do.				Tamil (archaic)	Do. Reads 'Śēnataṇḍaṉ'. The same label is engraved again close by.
137	Do.				Do.	Do. Reads 'Kamṭṭuhu' and below it, 'Amitanam[ta]'.
138	Do.				Do.	Do. Reads 'Kamṭṭuhu' and below it 'Gatadōsa'.
139	Do.				Brāhmī	In characters of the 2nd century B. C. Reads '[Kupagaghari]'.
140	Do.				Tamil (archaic)	In characters of the 7th century A. D. Reads 'Kamṭṭuhu' and below it 'Kaiyviḷakku'.
141	Rock in the south verandah of the Uchchipiḷḷaiyār temple.				Tamil	In characters of the 8th century A. D. Reads 'Tirum-malaieṟi....'.
142	Slab built into the ceiling of the same temple.				Do.	In characters of the 14th century A. D. Fragment. Mentions Rājākkaḷ-Tambirāṉ and seems to refer to a (political) compact.
143	**Tiruchchendurai.**—South wall of the maṇḍapa in front of the central shrine in the Chandraśēkhara temple.	Chōḷa	Kulōttuṅga-Chōḷa (I)	46th year	Do.	Registers a gift of gold by a private individual for a perpetual lamp in the temple of Tiruchchendurai-uḍaiya-Mahādēva at Virudarājabhayaṅkara-chaturvēdimaṅgalam in Uṟaiyūr-kūṟṟam, a subdivision of Rājagam[bhīra-va]ḷanāḍu.
144	Second gōpura (behind the Bhairava image) in the same temple.				Do.	States that a certain Vairavapperumāḷ of Muttūr in Valla-nāḍu, a subdivision of Pāṇḍi-maṇḍalam, consecrated the processional image named Nallāṉpiḷḷaiperṟa-Nāchchiyār of the goddess in the temple at Tiruchchendurai.
145	Inner wall of the same gōpura			Parīdhtāpi, Mārgaḷi 18.	Do.	Built in at the end. Registers remission of certain specified taxes on the lands belonging to the temple, by Kōnēridēva-Mahārāja.
146	Same wall	Chōḷa	Tribhuvanachakravartin Rājarājadēva	14th year	Do.	Registers remission of taxes on 20 *vēli* of land newly constituted into a village called Rājagambhīra[nallūr], in Īśāna-maṅgalam *alias* Virudarājabhayaṅkara-chaturvēdimaṅgalam in Uṟaiyūr-kūṟṟam.
147	Left door jamb in the same gōpura	—			Do.	States that this was the gift of Āḷvārgaḷnāyaṉ Rājarāja-Viḻupparaiyaṉ of Śēdaṅkuḍi.
148	Inner wall of the outermost gōpura of the same temple.	Vijayanagara	Śrīraṅgadēva-Mahārāya	Śaka 1581, Vikāri, Māśi 1[6], Sunday, dvādaśi, Punarpūśam.	Do.	Fragment. Registers the provision made for the sacred bath and offerings of the god at Tiruchchendurai.

	LALGUDI TALUK.					
149	**Aṉbil (Kīl Aṉbil).**—North wall of the central shrine in the Sundara-Perumāḷ temple.			Śaka 1400, Vikāri, Karkaṭaka, śu. 5, Friday, Hasta.	Do.	Registers gift of land by Sāḷuva Saṅgamadēva-Mahā[rāja] for offerings to the god Vaḍivaḷagiya-Perumāḷ of Aṉbil, a *brahmadēya* in Kīḻaimuṟi of Malai-nāḍu, a subdivision of Rājarāja-vaḷanāḍu on the northern bank.
150	Same wall				Tamil verse	In characters of the 11th century A. D. Ends of lines lost. Appears to record a gift of land for worship to the god on Pūśam and Tirukkārttigai days.
151	Pillar in the mahā-maṇḍapa of the same temple.				Tamil	Registers gift of gold and ceiling slabs by Rāmānujadāsar, son of Uraṅgāvillidāsar of Māṟanēri-Marudūr, for the maṇḍapa.
152	East wall of the same maṇḍapa				Do.	In characters of the 15th century A. D. Gives the name 'Saṅgamarāyaṉ-tirumaṇḍapam'.
153	Gōpura (left side) of the same temple	Hoysaḷa	Sārvabhaumachakravartin [Rāma]....	...., Rōhiṇī	Do.	Incomplete and stones lost in the middle. Seems to register gift of land to the temple.
154	Same gōpura (right side)	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin...	...., Wednesday Pūśam,....	Do.	Fragment. Mentions Naḍuvil-kūṟu in Miḻalai-kūṟṟam and Perumāḷ Vīra-Pāṇḍya.
155	Two slabs built into the east wall of the second prākāra in the Prēmapurīśvara temple.	Chōḷa	Tribhuvanachakravartin.... Chōḷadēva 'who took Madura....	22nd year, Tulā, śu..	Do.	Fragment. Seems to register a provision made for offerings to the god Tiruvālanduṟai-[uḍaiya-Nayiṉār] and his consort at Aṉbil. Close to this is found another fragmentary record of the same king dated in the 21st year, Mithuṇa, śu. 11.
156	**Turaiyūr** (near Tiruvāsi).—South wall of the central shrine in the Kadambēśvara temple.	Do.	Rājarāja Rājakēsarivarman 'who destroyed the ships at Śālai'.	11th year	Do.	Registers gift of land by purchase by Nārāyaṇaṉ Ādittaṉ, a Brahman of Tuḍaiyūr, for worship and offerings during the Uttarāyaṇa and Dakshiṇāyana *saṅkramaṇas* to the god Mūlasthānattu-Paramēśvara at Tuḍaiyūr a *brahmadēya* in Maḻa-nāḍu.
157	South and west walls of the same shrine.	Do.	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	8th year (in words)	Do.	Begins with the introduction *Tirumaṉṉivaḷara*, etc. Registers gift of tax-free land by one Nārāyaṇa Nakkapirāṉ of Śeññalūr in Rājāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Uṟaiyūr-kūṟṟam, a subdivision of Kēraḷāntaka-vaḷanāḍu to a Brahman for reciting the *Śrī-Rudra* during the morning service in the temple at Tuḍaiyūr and for teaching the *Vēdas* to students therein.
158	North wall of the same shrine	Do.	Rājakēsarivarman	5th year	Do.	Records gift of money by a certain Vēḷāṉ Gaṇavadi of Vāttalai Kūḍal for a twilight lamp in the temple in expiation of the sin of having killed Āchchaṉ Śūṟṟi, the headman of Kiḻinallūr. This money was utilised for reclaiming land belonging to the temple sand-silted in the 18th year of *Periya-Uḍaiyār*. On the same wall is found a portion of the historical introduction of Rājarāja II beginning with the words *Pū-maruviya*.
159	Same wall	Do.	Parakēsarivarman Rājēndra-Chōḷadēva	Do	Do	Begins with the introduction *Tiru maṉṉi vaḷara*, etc. Registers gift of land by Mōśi Araiyaṉ Pirānderumāṉ of Kaḍambaṉūr in Paṭṭaṇak-kūṟṟam, a subdivision of Kshatri-[ya*]śikhāmaṇi-vaḷanāḍu for offerings and worship and for feeding 100 Brahmans in the temple of Tirukkaḍambantuṟai-uḍaiya-Mahādēva on certain specified days.

B. —List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*concld.*					
	LALGUDI TALUK—*contd.*					
	Turaiyūr—*contd.*					
160	Same wall .	Chōḷa	Vīrarājēndradēva	7th year (in words), Kanni, ba. 7, Thursday, Mṛigaśīrsha.	Tamil	Highly damaged. Seems to register gift of land by purchase to the temple.
	MADURA DISTRICT.					
	MADURA TALUK.					
161	**Madura.**—Slab excavated near the Ėḻukaḍaltīrtham in the Rāyagōpuram Street.	Vijayanagara		Śaka 1438, Dhātu, Āvaṇi, 10, śu. 12, Saturday, Uttirāḍam.	Grantha and Tamil	States that the *Sapta-sāgara-tīrtha* was dug in front of the temple of Śokkanātha by Sāḷuva Narasā-Nāyaka Narasayaṉ, as the gift of Kṛishṇadēva-Mahārāya.
	CHINGLEPUT DISTRICT.					
	SAIDAPET TALUK.					
162	**Tiruvoṟṟiyūr.**—Slab built into the pavement of the *antarāḷa* in the Valmīkanātha temple.	Pallava	Nandippōttaraiyar, 'who defeated (his enemies) at Teḷḷāṟu'.	18th year, 298th day	Tamil	Damaged. Registers an agreement given by the assembly of Nandiyambākkam in Nāyaṟu-nāḍu, to burn two lamps before the god Mahādēva-Bhaṭārar at Tiruvoṟṟiyūr for the gold received by them from the king. In continuation of this is another damaged record of the same king dated in the same year, probably recording a similar endowment.
163	Slab built into the pavement of the south side of the first prākāra in the same temple.	Chōḷa	Rājakēsarivarman	6th year	Do.	Highly damaged. Seems to record the provision made for feeding a Brahman well-versed in the *Vēdas* at the time of the midday offerings of the god, by certain persons (names lost).
164	Another slab in the same pavement	Do.	Rājakēsarivarman *alias*[Rājarājadēva]	24th „	Do.	Begins with the introduction *Tirumagaḷ pōla*, etc. Incomplete and ends of lines lost. Seems to make provision for garlands to the god by Uḍaiyāṉ Pirāntakaṉ...., (an officer) of the king.
165	Third slab in the same place .	Pallava	Vijaya-Aparājitavarman	5th year (in words)	Do.	Damaged. Registers a gift of gold by a certain Kuṭṭivāḷi Brahmādhirājaṉ for burning a lamp in the temple.
166	Pedestal of the image known as 'Śaṅkara' in the west side of the maṇḍapa round the central shrine in the same temple.				Do.	In characters of the 18th century A. D. Reads 'Śrī Kāñchi-bīja (pīṭha ?) Mahādēvēndira-Sarasuvati śrī'.
167	West wall of the outermost prākāra of the same temple.	Chōḷa	Tribhuvanachakravartin Vīrachōḷadēva 'who having taken Madura, Īḻam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors'.	31st year	Do.	States that the compound wall (*tirumadil*) of the temple at Tiruvoṟṟiyūr in Vikramaśōḷa-vaḷanāḍu, a subdivision of Puḻar-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam, was constructed by Āṭkoṇḍanāyakaṉ *alias* Chēdirāyadēvar of Ādinaṅgalam. The work was supervised by Āṇḍār Rudradēva.

	TIRUVALLUR TALUK.					
168	Tinnanūr.—Lamp pillar near the western entrance into the Śiva temple.	Pallava .	. Dantivarman .	. 9th year (in words) .	Tamil .	. Highly damaged. Mentions the *sabhā* of Ninravūr.
169	East wall of the maṇḍapa in front of the central shrine in the Bhaktavatsala-Perumāḷ temple.			Śaka 1[55]4, Āṅgirasa, Vaiśākha, śu.	Telugu .	. Incomplete. Registers gift of land by China-Ōbaḷarāja, son of Ōbarāja and grandson of Ōbuḷarāja of the Kāśyapa-gōtra, for worship and offerings to the god Bhaktavatsala-Perumāḷ at Tiruninravūr. Another damaged inscription near this record, dated in the cyclic year Pramōdūta (Śaka 1552), refers to another endowment by the same person.
170	Pillar in the same maṇḍapa . .	Chōḷa .			Tamil .	. Incomplete. Begins with the introduction *Tiruvaḷar*, etc., of king Vīrarājēndra.
171	Broken slab built into the flooring in front of the dhvajastambha in the same temple.	Do. .	Tribhuvanachakravartin Rājarājadēva	6th year (in words) .	Do.	. Incomplete. Mentions a raid on the village Ninravūr *alias* Virudarājabhayaṅkara-chaturvēdimaṅgalam in Ambar-nāḍu, a subdivision of Puḷar-kōṭṭam in the 5th year of the king, and the protection rendered to it by a certain Ella....
172	Slab built into the floor in front of the Kalyāṇa-maṇḍapa in the same temple.	Pallava .	. Nṛipatuṅgavikramavarman .	21st year (in words)	Do.	. Highly damaged and incomplete. Records the formation of a colony called Vaḍugavāṇiyachchēri in the name of Vāhūr-Tiruvaḍi at Ninravūr in Puḷar-kōṭṭam and the rates of taxes leviable thereon.
173	Another slab built in the same place .	Do. .	. Do. .	Do. .	Do.	. Highly damaged. Seems to be connected with the previous inscription. The record is signed by the son of Manukulōttamaṉ of Vāhūr, the *Madhyastha* (of the village).
174	Two pillars in front of the Āḷvār shrine in the same temple.			Śaka 1630, Vikāri, Paṅguṇi 15.	Do.	. Registers a *samaya-patrikā* relating to rights of *tīrtha-prasāda*, etc. in the temple, according to which the usurpation of these rights by Addaṅki Śiṅgarāchārya was set aside, the claims of Toṇḍaraḍippoḍi Rāmānuja-Jīya to the same being recognised.
175	Third pillar in the same place .				Do.	. In characters of the 18th century A. D. Gives a list of all the lands intended for the several services in the temple.
176	Two door-jambs of the Tāyār shrine in the same temple.	Chōḷa .	Parakēsarivarman Rājēndradēva .	[Lost] . .	Do.	. Highly damaged. Registers a gift of land for conducting the *Śrībali* service in the temple and for feeding students studying the *Vēdas*.
177	Slab set up on the bund of the Varuṇapushkaraṇī tank near the Rāma temple.	Gōlkoṇḍa .	Kutub Sā[ya*]bu Suratānu Ardul Pādusāyabugāru (Abdul Hasan Qutb Shah ?)	Śaka 1597, Rākshasa, Āḍi 5.	Do.	. Records the order given by the Sultan to Pommasāni Kumāra Timmā-Nāyaka to levy an assessment on the lands irrigated by the tank at Tiruninrayūr and utilise it for its repairs.
	NORTH ARCOT DISTRICT.					
	WANDIWASH TALUK.					
178	Madam.—Pillar in the Piḷḷaiyār-maṇḍapa outside the temple of Kuḷandai-Āṇḍār.				Do.	. In characters of the 16th century A. D. States that this pillar was the gift of Sāḷuva Naṭṭukkaṭṭuvār-Piḷḷaiyār of Maḍam.
179	Another pillar in the same place . .				Do.	. Do. States that this pillar was the gift of Sāḷuva Naṭṭukkaṭṭuvār-Mudali, evidently the same as the above donor.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CHITTOOR DISTRICT.					
	CHANDRAGIRI TALUK.					
180	**Tānapalle.**—Rock at the foot of the hill near the village.				Tamil	In characters of the 16th century A. D. Damaged at the end. Seems to register a gift (probably of land) to Kavi Kāḷatti-Īśvara by Tirumalai-Nāyaka, on behalf of his father Periya Tirumalai-Nāya[ka].
181	**Kunṟapākkam.**—Pillar in the mahā-maṇḍapa in the dilapidated Śiva temple.				Do.	In characters of the 15th century A. D. Engraved over the standing figure of a person in a worshipping posture. Gives his name as Ochchappa-Reḍḍi Mallayan.
182	South wall of the central shrine in the same temple.			15th year	Do.	Beginning of lines lost. Very much damaged. Seems to register gift of gold by a person for offerings to the god [Tiru]vagattīśuram-uḍaiya-Nāyanār at Kunṟapākkam in Kuḍavūr-nāḍu.
183	East wall of the maṇḍapa in front of the same shrine.			Śaka 1524, Plava, Tai 2.	Do.	Damaged. Registers gift of land made for the merit of his parents and himself, by Tiruppanippiḷḷai-Ayyan who was in charge of Kunṟappākkam, for the sacred bath and worship of god Agattīśvaram-Uḍaiyār on Mondays in the month of Kārttigai.
184	East wall of a small shrine in the same temple.				Do.	In characters of the 17th century A. D. Records the *sadāsēvā* of Koḷunda-Bhaṭṭar, son of Vayira-Bhaṭṭar.
185	Rock near a natural spring on the hill near the village.	Chōḷa	Tribhuvanachakravartin Rājarājadēva (III).	18th year	Do.	Records gift of the village Kunṟappākkam, made free of taxes, to god Tiruvēṅgaḍam-Uḍaiyān (at Tiruppati) by Śenni Tirukkāḷattidēvan *alias* Yādavarāyan.
186	Stone lying in a channel called 'Ka-śaṅkālvāy' in the same village.	Pāṇḍya	Sundara-Pāṇḍyadēva	11+1st year, Āḍi	Do.	Very much damaged. Seems to register a gift of land to Agattīśvaram-Uḍaiya-Nāyanār by Yādavarāyan Vīra-Nārasiṅgadēvan.
187	**Avilāla.**—South wall of the central shrine in the Kapilōśvara temple.		Tribhuvanachakravartin Vijaya-Gaṇḍa-gōpā[ladēva].	18th year	Do.	Stones lost in the middle. Refers to the *Śivaliṅga-chalana* in the temple of Kaviḷiśvaram-uḍaiya-Nāyanār and the convening of the assembly in the Tirukkaṇṇappadēvar-tirukkāvaṇam, probably at Kāḷahasti.
188	Slab lying in front of the same temple	Pallava	Vijaya-Nandivikramavarman	21st year (in words)	Grantha and Tamil	Records gift of the taxes *kallānakkāṇam* and *vīdanāḷi* leviable from the village, by Vikramāditya-Mahābali-Vāṇarāya, at the request of the queen Atippirasādi *alias* Vijjiyakkanār, for the maintenance of the tank at Avilāli.
189	Another slab (broken) lying in the same place.	Chōḷa	Vikrama-Chōḷadēva	[5]th year	Tamil	Fragmentary. Mentions Avilāli as a *dēvadāna* of the god at Tiruvēṅgaḍam in Kuḍavūr-nāḍu a subdivision of Tiruvēṅgaḍa-kōṭṭam. Another fragment close by contains a portion of the historical introduction of Kulōttuṅga-Chōḷa I beginning with the words *Pugaḷmādu-viḷaṅga*, etc.
190	Third slab in the same place			Śaka 1585, Śōbhakṛit, Kārttika, ba. 10.	Telugu	Registers gift of land for repairs to the tank at Avilāla by Rāmireḍḍi and others, during the *pārapatya* (regime) of Sūryanārāyaṇappa.

	CUDDAPAH DISTRICT.					
	KAMALAPURAM TALUK.					
191	**Animala.**—Broken slab set up near the well behind the Karnam's house.	Vaidumba	Gaṇḍa-Triṇētra-Mahārāja		Telugu	Much worn out. The characters belong to about the 9th century A. D. Seems to register some gifts of land and to mention Rēnāṇḍu Sabbaya-[Raṭṭagu]... and Jaḍa-Chō[ḻa]. Refers to Mahānandi and Siddhavaṭambu.
192	Top of a broken slab lying in the same place.	Western Chāḷukya[?]			Telugu (archaic)	Much damaged. In characters of the 9th century A. D. Mentions Satyāśraya with the *birudas Śrīramaṇuṇḍu* and *Bhuvinutuṇḍu*.
193	Same slab			Śaka 1277 (wrong), Plavaṅga Kārttika, śu. 5, [Friday].	Telugu	Damaged. Registers sale of lands made to Prōlajiyya.
194	Broken slab lying near the stream to the east of the village.				Do.	In late characters. Only the last portion of the inscription is preserved. Seems to register a gift of *mānya* land to a certain Chinakarumala Koṇḍa.
195	Slab set up near the image of Gaṇēśa to the west of the village.	Vijayanagara	Sadāśivarāya-	Śaka 14[79], [P]iṅgaḷa, Kārttika, śu. 11.	Do.	Registers the remission of taxes on the barbers of [A]nimela by Mahāmaṇḍalēśvara Rāmarāja Tirumalarājayyadēva-Ma[hārāja].
196	Boulder in field Survey No. 1409 on the way to Saṅgamēśvaram.	Vaidumba	Irigaya-Mahārāja	[Śaka 898], Kārttika, śu. ēkādaśī, Friday.	Do.	Registers a tax-free grant of land in Animela made to Sūrya-Kramadhāḷḷu by the king, as *ēkōddishṭa-bhukta-dakshiṇā* for the merit of his (deceased) father Be[jayi]ta-Mahārāja.
197	Slab set up in front of the Saṅgamēśvarasvāmin temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1465, Śōbhakṛit, Bhādrapada, śu. 2, Monday.	Sanskrit and Telugu in Telugu.	Records that two copper-plate grants registering the gift of the villages Animala and Nandimaṅgalam in one and Vēmpalle and Poḷela in the other were obtained by Mahāmaṇḍalēśvara Guruvaya-Dēvachōḍa-Mahārāja, from the king through Śrīraṅgarāja Rāmarāja; and the four villages mentioned therein were now gifted away by him to the temple at Animala on the occasion of Śivarātri, for the daily worship of god Saṅgamēśvara at the confluence of the rivers Aghanāśinī and Pāvanī. The donor is said to be the son of Maṅgarāja and grandson of Bommarāja and to have belonged to the Kāśyapa-gōtra, Āpastamba-sūtra, Yajuś-śākhā and Sūrya-vaṁśa. A number of other persons are also mentioned as being present at the time of the gift.
198	Broken slab set up in the same place	Do.	Vīra-Veṅkaṭapatirāya 'ruling at Penukoṇḍa'.	Śaka 1514, Nandana, Adhika-Āshāḍha, śu. 15, lunar eclipse.	Telugu	Registers certain gifts of lands made by Mahāmaṇḍalēśvara Gaṅgādhararāja-Dēvachōḍa-Mahārāja, son of Guruvarāja-Basavarāja of the Kāśyapa-gōtra, Āpastamba-sūtra, Yajuś-śākhā and Sūrya-vaṁśa, for the worship of the god at Saṅgamēśvaram.
199	**Back of the same slab**				Do.	Records gift of certain *dasavanda* lands made for the maintenance of the *vīṇā* and *kinnara* music service in the temple. The name of the donor is not mentioned.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	KAMALAPURAM TALUK—*contd.*					
	Animala—*contd.*					
200	Second broken slab set up in the same place.	Vijayanagara . .	Achyutarāya-Mahārāya .	Śaka 1453, Khara, Vaiśākha, ba. 8, Tuesday.	Telugu . .	Registers the grant of certain toll-incomes (*magama*) on articles of merchandise such as cotton, yarn, cloth, etc., made by the Vīra-Balañja merchant-guild of Ayyāvoḷe for the lamp offerings of god Saṅgamēśvara at Animela. A worn out fragment on the back of the slab mentions Kailāsa.
201	Slab lying on the south side of the same temple.			Śaka 1453, Khara, Vaiśākha, ba. [3]0, Monday.	Do. .	Much damaged. Registers the grant of toll-incomes on certain articles of merchandise by the same merchant-guild to the gods Saṅgamēśvara and Vīrabhadra at Animela. The merchants are referred to as the devotees of gods Gaṇēśvara and Gaurīśvara and of the Bhikshāvṛitti persuasion.
202	Slab in the same place . .			Śaka 1453, Khara, Vaiśākha, ba. 10 (wrong for 30), Monday.	Do. .	Registers gift of toll incomes (*magama*) on several articles of merchandise passing through the trade routes such as the Gaṇḍi-kanuma, Chinta-kanuma, etc., by the same merchant-guild, for lamps and offerings to gods Saṅgamēśvara and Vīrabhadra at Animela. In the eulogy of the guild Jainagiri is mentioned as the residence of Bhikshāvṛitti-Ayya.
203	Slab lying about a furlong to the south-west of the same temple.				Do. .	Registers gift of lands in the village of Pāḷem belonging to god Saṅgamēśvara to a certain [Tim]mappa and stipulates that he and his descendants should play the *vīṇā* and the *kinnara* instruments in the temple of Saṅgamēśvara.
204	**Chidipirāla.**—West wall of the kitchen in the Agastyēśvarasvāmin temple.	Vijayanagara . .	Kṛishṇarāyadēva-Mahārāya .	Śaka 1446, Vyaya, Bhādrapada, śu. 2, Friday.	Do. .	Registers grants of land in Poṇḍuva-bīḍu to the west of Gollapalle, made for the merit of the king by a certain Chandraśēkharayya, for worship and perpetual lamps in the temple.
205	Same wall . .			Śaka 147[2], Sādhāraṇa, Śrāvaṇa, śu. 11.	Do. .	Registers grant of the *Vīramushṭi* income realised in the temple and the village, by Sidha Bikshāvatayya (Siddha Bhikshāvṛitti-Ayya) Nandēla Vīrayya for lamp offerings to god Agastīśvara. The donor bears the titles *Khētāmbara-Talagoṇḍa gaṇḍa*, *Bijana rāya-mānamardana*, etc.
206	North wall of the same kitchen .	Vijayanagara .	Achyutadēva-Mahārāya . .	Śaka 1464, Subhakṛit, Āshāḍha., śu. 11.	Do. .	Registers the grant of the taxes on looms, etc., and the several kinds of *siddhāyas* accruing in the villages of Chadupurēla and [Cha]pili in the Ghaṇḍikōṭa-sīma by three toll officers for a lamp in the temple.

207	Same wall	..		Śaka 1464, Śubhakṛit, Kārttika, śu. 11.	Do.	Registers a grant of 50 *māḍas* made by Pōli-Re[ḍ*]ḍi and Basvi-Re[ḍ*]ḍi, sons of Kaṁnāṭi Tallapa-Re[ḍ*]ḍi Chinnapa-Re[ḍ*]ḍi for a perpetual lamp in the temple of Agastyēśvara, for the merit of their younger brother Aṁkaya. The gift amount was entrusted into the hands of the *sthānikas* with certain stipulations.
208	Same wall, inside		..	..	Do.	Damaged and fragmentary. Registers gifts of lands made to several Brahmans belonging to various *gōtras*, *sūtras* and *śākhās*.
209	West prākāra wall of the same temple (inside).		..	Śaka 1475, Pramādīcha, Āśvija, śu. 6.	Do.	Records the agreement arrived at by certain goldsmiths of Kamalāpuram and Chadipirāla, by which they distributed amongst themselves their rights and incomes (*kāṇāchis* and *ōjarikas*) of eleven specified villages. The agreement is attested to by several witnesses. (See No. 237 below.)
210	Same wall		..	Śaka 147[1], Sādhāraṇa, Chaitra, śu.[5].	Do.	Fragment. Stops with the mention of the date.
211	East wall of the Pārvatī shrine in the same temple.	Vijayanagara	Veṅkaṭarāya (Veṅkaṭapati I) 'ruling at Penugoṇḍa'.	Śaka 1515, Khara, Chaitra, śu. 15, Monday.	Do.	Registers the gift of some income derived from a few specified villages by 4 private individuals for the annual festival of god Agastyēśvara.
212	Slab set up in the same temple				Do. (verse)	Damaged. Registers the gift of 50 *maṛuttus* of land by Ammena-Peggaḍa who (probably) renovated the temple which was originally erected by Agasti but had in course of time fallen into ruins. The characters belong to about the 11th century A. D. Mentions Chadaparēvula. The inscription on the other side which appears to be also in verse, praises the value of *Dharma* and eulogises the charity of Ammena-Peggaḍa.
213	Slab set up in front of the Kāla-Bhairavasvāmin shrine in the same temple.				Telugu	Fragment. Registers a gift of 10 *maṛuttus* of dry land and one *puṭṭi* of paddy-field free from all taxes. It was placed under the protection of the (community of) Thousand of (the village) Cheppali. The characters belong to about the 10th century A. D.
214	Slab set up near the dīpastambha outside the temple of Agastyēśvara.	Vijayanagara	Vīra-Narasiṅgarāya	Śaka 1430, [Vi]bhava, Mārgaśira, śu. 15.	Do.	Damaged. Seems to register gift of tolls levied on cattle and horses, and taxes on marriages, festivals, etc., made by Sāḷuva Gōvindarāja, son of Rāchirāju of the Kauṇḍinya-gōtra and the Yajuś-śākhā for the worship of god Agastīśvara at Chadupurēla.
215	Slab set up on the road-side facing the shrine of Aṅkāḷamma.	Do.	Sadāśivadēva-Mahārāya	Śaka 1480, Piṅgaḷa, Āśvija, [śu.] 3.	Do.	Registers gift of land made by China-Avubhaḷarāja, son of China-Avubhaḷaraja and grandson of Mahāmaṇḍalēśvara Nandyēla Peda-Avubhaḷarāja of the Ātrēya-gōtra, Yajuś-śākhā and Āpastamba-sūtra, for the worship of god Cheṁnakēśava at Śrībhāshyapura.
216	South wall of the Vēṇugōpālasvāmin temple in the same village.			Śaka 1501, Vṛisha, Āshāḍha, śu. 11.	Do.	Registers the gift of the village Chadupurēla as *mānya* to Peda [Chiṭṭa]yya, made by Peddayya Chaṁdramayya who is called 'Bommalāṭa-rayitu' and 'Bommalāṭa-Amṛitakavi' for enacting screen dramas (*tera-nāṭakam*).

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	KAMALAPURAM TALUK—*contd.*					
	Chidipirāla—*contd.*					
217	Slab set up in front of the same temple .			Śaka 1442, Vikrama, Jyēshṭha, śu. 7, Wednesday.	Telugu .	. Registers gift of land made for the maintenance of a *satra* (feeding house) during the *parusha* of god Tiruvēṅgaḷanātha at Tirumala, by Channayya, son of Gurujepalli Narasappayya, for the merit of Timmarusayya and Gōvindayya.
218	Another slab set up in the same place .	Vijayanagara .	. Śrīraṅgarāyadēva-Mahārāya 'ruling at Penugoṇḍa.'	Śaka 1501, Bahudhānya, Āshāḍha, śu. 12.	Do.	. Registers gift of land made by Kaṭṭamāma Siṅgārrājayya-Dēvachōḍa-Mahārāja, son of Śrīraṅgarāja of the Solar race, for feeding Brahmans at Chadupurāla in Ghaṇḍikōṭa-sīma, on the occasion of renovating the silted up channels, for the benefit of the gods Gōpālakṛishṇa and Agastīśvara of the village. Lays down also the rates of grain-rent to be collected from the lands irrigated by these channels.
219	Pillar in the Mañchālamma temple about a mile to the west of the village.			Śaka 1738, Dhātu, Vaiśākha, śu. 5.	Do.	. Records the construction of the *mukha-maṇḍapa* of the temples of the goddesses Pālēṭamma and Mañchālamma of Chadpurāla by four private individuals (names specified) of the village.
220	Front wall of the same temple .			Śaka 1737, [Yu]va, Vaiśākha, śu. 5.	Do.	. States that the *garbhagṛiha* of the temples of Pālēṭamma and Mañchālamma were constructed by Gollapalle Gaṅgi-Reḍḍi and Liṅgā-Reḍḍi.
221	Same wall . .			Do.	Do.	. Damaged. Seems to refer to some gifts made to the *pūjāris* of the same deities by some Reḍḍis.
222	Base of a broken image of Āñjanēya lying on the roadside about 3 furlongs to the east of the village.			Krōdhin, Bhādrapada, ba. 5, Wednesday.	Do.	. States that this is the image of Hanumantadēva set up by Gāmula Nārema. The characters belong to the 17th century A.D.
223	**Chinnachappalle.**—Slab set up in the centre of the village.	Vijayanagara .	. Achyutadēva-Mahārāya .	Śaka 1453, Khara, [Vaiśākha], śu. 12.	Do.	.. Much damaged. Seems to register some *pratishṭhā* and gift of lands made to the god Channakēśvara of Chappalle by a certain [Ra]ṅgaparāja, son of Koṇḍrāja and Vōbuḷamma, for the merit of his parents. Mentions Salakarāja and [Kā]malāpuram-sīma.
224	**Doṇḍapāḍu** (hamlet of Valasapalle).—Slab lying near the Gōpālasvāmin temple.			Kīlaka, Vaiśākha, śu. 11.	Do.	. States that the five sons of Timmi-Reḍḍi and Bhūma-sāni of Doṇḍapāḍu dug a well and a tank for supply of water to the village and made an endowment of land as *dasavandam*, for the merit of their parents.
225	Another slab lying in the same place .			Pramōdūta, Śrāvaṇa, śu. 7, Friday.	Do.	. Registers gift of *dasavanda* land in Doṇḍapāḍu made by Vōbuḷayyadēva-Mahārāja, son of Mahāmaṇḍalēśvara Malarāja, to Siṅgamareḍḍi Timmaya and Kamchchena Timmaya, for having built the tank (in the village). Doṇḍapāḍu is stated to be situated in Gaṇḍikōṭa-sīma and to have been given to the donor by Sāḷuva Gōvindayagāru.

226	**Ellāreḍḍipalle.**—Slab set up in Survey No. 475, near the canal about 3 furlongs to the south-west of the village.	..	Bhujabala Vīranārāyaṇa Sōmēśvara-dēva-Mahārāja.	[aka] words and figures), Prabhava, Bhā[drapada].	Kannaḍa	Much damaged. Seems to register a gift of land made to Gōkarṇarāśi-Gurudēva, a teacher of the Pāśupata (school) and a disciple of Kamalaśaṅkaradēva. The king is stated to be ruling over Muḷiki-300, Hoṁnahaṭi-90 and Peṁḍekallu-800 from the capital at Vallūru-paṭṭaṇa.
227	**Erraguḍipāḍu.**—Slab built into the platform of the garuḍa-stambha outside the Chennakēśavasvāmin temple.	Vijayanagara	Sadāśiva[dēva-Mahārāya]	Śaka 1469, Plavaṅga, Bhādrapada, śu. 12.	Telugu	Fragmentary and damaged.
228	Slab set up in front of the same temple	Do.	Sadāśivadēva-Mahārāya	Śaka 1465, Śōbhakṛit, Māgha, śu. 12.	Do.	Damaged. Registers a gift of land made to the god Kēśavamūrti of Yaraguḍipāḍu.
229	North wall of the prākāra (inside) of the same temple.				Do.	Fragment; refers to the construction of the temple of Vināyaka. In characters of the 15th century A. D.
230	Same wall	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1473, Virōdhikṛit, Nija-Bhādrapada, śu. 12.	Do.	Registers gift of lands made by Timmarāja, son of Timmayadēva-Mahārāja and grandson of Kōnēti (?) Kempa-Timmayadēva-Mahārāja in Erraguḍipāḍu and Kōkaṭam for feeding twelve *Śrīvaishṇavas* daily in the shrine of Nammāḷvār. The gift was made in the presence of god Lōkapāvana-Narasiṁhadēva on the bank of the (river) Pinākinī.
231	East wall of the prākāra of the same temple.			Viḷambi, Māgha, ba. 10.	Do.	Records the obeisance of Mumaḍi-Reḍḍi, son of Yanugu (Yēnugu) Māchi-Reḍḍi to the god Chenakēśavamūrti of Erraguḍipāḍu.
232	Slab set up outside the north prākāra of the same temple.		Erikal Mutturāja		Do. (archaic)	Registers a grant of 24 *marttu* of land to a Brahman as *pannasa* in the presence of Dujayarāja-Muturāja, Navapriya-Muturāja and Vallava-Dukarāja. The characters belong to about the 7th century A.D.
233	**Gaṅgavaram.**—Slab set up behind the Aṅkāḷamma shrine.	Kākatīya	Gaṇapatidēva	Śaka 1179, Piṅgaḷa, Āshāḍha, śu. 15, Thursday.	Telugu	Slightly damaged. Registers the gift of the village Gaṅgāpuram in Muliki-nāṇḍu made by Gaṅgaya-Sāhiṇi (and ?) his wife Kamalādēvī for the worship of the god Pushpēśvara-Mahādēva at Pushpagiri into the hands of Īśāna-Gurudēva. Refers to the *Mahājanas* of the place who obtained *vṛittis*.
234	**Gaṅgireḍḍipalle** (hamlet of Animala).—Boulder in a field about 1½ miles to the south of the village.			Śaka 1509, Sarvajit, Pushya, ba. 30.	Do.	Much damaged. Seems to register gifts of lands made by Maṭli Kumāra Anantarājayya-Dēvachōḍa-Mahārāja and others (?) for the worship, etc., of the god at Animela (?).
235	**Kamalāpuram.**—Nandi-pillar set up in front of the Pātāḷa-Sōmēśvarasvāmin temple.	Rāshṭrakūṭa	Nityavarsha Indra	Śaka 848 (in words), Pārthiva, Uttarāyaṇa-saṅkrānti.	Kannaḍa	Damaged and worn out. Registers that while Pallava-Dhīra was ruling over Mulki-500, a Mahāsāmanta (name lost) with birudas 'Vikrānta-Rāma' and 'Vikrānta-Bhīma,' constructed (or repaired ?) the door-way, the *maṇḍapa* and the shrines for the eight *Parivāradēvatās* of the Muḷkeraṭīśvara (Mukkaṇṭīśvara) temple.
236	Pillar in the mukha-maṇḍapa of the same temple.			Śaka 1539, Piṅgala, Śrāvaṇa, ba. 5.	Telugu	Registers gift of lands made by Aḷiya Avubhaḷarāja, son of Mahāmaṇḍalēśvara Jillēḷḷa Raṅgapatirājayyadēva-Mahārāja, at the request of Goṅgaḍ-Reḍḍi, son of Nāgi-Reḍḍi of Kāmulāpuram, to the goddess Pārvatīdēvī of the village.
237	North wall of the same temple	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1475, Pramādīcha, Āśvija, śu. [6].	Do.	Seems to be connected with No. 209 above, of which this is almost a copy.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	KAMALAPURAM TALUK—*contd.*					
	Kamalāpuram—*contd.*					
238	North wall of the Varadarājasvāmin temple.	Vijayanagara	Sadāśivadēva-Mahārāja	Śaka 1471, Sādhāraṇa, Chaitra, śu. 5.	Telugu	Damaged. Records an agreement made by certain artisans similar to that in No. 209 above.
239	East wall of the Āñjanēya shrine in the same temple.	Do.	Do.	Śaka 1473, Virōdhikṛit, Adhika-Bhādrapada, ba. 8. Tuesday.	Do.	Registers gifts of lands made by Daḷavāyi Timmarāja, the *Kāryakartā* of Mahāmaṇḍalēśvara Rāmarāja Pāpa-Timmayyadēva-Mahārāja, for services in the temple of Kañchi-Varadarājaperumāḷ at Kāmalāpuram in Pōrumāmiḷḷa-sīma. Kāmalāpuram is stated to have been given as *nāyaṅkara* to Timmarāja by Timmayadēva-Mahārāja.
240	Slab lying on the cart track between Kamalāpuram and Pedda-Chappalle.		Do.		Do.	Specifies the boundary between the villages Pedda-Chappalle *alias* Kṛishṇarāyapuram and China-Chappalle and Kāmalāpuram. Bears a carving of Vāmana-figure.
241	**Kōḍūru.**—Pillar set up at the entrance into the compound of the Chennakēśavasvāmin temple.			Śaka 878 (in words), Uttarāyaṇa-saṅkrānti.	Do. (archaic)	Registers a gift of land made to Gaṭṭyaya-Bōyi, son of Kāṭiya-Ra[ḍḍi], by Bijja who was governing Gōḍūru.
242	Slab set up in the compound of the same temple.	Vijayanagara	Dēvarāya-Mahārāya	Saumya, Chaitra, śu. 10, Wednesday.	Telugu	Registers gifts of garden lands in Kō[ḍūru] situated in Mulikinānḍu, made by Mahāmaṇḍalēśvara Avubhaḷadēva-Mahārāja to the god Chennakēśava-Perumāḷ of the village.
243	Pillar in the same temple	Do.	Sadāśivadēvarāya-Mahārāya	Śaka 1478, Naḷa, Pushya, ba. 12.	Do.	Records gift of land made by Chā[maya], son of Timmaya, to the god Chennakēśavamūrti of Aṁdirāju-Kōḍūru which was situated in Ghaṇḍikōṭa-sīma, an *amara-nāyaṅkara* granted to Mahāmaṇḍalēśvara Nandēla Timmayadēva-Mahārāja by the king.
244	Slab set up near the tombs to the south of the village.	Do.	Do.	Śaka 1470, Kīlaka, Śrāvaṇa, ba. 11.	Do.	Registers gift of the market-duties (*pēṇṭasuṅkam*) of Aṁdirāju-Kōḍūru, made by Mahāmaṇḍalēśvara Pasupula Timmayadēva-Mahārāja for daily worship and annual festivals in the temple of god Chennakēśavamūrti of the village, for the merit of Raṅgarāja. The village of Aṁdirāju-Kōḍūru is stated to be situated in Ghaṇḍikōṭa-sīma which was given as an *amara-nāyaṅkara* to Mahāmaṇḍalēśvar Nandēla Timmayadēva-Mahārāja (see No. 243 above).
245	Same slab (reverse)	Do.	Do.	Śaka 1471, Saumya, Māgha, śu. 12.	Do.	Records gift of lands made by Mahāmaṇḍalēśvara Pasupula Timmayadēva-Mahārāja to Basuvaya, son of Maṁkināyani Kaśvināyuḍu, for the construction probably of a tank-bund (*aṇi*) to the north of the village Kōḍūru.
246	Step of the Kōnēru (well) on the south side of the village.	...	...	...	Mahrāṭhī (?) in Nāgarī.	Indistinct. Seems to mention Veṅkaṭādri and some *pradhāna*.

247	**Kottapalle** (hamlet of Veṅkaṭāpuram).—Broken stone lying behind the shrine of Rāma.				Telugu .	Records gift of lands made to Timmā-Reḍḍi for having constructed a channel.
248	Pillar lying in Survey No. 250, about two furlongs to the west of the village.	Vijayanagara .	Kṛishṇarāya-Mahārāya .	Śaka 1445, Svabhānu, Āśvija, śu. 12, Monday.	Do. .	Registers gift of land in the village of [Poḍa]turiti made by Nāgapa-Nāyuḍu, son of Kandanavōli [H]onnapa-Nāyuḍu, to the Brahman Basavā-Vōjalu for the merit of the king. The village is stated to be attached to Gudalūru which was given as *nāyaṅkara* to Nāgapa-Nāyuḍu.
249	**Liṅgāla.**—Rough stone lying near the Chennakēśava temple.	Do. .	Sadāśivadēva-Mahārāya .	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday.	Do. .	Records the remission of taxes on the barbers of the village Liṅgāla made by Nandyāla Timmarāja with the sanction of the king and of Rāmarāju.
250	**Mīrāpuram.**—Beam in the mukha-maṇḍapa of the Rāmaliṅgēśvarasvāmin temple.			Śaka 1666, Akshaya, Jyēshṭha, ba. 7.	Do. .	Damaged. Registers gift of land made by Rājā Śrī Lālā Nathamalu and others of Sammaṭūru to Yarrama-Reḍḍi, son of Dugi-Reḍḍi Timmā-Reḍḍi of Mīrāpuram, for building the temple and performing the *pratishṭhā* (consecration) of god Śiva and for planting a grove.
251	Another beam in the same place .			Śaka 1666, Akshaya, Phālguṇa, ba. 15.	Do. .	Records gift of land made by the *Reḍḍi* and *Karaṇam* of Mīrāpuram to the god Rāmaliṅgasvāmin of the village for the daily, fortnightly and monthly festivals of the god and for a perpetual lamp, etc., in the temple.
252	Fragment of a slab lying in a field about a furlong to the north of the village.			Viśvāvasu, Māgha, śu. 13, Wednesday.	Do. .	Registers the lease of lands in the villages Mīrāpuram, Sambuṭūru, etc., given by Havildār Hussain Sāheb.
253	**Mōyiḷḷacheruvu.**—Slab set up in front of the dhvajastambha in Survey No. 264.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1470, Kīlaka, Pushya, [śu.] 11.	Do. .	Indistinct. Seems to record the grant of certain taxes, the nature of which is not clear, made by Bukkarāju and another (name lost), son of Komaragiri-Reḍḍi, to the god Chennakēśava of Mōyiḷḷacheruvu, on the day of *Rathasaptamī*, for services in the temple.
254	**Pāchikalapāḍu.**—Slab set up in front of the Chakradharēśvara temple.	Do. .	Achyutadēvarāya-Mahārāya .	Śaka 1458, Durmukhi, Mārgaśira, śu. 12, Monday.	Do. .	Registers the grant of the village Pāsugulapāḍu made by Penugoṇḍa Vīrappanaṁgāru to the god Tiruveṅgaḷanātha (of the village ?) for the merit of the king. The gift-village is stated to be situated in Ghaṁḍikōṭa-sīma.
255	**Pandiḷḷapalle.**—Slab set up in front of the Veṅkaṭēśvarasvāmin temple.			Śaka 1476, Ānanda, Phālguṇa, śu. 15.	Do. .	Registers gifts of lands made by Gōbūri Timmayadēva-Mahārāja to the temple of Prasanna-Veṅkaṭarāya and to several individuals for services rendered to the temple.
256	Another slab set up in the same place .	Vijayanagara .	Kṛishṇadēva-Mahārāya .	Śaka 1447 (wrong), Sarvadhārig Kārttika ba. 7, Saturday.	Do. .	Registers grant of land made by Komaragiri-Nāyani Raṅgappa-Nāyuḍu of Pandiḷapalli to pipers and to Vōbuḷa-dāsari for services in the temple of Kēśa[va*]rāya, for the merit of the king and Rāyasam Ayyaparusayya. Pandiḷapalli is said to have been given by the latter as an *amara* village to the donor and situated in Ghaṇḍikōṭa-sīma which had been granted by the king as *nāyaṁkara* to Rāyasam Ayyaparusayya.
257	A third slab in the same place .	Do. .	Sadāśivadēva-Mahārāya .	Śaka 1476, Ānanda, Phālguṇa, śu. 15.	Do. .	Damaged. Records gifts of lands made by Mahāmaṇḍalēśvara Kōnayadēva-Mahārāja, son of Gōbūri Timmarājayadēva-Mahārāja to several Brāhmans (specified) and to the temples of Perumāḷu, Vināyaka, Chennarāya, Mailārudēva, Aṁkhaladēvi, etc., at Pandiḷḷapalli, and to the artisans who constructed certain temples. Also registers the grant of the taxes *pēṇṭasuṅkam* and *grāmakaṭṇam*, for conducting *dīpārādhana*. Nandēla Timmarāja is stated to have granted the village to the donor as *amaram*.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	KAMALAPURAM TALUK—*contd.*					
	Pandiḷapalle—*contd.*					
258	Slab set up near the well on the roadside to the south of the village.			Śaka 1750, Sarvadhārin, Vaiśākha, śu. 15.	Telugu .	States that the stone well was constructed by Koṇḍā-Reḍḍi, son of Vōbiḷi-Reḍḍi and grandson of China Mallā-Reḍḍi at Paṁḍdiḷlapalle in Kāmalāpuram tālūku.
259	**Pāyasampalle.**—Stone pillar in front of the Chennakēśava temple.			Śaka 1721, Kāḷayukta, Nija-Śrāvaṇa, śu. 15.	Do. .	States that the *dīpastambha* was set up by Ped.. Gurvi-Reḍḍi, son of Vīrā-Reḍḍi and grandson of Nala Gurvi-Reḍḍi of Pāyasampalle.
260	A slab set up in the village .				Sanskrit and Telugu in Telugu.	Contains an incantation addressed to Ghaṇṭākarṇa for protection against hoof-diseases in cattle. No *yantra* accompanies it. (See No. 302 below.)
261	**Peddanapāḍu.**—A boulder in a field about a furlong to the east of the ruined temples.				Do. .	Much damaged and worn out. In characters of about the 13th century A.D. Seems to record a gift of land.
262	Slab set up in front of the Madanagōpālasvāmin temple.			Śaka 1635, Vijaya, Vaiśākha, śu. 15.	Do. .	States that Timmā-Reḍḍi of Peddanapāḍu got made the silver and gold images of Madanagōpāla-Kṛishṇasvāmi, set up the *dhavajastambha* and the *dīpastambha* in the temple and performed the *garuḍōtsava* for the deity.
263	Slab set up in front of the Śiva temple .			Śaka 1357, Ānanda, Māgha, ba. 14, Friday.	Do. . .	States that a certain Nāgarāju, son of Cheṁguṁṭṭa Mallamarāju of the Śaunaka-gōtra and the Yajuś-śākhā, had the image of Vīrabhadra at Peddanapāḍu consecrated.
264	Broken pillar lying near the same temple	Vijayanagara . .	Sadāśivadēva-Mahārāya .	Śaka 147[0], Kīlaka, Māgha, śu. 7.	Do. .	Registers the grant of the lands as *sarvamānya* to the *karaṇams* of Peddanapāḍu in Ghaṇḍikōṭa-sīma by Mahāmaṇḍalēśvara China Timmayadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āravīṭi Bukkarāja of the Ātrēya-gōtra and the Sōma-vaṁśa. Ghaṇḍikōṭa-sīma is stated to have been given as *nāyaṅkara* to the donor by the king. The donor calls himself a devotee of Śri-Kṛishṇa.
265	Slab set up on the north side of the same temple (outside the compound).	Do. .	Do. .	Śaka 1484, Dundubhi, Phālguṇa, śu. [5].	Do. . .	Damaged and worn out. Mentions Mahāmaṇḍalēśvara Raghunātharājayadēva-Mahārāja, Annappa-Nāyanigāru and *Hōragrāma* Peddanapāḍu in Avuku-sīma.
266	Slab set up in front of the Āñjanēya temple.		....	Manmatha, Phālguṇa, śu. 5.	Kannaḍa .	The characters belong to the 15th century A.D. States that Naraharidēva, the *sthānapati* of Rāmachandrarāya, consecrated the image of Hanumān at Peddanapēḍu.
267	**Peddachappalle.**—Pillar in the maṇḍapa of the Agastyēśvarasvāmin temple.			Śaka 1584, Śubhakṛit, Mārgaśira, ba. 13.	Telugu . .	Registers the *cowle* given by *Havāldāru* Hamīru-Saiṁdu-Husēnu-Sāhēbu to the *Kāmpus* and *Karaṇams* of the village Chappalli, which states that their lands, that were formerly measured by a pole (*ghaḍa*) of a non-standard length resulting in the reduction of their original extent and the consequent desertion of the village by its tenants, were re-measured by

						a pole measuring 24 cubits (*mūras*) and the villagers brought back to settle therein.
268	Another pillar in the same place	..		Ānanda, Bhādrapada, śu. 5.	Do.	States that Mahānandaya, son of Vellamāri Timmarāju, paid obeisance to god Hara. The characters are of the same period as No. 267 above.
269	**Poḍadurti.**—Slab lying in a field about 2 furlongs to the west of the village.			Śaka [11]78, Naḷa, Jyēshṭha, śu. 3, Sunday.	Do.	Damaged and worn out. Seems to register the renewal of a former gift of land, made to the temple of Mūlasthānadēva at Poḍatoḷta by Gaṅgayya-Sāhaṇi.
270	**Rājupālem.**—Rock to the south of the Śiva temple near the river.				Do.	In modern characters. Specifies the distance of the Kundūru channel as 47 *bāras* from the rock.
271	**Sambaṭūru.**—Broken slab lying in front of the Chennakēśava temple.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya 'ruling at Penugoṇḍapaṭṭaṇa.'	Śaka 1527, Viśvāvasu, Śrāvaṇa, śu. 15, Friday.	Do.	Records the conditions under which certain lands belonging to god Chennarāya were given to the *kāṁpus* for cultivation, by Duggarāju Nārappa, the *mudrakartā* of Raghunātharāya, under the orders of Mahāmaṇḍalēśvara Jillēḷḷa China Raṅgapatirājadēva-Mahārāja.
272	Another slab set up in the same place	Do.	Sadāśivadēva-Mahārāya	Śaka 1473, Virōdhikṛit, Jyēshṭha, ba. 30.	Do.	Registers the settlement of the dispute regarding certain shares of gift-lands granted in the previous year Śōbhakṛit and the redistribution of the *vrittis* of the *sarvamānya-agrahāra* village Śrībhāshyapura between the Chennarāya temple and the *Ayyagāḷḷu* by Mahāmaṇḍalēśvara Nārayyadēva-Mahārāja, son of Nandyāla Narasiṅgayyadēva-Mahārāja, at the request of the parties. The *agrahāra* Śrībhāshyapuram comprised the villages Saṁbaṭūru and Gaḍamayapalle situated in Tāḷḷapodaṭūru in Mulikināṭi-sīma, a subdivision of the Ghaṇḍikōṭa-sīma belonging to the Udayagiri-chāvaḍi, which had been granted to Nārayyadēva-Mahārāja as *nāyaṅkara* by the king.
273	Two slabs set up in the same place			Śaka 1575 (wrong), Plavaṅga, Āśvija, śu. 10, Tuesday, Śravaṇa, Abhijit.	Do.	States that the god commanded Niṁgappa and Gaṅgamma of Chuppalli that, having hitherto been propitiated under the name Chennakēśava, He (the god) wished to be worshipped thereafter under the name Lakshmī-Nārāyaṇasvāmin, and that accordingly they came to Sambaṭūru from Ghaṇḍikōṭa, assembled the *āchārya-purushas* and Brahmans and re-named the god as Lakshmī-Nārāyaṇasvāmin. Adds that the money collected from the devotees and the pilgrims should go, half to the administrators of the village and the other half to the temple, with which the 'Rāmānujakūṭa' and other charities should be maintained.
274	Cornice stone of the bali pīṭha in the same temple.				Do.	Damaged and worn out. Seems to refer to the construction of the *bali-pīṭha* by a private individual (name lost).
275	Pillar in the mukha-maṇḍapa of the same temple.			Rudhirōdgāri, Āshāḍha, ba. 7, Tuesday.	Do.	Records the obeisance to Lakshmī-Nārāyaṇasvāmi of some private individuals of Dhuppalli. The characters belong to the 17th century A. D.
276	South wall of the same temple	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1479, Piṅgaḷa, Āśvīja, śu. 2, Friday.	Do.	Registers gift of lands in Chadiperēla, after purchase for 50 *varāhas*, made by Mahāmaṇḍalēśvara China Ahōbalēśvaradēva-Mahārāja, son of Nandēla Ahōbalēśvaradēva-Mahārāja, for services in the temple of Kēśava-Perumāḷ of Sambaṭūru *alias* Śrībhāshyapuram. Chadipirēla is stated to belong to Mulikināḍu-sīma in Ghaṇḍikōṭa-sīma of the Udayagiri-chāvaḍi, which had been granted to the donor as *nāyaṅkara* by the king. Also records gift of ¼th share of the *prasāda* due to him (donor) from the temple to a certain Bhōjanapalle Krishṇāchāryulu.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscripion.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	KAMALAPURAM TALUK—*contd.*					
	Sambaṭūru—*contd.*					
277	Broken slab lying outside the same temple.	Vijayanagara	Sadāśivadēva-Mahārāya		Telugu	Registers gift of lands in Chadipirēla made by Mahāmaṇḍalēśvara China Ōbuḷayyadēva-Mahārāja, son of Nandēla Ōbuḷayyadēva-Mahārāja, for conducting certain festivals to the god Kēśava-Perumāḷ of Sambaṭūru *alias* Śrībhāshyapuram. Also records a gift of the *prasāda* due to him from the temple to Bhōjanapalle Kṛishṇayyaṅgāru (see No. 276 above). Chadipirēla is stated to belong to Mulikināṭi-sīma in Ghaṇḍikōṭa-sīma of the Udayagiri-chāvaḍi which had been granted to the donor as *nāyaṅkara* by the king.
278	Fragment of a stone lying outside the prākāra on the west side of the same temple.	Maṭli	Mahāmaṇḍalēśvara Kumāra Anantarājayya-Dēvachōḍa-Mahārāja.	Rudhirōdgārin, Kārttika, śu. 10.	Do.	Fragment. Stops with the mention of the chief's agent (name lost).
279	Pillar in the Kalyāṇa-maṇḍapa in the south-west corner of the same temple.			Śaka 1476, Ānanda, Śrāvaṇa, śu. 10.	Do.	States that the Kalyāṇa-maṇṭapa was built by Bhōjanapalle Śrīnivāsayyaṅgāru for the purpose of conducting the festivals of god Kēśava-Perumāḷ at Sambaṭūru *alias* Śrībhāshyapuram.
280	East wall of a shrine on the north side of the same temple.	Maṭli	Mahāmaṇḍalēśvara Kumāra Anantarājayya-Dēvachōḍa-Mahārāja.	Rudhirōdgārin, Kārttika, śu. 10.	Do.	Registers the conditions under which the waste lands of Sambaṭūru were given to the *Kāmpus* of the place for cultivation by Raghunāthayyagāru of Animela, the agent of the chief.
281	Pillar in the maṇḍapa of the Śiva temple			Śaka 1319, Īśvara, Śrāvaṇa, ba. 6, Tuesday.	Do.	Registers the sale of half the share of his *vṛittis* (land) of the temple of Mūlasthānadēva to Kōkaṭam Chauṁḍajīyyalu, by Mallajīyya, son of Brammaka, daughter of Sōmajīyya, for 40 *ṭaṅkas*. Two other *jīyyas* attest the transaction.
282	**Tippalūru**.—Slab set up in the Kalam (threshing floor) at the entrance into the village.	Vijayanagara	Kṛishṇadēvarāya-Mahārāya	Śaka 1430 (wrong for 1450), Sarvajit, Śrāvaṇa, ba. 30, Monday.	Do.	Registers a grant of the *Dommaripannu* tax of Tippalūru for services in the temples of Śiva and Perumāḷ at the village, made by Dommari-Mīsaragaṇḍa Komaragiri-Reḍḍi and Kūtari Sū[ra]parāju. Tippalūru is stated to be an *agrahāra* village given by the king to the eight (court-)poets (*Ashṭadiggaja-kavīśvara*).
283	Slab lying to the south of the ruined temple of Vīrabhadra.	Chōḷa	Erikal Muturāju Puṇyakumāra 'ruling over Rēnāṇḍu from Chepali'.	Koṇḍa-Kārttiya, dark fortnight, vidiya, Monday, Punarpushyam, Bṛihaspati-Hōrā.	Do. (archaic)	Registers a grant of *panāśa* at Tipalūru made by the king to Pāradāya (Bhāradhvāja) Kiḷevuru Kattiśarman of Tarkkapuḷōlu. The characters belong to about the 7th century A.D. The king bears titles 'Maruntrapiḍuku', 'Madamudita', etc.
284	Stone in Survey No. 217 by the roadside, about a mile to the west of the village.	Western Chāḷukya	Vikramāditya-Satyāśraya	1st year	Telugu	Registers a grant of *pannāsa* at Marralūru to god Veṅgipāra-Īśvara made by Vāmbuḷu entitled *Aṇṇārāpuli* 'a tiger of (his) brother', while Pōrmukha-Rāma was ruling over Bāṇarāja's territory bounded by the Pennā river. The witnesses to the transaction were Tigavelḷipāṛu, Paḷugupāṛu, Vāṛāndupāṛu and Dōyapāṛu.

285	**Uppalūru.**—Slab set up in front of the Rāmaliṅgēśvara temple.			Śaka 1534, Paridhāvi, Chaitra, śu. 2.	Telugu .	. Damaged and effaced. Seems to register grant of land as *daśavanda* for the construction and maintenance of a tank.
286	Fragment of a slab lying near the Āñjanēya temple.	Vijayanagara .	. Veṅkaṭapatidēva	. Śaka 1592, Naḷa (wrong), Bhādrapada, śu. 15.	Do.	. Stops with the mention of the king's name.
287	Slab set up in front of the Vīrabhadrasvāmin temple in Survey No. 543, to the west of the village.			Śaka 1772, Saumya, Āshāḍha, ba. 10.	Do.	. States that Pullā-Baṭṭuḍu, son of Charlavāḍḷa Vīranna, and his wife Pullamma, constructed the *garbhaguḍi* and Vīrappa, son of China-Vīranna engraved the inscription.
288	Another stone of the same place . .			Śaka 1753, Khara, Śrāvaṇa, śu. 5, Saturday (Mandavāra).	Do.	. Mentions Velpucharla Vīrā-Battu, his son Vīrā-Battu, and the latter's son Pullā-Battu and his wife Pullamma.
289	Slab set up in the temple of Chauḍēśvarī	Vijayanagara .	. Sadāśivadēva-Mahārāya .	. Śaka 1475, Pramādīcha, Māgha, ba. 11.	Do.	. Registers a grant of Vipravinōdi-tax (*Vipravinōdi-pannu*) made by Vipravinōdi Sāḷuva Gōvindaya and China-Gōparāju, son of Gōparāju, in conjunction with the *mahājanas* of Vuppalūru, to god Mādhaveśvaradēva of the village for services in the temple. Vuppalūru *alias* Dēvarāyasamudra-agrahāram is stated to be situated to the south-east of Ghaṇḍikōṭa in Udayagiri-rājya.
290	**Valasapalle.**—Stone built into the wall of the 'burz'.			Śaka 1689, Sarvajit, Śrāvaṇa, śu. 15.	Do.	. States that the *buruju* (bastion) was built on the date specified.
291	Fragment of stone lying near a well in the same place.				Do.	. Mutilated. Mentions Kōnēṭam[ma], daughter of Tiruma.. āḷvāru, Doṇḍa[pāḍu]-agrahāram, Narasiṁharājaya and Narsiṁhapura. The characters belong to the 16th century A. D.
292	**Vedurūru.**—Pillar lying by the roadside at the entrance into the village.				Do.	. Only the imprecatory verses are preserved. The characters belong to about the 11th century A. D.
293	Another pillar lying in the same place .				Tamil in Grantha .	Only the imprecatory portion is preserved. The characters belong to about the 11th century A. D.
294	**Veludurti.**—Slab set up in front of the temple of Chennakēśavasvāmin.	Vijayanagara .	. Sadāśivadēva-Mahārāya	. Śaka 1472, Saumya, Āshāḍha, śu. 11, Friday.	Telugu .	. Damaged. Registers a gift of land made by Kūnapuli [Imma]ḍi Basivi-Nāyinigāru to the barber Chinnōju, for performing daily the *dōḷanāgasvara* service in the temple of Chennarāya at Veludoruta.
295	Another slab set up in the same place .	Do. .	Do. .	Do. .	Do.	. Registers a gift of taxes on markets (*pĕnta*) and toll-incomes (*magama*) made by Kūnapuli Immaḍi Basivi-Nāyaḍu to the god Channarāya of Veludoriti for worship during the *daśami-mahōtsavas*. Veludoriti is stated to be included in the Ghaṇḍikōṭa-sīma and given as *nāyaṅkara* to the donor.
296	Third slab set up in the same place .	Do. .	Do. .	Śaka 1479, Naḷa, Phālguṇa, śu. 15.	Do.	. States that Vōbuḷarāju, son of Mahāmaṇḍalēśvara Rēmatikoṇḍa Vōbuḷrāju of Sōma-vaṁśa and Ātrēya-gōtra, installed the image of Ēgu-Perumāḷu (*garuḍa*?) in the temple of Chennakēśava-Perumāḷ, had the *prākāra* wall built and endowed a flower-garden to the temple of Chennarāya, Vēgu-Perumāḷ and Lakshmī-dēvama.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*concld.*					
	KAMALAPURAM TALUK—*concld.*					
	Veludurti—*contd.*					
297	Fourth slab set up in the same place	Chōḷa	Uttamāditya-Chōḷa-Mahārāja		Telugu (archaic)	Slightly damaged. Records a gift of *pannavisa* (*pannasa*) to Kōsiyapāra Chēdiśarma. The characters belong to about the 8th century A. D.
298	Fifth slab set up in the same place	Do.	Erikal-Muturāju		Do.	Damaged and worn out. Mentions Puṇyakumāra-Raṭṭakuḍḍu and Atiśaya-Raṭṭaku[ḍḍu]. The characters belong to about the 7th century A. D.
299	Broken slab lying near the Śiva temple				Do.	The characters are engraved with peculiar spiral flourishes and belong to about the 9th century A. D. Seems to refer to Aṇicheḷe, the wife (*āḍuvāṇru*) of Anivāra. Mentions Kalligoḷo Śindarāju and Ugrapottujja.
300	Slab set up in front of the same temple	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1472, Saumya, Phālguṇa, śu. 11.	Telugu	Registers a grant of land made by Mahānāyaṅkāchārya Kūnapuli Immaḍi Basivi-Nāyanimgāru to Vīraya Liṁgaya and Mallaya, sons of Tammaḷa Nandajīya, for conducting services to god Tripurāntaka at Veludoruti in Ghaṇḍikōṭa-sīma which was included under his *nāyaṁkara* (administration).
301	Slab lying in Survey No. 13, to the west of the village.			Śaka 1471, Saumya, Śrāvaṇa, ba. 30	Do.	States that the lands which had been formerly granted to the village carpenter by Mahānāyaṅkāchārya Kūnapuli Immaḍi Basivināyaniṅgāru were given now to Vōbuḷōju, son of Bālōju.
302	**Veṅkaṭāpuram.**—Slab set up in the village.				Sanskrit and Telugu	In modern characters. An invocation to *Ghaṇṭākarṇa* for warding off the foot disease of cattle. (See No. 260 above.)
	CUDDAPAH TALUK.					
303	**Miḍutūru.**—Stone lying in Survey No. 305, on the boundary between Miḍutūru and Tuḍumuladinne.	Chōḷa	Jaḍa-Chōḷi-Mahārāja		Do.	Registers a gift of land at Muddupūru made by the king to the Brahman Āyitaśarman who devastated (the village) Tippalūru in the battle at (or with) Kalurēju.
	JAMMALAMADUGU TALUK.					
304	**Balapanagūḍūru.**—Broken slab set up in the Śiva temple.				Telugu	Mutilated at the top. Registers gift of a garden made by Mahāmaṇḍalēśvara [Sō]marāju Trimmayadēva-Mahārāju to Nambi Tipparāju for planting flower-trees for the god at Bandi-Bōyilagūḍūru.
305	**Beḍudūru.**—Slab used as a beam in the Veṅkaṭēśvarasvāmin temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka. . . ., Parābhava, Mārgaśira, ba. 2.	Do.	Registers a gift of the taxes on *Dommaris* (*dommari-pannu*) made by Gōparāju, China-Gaṅgarāju and Timmarāju, three members of that community, to the temples of Tiruvēṅgaḷanātha, Chennakēśava and Mahāliṅga on the hill of Beḍadūru *alias* Narasiṁhapuram, an *agrahāra* village named after his father by Nandyāla Timmarāja, who had received it from the king, for the merit of the 24 families of *Dommaris* residing in the 56 countries (*chapannadēśa*).

306	Slab set up in front of the Śiva temple .	Do.	Sadāśivadēva-Mahārāya .	Śaka 1471, Saumya, Chaitra, ba. 30, solar eclipse.	Do.	Registers the grant of the *vīramushṭi* tax of 3 *māḍas* made by the *Purāntakas* headed by Komaraliṅgaya, Rāchaya etc., at the instance of Siddha-Bhikshāvṛitti-Ayya to the temples of Vīrēśvara and Gavi-Rāmēśvara of Beḍadūru *alias* Narasiṁhapuram in Gaṇḍikōṭa (*sīma*) for their daily worship and monthly festivals, for the merit of Rāchavīṭi Vīrēśvara and the several *Purāntakas*.
307	**Gollapalle.**—Slab lying near the Śiva temple.	Western Chāḷukya .	Nūrmaḍi Tailapadēva *alias* Vishṇuvardhana.		Kannaḍa	Damaged and portions peeled off. Registers gift of land, made to Nāgarāśi-Paṇḍita for daily services and worship in the temple (name lost).
308	Slab built into the north wall of a well in the centre of the village.	Do.	..vanamalladēva 'ruling at Kalyāṇa'.		Do.	Damaged and built in. Only a portion of the preamble is visible.
309	**Mailavaram.**—Pillar set up in the Śiva temple.			Virōdhikṛit, Vaiśākha, śu. 5, Sunday.	Telugu .	Records the construction of a *bhōga-maṇḍapa* for the god Sanita Mallaya and a grant of land made by Mahāmaṇḍalēśvara Kammarāju [R]āmayaṅgāru for the merit of Dēvarāya-Mahārāya and Hannayamma and Siddhiyamma.
310	Fragment of a slab containing the images of the Saptamātṛis and fixed into the south wall of the same temple.				Do.	Incomplete. The existing portion mentions certain titles such as Mahāmaṇḍalēśvara, Harirāyavibhāḍa, Mūrurāyaragaṇḍa, etc.
311	**Nākunāmpēṭa.**—Slab on the bank of the Pennār at the site of the ruined temple of Saṅgamēśvara.	Vijayanagara .	Kṛishṇarāya-Mahārāya .	Śaka 1448, Vyaya, Āshāḍha, śu. 11.	Do.	Damaged. Registers a gift of land made by a certain Aṁnājaya, son of Sarvakratu-Vājapēyayāji Virūpāksha-Dīkshita of the Āpastamba-sūtra and Gārgēya-gōtra to the god Kūḍali-Saṁgamēśvara.
312	**Peddaṇḍlūru.**—Slab built into the platform (now removed and set up under the margosa tree) in front of the Kēśava temple.				Do.	Registers a gift of land made for the construction of a *śikhara*. Neither the donor's name nor that of the donee is mentioned. The characters are of the 17th century A. D.
	KURNOOL DISTRICT.					
	KURNOOL TALUK.					
313	**Gōranṭla.**—Slab set up in front of the Mādhavasvāmin temple.	—		Śaka 1507, Pārthiva, Māgha, śu. 7.	Do.	Registers the grant of the village Gōranṭla in the Dōni-Veludurti-sīma together with *kādārambha*, *nīrārambha* and other incomes, made by Āravīṭi Raṅgapparājayyadēva-Mahārāja, son of Veṅkaṭādrirāja and grandson of Śrīraṅgarāja, who was ruling over Dōni-Veludurti-sīma, for services in the temple of Mādhavarāya of the place.
314	Slab set up in front of the Āḷvār shrine in the compound of the same temple.	Vijayanagara .	Achyutadēva-Mahārāya .	Śaka 1457, Manmatha, Āśvija, ba. 7.	Do.	Damaged. Registers a gift of land made by Daḷavāyi Timmappa-Nāyanigāru, son of Vasavi-Nāyaka, for services in the temple of Mādhavadēva of Gōranṭla.
315	Slab set up in front of the Śiva temple .	Yādaua .	Siṅgaḷadēva .	Śaka 1137, Yuva, Māgha, śu. 5, Thursday.	Kannaḍa	Damaged. Records the construction of the temple of [A]nmēśvaradēva at Gōraṭa by Mahāpradhāna Sarvādhikāri Savadhare Yindapa-Nāyaka and the consecration therein of the deity named after his father, and registers a gift of land made to it for daily services, repairs, etc. [Yi]ndapa-Nāyaka is stated to be governing Naḷavāḍi-vishaya after obtaining it from Mahāpasāyita Lakshmīdēva-Daṇḍanāyaka.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*contd.*					
	KURNOOL TALUK—*contd.*					
	Gōrantla—*contd.*					
316	Base of the dhvajastambha set up in front of the Vīrabhadrasvāmin temple.		.. ..	Śaka 1474, Paridhāvin, Chaitra śu. 3.	Telugu . .	Registers a remission of the *vīramushṭipannu* (tax) made by Vīramushṭi Hucha-Vīraya and two other individuals in favour of god Vīrabhadra at the instance of Siddha-Bhikshāvṛitti-Ayya.
	NANDIKOTKUR TALUK.					
317	**Erramaṭham.**—Slab set up in Survey No. 490, near the ruined temple of Bhairavēśvarasvāmin.	Western Chāḷukya .	Bhuvanaikamalladēva 'ruling at Baṅkāpura'.	Śaka 997, Rākshasa, Chaitra, puṇṇame, Friday, lunar eclipse.	Kannaḍa .	Records that Mahāmaṇḍalēśvara Satyarasa constructed a temple at Eḍeyamaṭha and consecrated therein, the god Bikkēśvara named after his father Bikke-ārasa and granted land and tank for the daily services in the temple and a *satra* for the ascetics. The gift was entrusted to Sadyōjāta-Paṇḍita of Eḍeya-maṭha. Satyarasa bears the epithets 'born of the Jīmūtavāhana lineage', 'Lord of Tagarapura', 'Suvarṇa-garuḍa-dhvaja', etc.
318	**Kurukunda.**—Slab lying behind the Śiva temple.			(1) Śaka 9[8]0, Vi[ḷambi], Vaiśākha, puṇṇame. (2) [Śaka 981], Vaiśākha, śu. puṇṇame, Thursday.	Do. .	Damaged and peeled off. Begins with the *praśasti* 'Charaṇa-sarōruha', etc., of a chief of the Karikāla family. The details of the inscription are lost. On a side of this slab is another damaged inscription bearing the 2nd date.
319	Sculptured slab buried near the platform in the centre of the village.			....	Do. . .	Damaged and peeled off. In characters of the 11th century A. D. The portion that remains refers to certain *mānya* lands.
320	**Malyāla.**—Pillar set up behind the temple of Śiva.			Śaka 1208, Vyaya	Telugu . .	Records the gift of land made by Sarvēśvarayyaṁgāru after obtaining it on *pulvari* (grazing) lease from the king while he was accompanied by the local chiefs including Brahmarājamayya[ldē]va at Alampūru to a certain Mahādēva for maintaining a feeding house (*satra*).
321	Same pillar . .	Kākatīya .	Rudrakumāra . .	Śaka 1242, Vikṛiti, Vaiśākha, śu. 15, Thursday.	Do. .	Records that Sarvēśvarayyaṁgāru established a *maṭha* at Malyāḷa, endowed it with lands given to him by Rudradēva, son of Mahāsāmanta Cheṛaku Bollaya-Reḍḍi and left the *maṭha* with the endowments in charge of Mahādēva, son of his brother Sadāśivayyaṁgāru.
322	Do. .			Khara, Vaiśākha, śu. 15, Thursday.	Do. .	States that Sarvēśvarayyaṁgāru mentioned above constructed the temples of Sarvēśvara named after himself, and of Bollēśvara named after Bollaya-Reḍḍi, son of Cheṛaku Peda-Dēvaya, and entrusted them to the charge of the same person (mentioned in No. 321 above).

323	Another pillar in the same place .			Śaka 1213, Khara, Vaiśākha, śu. 15, Thursday.	Do. .	States that Sarvēśvarayyaṁgāru left some of his cows in charge of nine persons (named), stipulating the supply of ghee to be made into the hands of Mahādēva of the *maṭha* at the rate at which it was supplied to god Bhīmēśvara at Drākshārāma, for the maintenance of nine perpetual lamps in the temples of Sarvēśvara and Bollēśvara at Malyāla (See No. 322 above).
324	**Prātakōṭa**.—Slab set up in the compound of the Nāgēśvarasvāmin temple.			[Prajōtpatti], śu. Monday, *daśamī*, Chittānakshatra, Śivayōga, Kaulakaraṇa, Siṅga-lagna, Bṛihaspati-udaya-	Kannaḍa .	Fragmentary. Refers to the construction of a temple with a *gōpura* and *tōraṇa* for the god Mādhavēśvara-Bhaṭāra by a certain Mādhavayya. The characters belong to about the 9th-10th century A.D.
325	Another (broken) slab set up in front of the same temple.	Vijayanagara . .	Veṅkaṭapatidēva-Mahārāya 'ruling at Penugoṇḍa.'	Śaka 1522, Paridhāvi, Māgha, śu. 15.	Telugu . .	Registers gifts of land made by a certain Nārāyaṇayya, son of Purāṇam Bhūpaya for worship in the temples of Nāgēśvara, Vīrabhadra, Gaṇapati, Mayilāra, Chennakēśava, Hanumanta, etc., in Prāntakōṭa, for the merit of Mahāmaṇḍalēśvara Rāmarāja Gōpālarājayyadēva-Mahārāja.
326	Pedestal of an image of a saint kept in the same temple.				Do. . .	In characters of about the 14th century A.D. Refers to the image as that of Mū[rti]dēva-Paṇḍita, a devotee of Nāganāthadēva of Nāraṇapuram.
327	Slab set up in front of the Chennakēśavasvāmin temple.			Śaka 1590, Plavaṅga, Mārgaśira, ba. 7.	Do. . .	Registers gifts of lands made by the Reḍḍis and Karaṇams of the village to god Chennakēśvarasvāmin at Prāntakōṭa.
328	Pillar in the maṇḍapa of the same temple			Rākshasa, Vaiśākha, śu. 2.	Do. . .	Registers a bond of agreement (*yedureḍa*) executed by Kōnapa, son of Sthānapati Anantarasa to the Reḍḍis and Karaṇams of the village Prātakōṭa, remitting the *pulvari* taxes in return for 30 *varāhas* received from them.
329	Slab set up in the compound of the Vīrabhadrasvāmin temple.			Ānanda, Śrāvaṇa, ba. 2.	Do. . .	Badly damaged. Seems to record gifts of land made to the temple of Vīrēśvara.
330	**Sātānikōṭa**.—On a boulder in a field near the village.				Kannaḍa .	In characters of the 8th century A.D. Mentions a certain Gaṇige-Mahābrati who had the title 'Pratige-Bhalgaṇḍa'.
331	Do. . .				Do. . .	In characters of the 6th-7th century A.D. Reads 'Ravudra-Chaṇḍēsvari'.
332	Do. . .				Do. . .	In characters of the 7th century A.D. Reads 'Śrīrv-Vimalachandran'.
333	Do. . .				Do. . .	In characters of the 7th century A.D. Mentions a certain Māhēśvara-Kāḷāmukha (teacher) Aṭṭunan, who is called 'Utpatti-piḍugu,' 'Ēkāntanivāsin' and 'Lōkaśilābhimāna'.
334	Do. . .				Do. . .	In characters of the 6th-7th century A.D. Mentions Śrī-Dēvi-Ovajan called 'Vichitraśīli' and a 'foot-dust of the stone-cutters'.
335	Do. . .				Do. . .	In characters of the 6th-7th century A.D. Mentions Śrī-Baddagi, who has the title 'Pārvvarābharaṇan'.
336	Do. . .				Do. . .	In characters of the 6th-7th century A.D. Damaged. Seems to mention Sēlikaṇḍan, Nākaṇan and Pīṭṭan of Gōvarddhana.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	KURNOOL DISTRICT—*concld.*					
	NANDIKOTKUR TALUK—*contd.*					
	Sātānikōṭa—*contd.*					
337	On a boulder in a field near the village.				Kannaḍa .	In characters of the 6th-7th century A.D. Badly damaged and mutilated. Mentions 'Samsārabhīta'.
338	Do. . .				Do. . .	In characters of the 6th-7th century A.D. Badly damaged. Seems to read 'Kaḷnā[ṭa]gasvarṇṇi'....
339	Do. . .				Do. . .	In characters of the 6th-7th century A.D. States [that this is] the *niśidhi* of Śrī....kōpā[śi].
340	Do. . .				Do. . .	Seriously damaged. In characters of the 9th or 10th century A.D.
341	Do. .				Do. . .	In characters of the 6th-7th century A.D. Reads 'Praśāda-koṇ[ḍō]n'.
342	Do. .				Do. . .	In characters of the 9th century A.D. Probably unfinished. Reads 'Paḷigoṇabhi'.
343	Do. . .				Do. . .	In characters of the 8th century A.D. Mutilated and damaged. Seem to refer to a certain Hāra-Gaṅgi (?).
	GUNTUR DISTRICT.					
	SATTENAPALLE TALUK.					
344	**Mādala**—Pillar lying in the Sagarēśvarasvāmin temple.			Śaka 1077 (in chronogram and figures), solar eclipse.	Sanskrit and Telugu	Registers a gift of 55 sheep made by Nāmana of the Yājñavalkya-kula and Kāśyapa-gōtra, son of Goṅka and Kommama for a perpetual lamp in the temple of Sakalēśvara-Mahādēva at Māvundala.
345	Same pillar . .			Śaka 1176, Uttarāyaṇa-saṅkrānti.	Do. . .	Registers a gift of 55 sheep made by Māra-Bōyuṇḍu, son of Nanne-Bōya, of Gonajavrōlu, for a perpetual lamp in the temple of Sakalēśvaradēva, for the merit of his parents.
346	Do. .	..	....	Śaka 1204, Uttarāyaṇa-saṅkrānti.	Do. . .	Records gift of land at Māvundala in Koṇḍapaḍumara, which was their *vritti*, made by Dēvi-Nāyini [Erra]-Nāyuṇḍu, grandson of Buddhavarma, and the former's nephew Ponti-Nāyuṇḍu, to the temple of Sagarēśvara-Mahādēva, for the merit of their parents. Buddhavarma who is called 'the guardian of Kāñchīpura,' bears some of the epithets of the Koṇḍapaḍumaṭi chiefs and is stated to have belonged to the Valaraṭla-kula.
347	Do.		....	Śaka 1185, Uttarāyaṇa-saṅkrānti.	Do. .	Records gift of money and sheep made by Ponikaṇṭi Dēvaya, servant of Mahāpradhāni Bētana-Preggaḍa, to the temple of Sakalēśvaradēva at Māvundala, for the merit of his parents.

348	Do.	...	...	Śaka 1047, Uttarāyaṇa-saṅkrānti.	Do.	Registers a gift of 55 sheep made, for the merit of his parents, by Mahanāmi-Nāyuṇḍu Viṭṭapa-Nāyuṇḍu Pinnama-Nāyuṇḍu, 'the lord of the city of Māvundala', for a perpetual lamp in the temple of Sakalēśvara-Mahādēva. The chief who is called the guardian of Kāñchīpura, bears some of the epithets of the Koṇḍapaḍumaṭi family and is stated to have belonged to the Valaraṭa-kula.
349	**Vēlpūru.**—Broken slab lying in front of the Rāmaliṅgasvāmin temple.			Śaka 1184, Paushya, śu. 15, Tuesday, Uttarāyaṇa-saṅkrānti.	Do.	Fragmentary. Records that Pōti-seṭṭi, husband of Gaṇapama, who belonged to the Venukula-gōtra, made a gift of a golden incense-stand to the god and erected a lamp-stand in the temple of Rāmaliṅgēśvara, for the merit of his parents.
350	White marble pillar set up in the maṇḍapa of the same temple.	Vishṇukuṇḍin	Mādhavavarman	33rd year	Sanskrit in archaic characters.	To be read along with No. 581 of 1925, of which this is a fuller copy taken after the removal of the obstruction. Damaged. Mentions Vēlpūru and Pallavakula.
351	Another marble pillar set up in the same temple.				Do.	Reads 'Bhadrasēna Śrī' and 'Serado'.
352	**Uṇḍavalli.**—Pillar in the small rock-cut cave close to the three-storeyed cave.	Kākatīya	Pratāparudradēva	Śaka 1214, Māgha, ba. 11, Monday.	Telugu	Unfinished. Mentions Anantaśayanadēva of Uṇḍavalli.
353	Beam in the second rock-cut cave	Eastern Chāḷukya	Sarvalōkāśraya-Mahārāja		Do.	The characters are of the 8th century A.D. Badly damaged. Seems to record a gift.
354	Lower façade of the three-storeyed cave.				Do. (archaic)	Badly damaged. In characters of the 7th-8th centuries A. D. Seems to read 'Śrī[ma] Prittivi......
355	Same place				Do.	Do. Do. Seems to read [Pṛi]thuvī..
	SOUTH ARCOT DISTRICT.					
	TIRUKKŌYILŪR TALUK.					
356	**Fllappanāyakkanpāḷayam.**—Rock in front of the Āñjanēya temple near the tank.			Śārvari, Āḍi 1	Tamil	In characters of the 18th century A.D. Registers a sale of land to Kāḷi Ellappa-Nāyaka of the Gōpāla-vaṁśa by the *nāṭṭār* of Śambai. Another slab close by mentions the same person.
357	Rock in a dry land called 'Tōppukkollai' in the same village.			Kīlaka, Tai 15	Do.	Modern. Sale of land to Sañ[jī]varāya.
358	**Pugaippaṭṭi.**—Stone set up in front of the Kāḷi temple.			Chitrabhānu, Paṅguṇi 13.	Do.	Modern. Registers gift of land by Rāma-Nāyaka, son of Śeppili Ellappa-Nāyaka, for service in the temple of the goddess Piḍāriyār, for the merit of Siddhama-Nāyani Aṇṇāmalai-Nāyaka.
359	Stone set up in a field to the west of the same village.				Do.	Modern. Specifies the *mānya* land belonging to a *kūṭṭāḍi*, probably attached to the Durgā temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	Tirukkoyilur Taluk—*contd.*					
360	**Kuñjaram.**—South wall of the Śrīśailanāthēśvara temple.	Pāṇḍya	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍya.	14th year, Tulā, śu. 11, Monday, Śadaiyam.	Tamil	Stones misplaced and some lost. Registers gift of land by Pañchavarāyaṉ Periyāṉ *alias* Laṅkēśvaradēvaṉ, a *Kaikkōḷa* residing in the Āvaṇavīdip-perunteruvu (street) at Madura, for worship, offerings, etc., to Tāyilunalla-Nāchchiyār, consecrated by him in the temple of Tirukkuṉṟamuḍaiya-Nayiṉār at Kuñjaram.
361	South and east walls of the same temple	Vijayanagara	Sadāśivadēva-Mahārāya.	Śaka 1478, Naḷa, Makara, śu. 12, Monday, Makara-saṅkramaṇa.	Do.	Stones misplaced and some lost. Registers gift of house-sites, etc., by a Brahman of Tuvūr, for offerings and lamps to the god Tirukkuṉṟīśuram-uḍaiya-Nāyaṉār and the goddess Amudavalliyammai at Kuñjiram *alias* Tirumalaiyammaṉpuram, a hamlet of Iṟaivānaṟaiyūr in Paraṉur-kūṟṟam, a subdivision of Milāḍu *alias* Jananātha-vaḷanāḍu.
362	Rock to the west of the village			Pramōdūta	Do.	In characters of the 16th century A.D. Records that, as the *maṉṟāḍis* of Kuñjaram had emigrated owing to official oppression, they were called back and settled in Kōnēriyappaṉpēṭṭai with some tax concessions.
363	Broken stone lying near the tank in the same village.				Do.	In characters of the 16th century A.D. Beginning lost. States that this tank called 'Rudra-kuḷam' was dug by ....ditarayyaṉ.
364	**Parindal.**—Two sides of a slab set up in the street.	Chōḷa	Rājādhirājadēva	7th year	Do.	Registers remission of certain specified taxes on the *dēvadāna* village Parudal *alias* Malaiyavichchādirinallūr for daily offerings to the god Ūrbāgaṅkoṇḍaruḷiṉa-Nāyaṉār, by Kiḷiyūr Malayamāṉ Periya-Uḍaiyāṉ Nīṟēṟṟāṉ *alias* Rājarāja-Malaiyakularāyaṉ.
365	Slab set up near the sluice of the lake in the same village.	Do.	Parakēsarivarman Uttama-Chōḷadēva	7th year (in words)	Do.	States that this sluice was constructed by Veṅkaṭappēraiyaṉ of Nallūr in Kīḻāṟṟu-kūṟṟam, on behalf of his son Śēmalaṉ.
366	**Paramaṅgalam.**—Stone set up near the weir of the lake.				Do.	In characters of the 13th century A.D. States that the sluice was the gift of Iṉiyāṉ Aiññūṟṟuvap-Peruntaṭṭāṉ.
367	**Malaiyanūr (Pullūr).**—Rock near the Ayyaṉār temple.	Chōḷa	Tribhuvanachakravartin Rājarājadēva.	13th year	Do.	Registers gift of the village Malaiyaṉūr *alias* Rājarājamaṅgalam as *kuḍiniṅgā-dēvadānam* to the god Ūrbāgaṅkoṇḍaruḷiyadēvar at Iṟaiyānaraiyūr *alias* Śrī-Śōḷakēraḷa-chaturvēdimaṅgalam.
368	**Noṇaiyavāḍi.**—Rock in a field to the west of the village.				Do.	In characters of the 17th century A.D. States that this field was the gift of Chiṉṉā-Nayiṉār as *dēvadāna* to god Nāgīśura-muḍaiya-Nayiṉār. On another rock near the dilapidated Śiva temple, is found an inscription recording a similar gift of land by the same individual to the same temple.
369	**Palaṅguṇam.**—Rock near the "Kaḷat-tuppārai".			..	Do.	In characters of the 11th century A.D. Registers a levy of 2 *nāḻi* per *kalam* of paddy for the upkeep of the tank, by Śīlay-Nīlaṉ.

370	Another rock in the same place	...	...	...	Do.	In characters of the 10 century A. D. States that this *sekku* probably the hole hollowed out in the rock, was the gift of Mādaṅ-Śēndaṉ.
371	**Sundaravāṇḍi.**—Rock in a field to the east of the village near the road leading to Tirukkōyilūr.		...	Pramādicha, Arpaśi 13.	Do.	Incomplete. Seems to refer to some gift made by Mū[r*]tti-Nāyaka for the merit of Kṛishṇappa-Nāyaka.
372	**Neyvaṇai.**—West wall of the central shrine of the Svarṇaghaṭēśvara temple.	Chōḷa	Rājakēsarivarman *alias* Chakravarttin Kulōttuṅga-Chōḷadēva.	31st year	Do.	Begins with the introduction *Pugaḷmādu viḷaṅga*, etc. Registers gift of land to three persons for service in the temple of Tirunelvaṇai-Mahādēva.
373	South wall of the maṇḍapa in front of the same shrine.	Pāṇḍya	Sundara-Pāṇḍyadēva	14th "	Do.	Incomplete. Mentions Poṟkuḍaṅkoḍuttaruḷiya-Nāyaṉār at Tirunelvaṇai in Kurukki-kūṟṟam, a subdivision of Milāḍu *alias* Jananātha-vaḷanāḍu.
374	Same wall	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th "	Do.	Registers that Nandipaṉmaṉ *alias* Naralōkasūriyaṉ represented to Āḷappirandāṉ Kāḍavarāyaṉ and obtained the village Edirmalaippāḍi for offerings, worship and festival of the goddess of the temple of Poṟkuḍaṅkoḍuttaruḷiya-Nāyaṉār.
375	East wall of the same maṇḍapa	Do.	....jēndra-Chōḷadēva (probably Kulōttuṅga III).	7th year (in words)	Do.	Beginning lost. Stones misplaced. Registers gift of cows to the temple by Nandipaṉmaṉ *alias* Naralōkasūriyaṉ, a *sāmanta* of Araiśaṉ Eḷiśaimōgaṉ....yaṉ.
376	Stone lying in the north side of the first prākāra of the same temple.			Pārthiva, Paṅguṇi 25	Do.	Modern. Registers gift of land in Pulluḍaiyāṉpaṭṭu and Neyvaṇai for the merit of the person mentioned in No. 358 above.
377	East wall of the outer prākāra of the same temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13+3rd year (in words).	Do.	Incomplete.
378	Same wall		Tribhuvanachakravartin Ku.........	[3]1st year	Do.	Stones lost in the middle. Seems to refer to a resettlement of tenants on temple-lands and to the restoration of worship in the temple.
379	**Aṅganūr.**—Rock in the "Kambḷimōṭṭu-kollai" to the south-west of the village.	Pallava	Sakalabhuvanachakravarttin Kōpperuñjiṅgadēva.	8th year (in words)	Do.	States that the tank was dug by *Śēṉai* Naraśiṅgapaṉmaṉ, one of the *Sāmanta-Mudalis* of the chief, for the merit of his grandmother Mōgiyār.
380	**Śiṟupākkam.**—Rock near the '*Śekkaḍippāṟai*'.	Chōḷa	Parakēsarivarman "who took the head of Vīra-Pāṇḍya".	3rd year (in words)	Do.	Registers grant of lands as *ēṟippaṭṭi* by the assembly (*ūr*), evidently of Śiṟupākkam.
381	**Attippākkam** near (**Tirukkōyilūr**).—Boulder known as Kōṭṭāṅkallu in a field called Āykkuṭṭai.	Do.	Kulōttuṅga-Chōḷadēva (III)	3rd year	Do.	Records the digging of a pond (at this place) by Periyuḍaiyāṉ Rājarāja-Kōvalrāyaṉ Palavāyuda-[Pal]lava[raiyaṉ] son of Iraiyūraṉ Rājarāja-Chēdiyarāyaṉ Vaṉṉiyarṉāyaṉ.
382	**Koḍukkappaṭṭu.**—Rock in a field known as Kuttērikkarai-mēḍu.	Do.	Rājarājakēsarivarman (Rājarāja I)	1 [5]th year, 140th day.	Do.	Damaged. Begins with the introduction *Tirumagaḷpōla*, etc. States that Rāśiṅgapaṉmaṉ Rājarāja-Vāṇakōvaraiyaṉ made a gift of land while staying in the *Kallūri* to the north of the palace at Tañjāvūr to Kāḷi-Tūduvaṉ *alias* Paḷḷikkaṭṭilēriya-Nāṭṭupperaiyaṉ.
383	**Kuladīpamaṅgalam.**—Slab built into the platform in front of Vishṇu temple.	Do.	[Parakēsari]......	16th year	Do.	Much damaged and worn out. Seems to record a gift by the *sabhā* (of the village) for the maintenance of a hall (*ambalam*).

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
384	**Śoraiyappaṭṭu.**—Slab set up near a Vināyaka shrine in a street (to the back of the Vināyaka image).	Vijayanagara	Gajavēṭṭai Pratāpa-Dē[varāya-Ma]hārāya.	Śaka 1359, Piṅgala, Āvaṇi 10.	Tamil	Records the gift of the village Śuravippaṭṭu in Vāṇagōppāḍi-nāḍu, a subdivision of Paḍaivīṭṭu-chāvaḍi, by the king as *sarvamānya* to a certain Sambandāṇḍār at Tiruvaṇṇāmalai for the maintenance of a *maṭha*.
385	**Kaḷumalam.**—South wall of the maṇḍapa in front of the central shrine of the Chidambarēśvara temple.	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13th year	Do.	Unfinished. Refers to a gift of land made by order of the king in the time of '[Pi]ḷḷai' Mābali-Vāṇarāyar to the temple at Kaḷumalam.
386	North wall of the same maṇḍapa			Yuva, Tai 3	Do.	Built in at the beginning of lines and below. Modern. Seems to record the conferment of the *kāval* right in the village on a certain Vāṇādarāya by the *Ūravar* of Kaḷumalam, consequent on a theft in the village. (See also No. 269 of 1934-35) and Nos. 394 and 398 below.
387	**Muḍiyaṉūr.**—Rock called Ālamarattup-pāṟai.				Do.	A major portion of the surface has been chipped off by the villagers in quarrying the surrounding rocks. Records an endowment of 1500 *kuḻi* of land by the *Mahājanas* of Muḍiyaṉūr to the temple of Kayilāsanāthasvāmi for the expenses of worship, etc. The characters are of the 16th century A. D. Mentions Achchut[tappa].....
388	South wall of the central shrine of the Śiva temple in ruins.	Pāṇḍya	Māṟavarman *alias* Tribhuvanachakra-vartin.		Do.	States that this is a copy (*tulyam*). Records the gift by the king of the village Vēṭpūr free of all taxes thereon to the temple of Kailāsamuḍaiya-Nāyaṉār at Muḍiyaṉūr *alias* Ravikulamāṇikka-chaturvēdimaṅgalam on the south bank of the Peṇṇai in Magadai-maṇḍalam. Connected with No. 268 of 1934-35 belonging to Māṟavarman Vīra-Pāṇḍya.
389	Walls of the Vināyaka shrine in the same temple.		Tribhuvanachakravartin Kōnēriṉmai-koṇḍāṉ.	5th year, 300th day	Do.	Records a royal order to the *sabhā* of Muḍiyaṉūr *alias* Ravikulamāṇikka-chaturvēdimaṅgalam, granting them the right of collecting the taxes over a village, excluding the portion enjoyed by a certain Kaṇḍiyadēvar as *jīvita* and the *dēvadāna* lands, for an annual rental of 250 *poṉ*.
390	**Dēviyandal.**—Rock on the tank bund				Do.	In modern characters. States that the *ērimīṉ* (tax on fishing right) was to be utilised for the repair of the tank and for raising its embankment.
391	Slab set up in a private house-site	Pāṇḍya	Kōnēriṉmēlkoṇḍāṉ Tribhuvanachakra-vartin Kulaśēkharadēva.	5th year, Āḍi 20	Do.	Damaged. States that (the village) Dēviyārēndal with all its income was endowed (for worship) to (god) Vayirava (Bhairava)-Nāyaṉār.
392	Broken door-jamb lying in another private house-site.	Chōḻa	Parakēsarivarman *alias* Tribhuvana-chakravartin Vikrama-Chōḻadēva.	[9]th year	Do.	Much damaged. Begins with the introduction *Pūmādu puṇara*, etc. Seems to record the gift of this pillar (*kāl*) by two Veḷḷāḷa residents of Kaḍambūr on the south bank of the Peṇṇai.

393	**Kūvaṉūr.**—South wall of the central shrine in the Agastyēśvara temple.				Do.	Characters belong to about the 14th century A.D. Incomplete. Records a gift of 300 *kuḷi* of tax-free land for a perpetual lamp in the temple of Tiruvagattīśuramuḍaiya-Nāyaṉār at Kūvaṉūr.
394	South wall of the Karpūrāmbā shrine in the same temple.			Śrīmukha, Paṅguṇi 10.	Do.	In characters of about the 18th century A.D. Records the grant of *Kāvalkārach-chuvandiram* (*kāval* right) to a certain Vāṇādarāya-Mudaliyārayyaṉ by the residents of Kūvaṉūr with certain rates agreed to be paid by them as remuneration to that office. See also No. 386 above.
395	**Iḍaiyār.**—Slab set up in a field called Araśamānyam.	..		Naḷa, Āvaṇi [1] 3	Do.	Records the grant of 50 *kuḷi* of land in the Tiruviḷaiyāṭṭam village of Iḍaiyāṟu as *Nāṭṭukkaṇakku-māṉyam* to a certain Māśiyappar-Nayiṉār, the agent of Vāṇādarāyar-Mudaliyār, by the Trustees of the Raṅganāthasvāmin temple at Tiruvaraṅgam.
396	**Meyyūr (Ponniyandal).**—Stone mortar lying in a field by the roadside.				Do.	The writing is of about the 10th century A.D. Records the gift of this stone by a certain Śatti Kuṭṭi.
397	Rock called Kastūriyammaṉ-pāṟai		Vanneñjapperumāḷ	9th year	Do.	Registers gift of land as *ērippaṭṭi*.
398	Base of the same rock			Śrīmukha, Paṅguṇi 3.	Do.	In characters of the 18th century A.D. Incomplete. Registers gift of *araśumāṉyam* to Vāṇādarāya-Mudaliyār. (See No. 386 above).
399	Rock in a dry field known as Vēḍanattam.	Chōḷa	Parakēsarivarman 'who took the head of Vīra-Pāṇḍya.'	[3rd] year	Do.	Slightly mutilated at the left side. Records a gift of land as *ērippaṭṭi* by a certain Oḷ[i]kandaṉ *alias* Śiṅgattaraiyaṉ, who also built a sluice of stone (for the tank).
400	**Paṉappāḍi.**—Side of a rock near an irrigation-tank known as Karuṅgal-tāṅgal.				Do.	Modern. An obscure formula, giving the names of those exempt from the evil aspect of Saturn.
401	**Tiruppālappandal.**—South wall of the central shrine in the Madhyasthanātha temple.				Do.	In characters of the 16th century A.D. Records the assignment by the temple authorities of certain lands, house-site and a portion of the food daily offered in the temple, to Kāliṅgarāyar Uṇṇāmulai-Nayiṉār Ellappa-Nayiṉār for having composed an *ulā*, evidently in praise of the deity of the place.
402	West wall of the maṇḍapa in front of the same shrine.				Do.	Records remission of taxes by Magadēśaṉ Rājarājadēvaṉ Poṉparappiṉāṉ from the 6th year of rule (probably of himself) on the lands given for the *tiruppaḷḷi-eḻuchchi* (early morning) service in the temple by a certain Periyanāyaṉ Śembaiyāḻvāṉ.
403	West and south walls of the same maṇḍapa.	Vijayanagara	Vīra Bhūpatirāya-Uḍaiyar	Śaka 1333, Vikriti, Kaṉṉi, śu. chaturdaśī, Friday, Śadayam.	Do.	Damaged. Records a *sarvamānya* gift of land at Meyyūr for worship and repairs in the temple of Tirunāgīśvaram-uḍaiya Nāyaṉār at Tiruppālaippandal, a suburb of Maḍiyanūr in Kīḻtuṇḍa-nāḍu, a district of Magadai-maṇḍalam in Kurukkai-kūṟṟam, a subdivision of Malāḍu *alias* Jananātha-vaḷanāḍu.
404	South wall of same maṇḍapa	Do.	Do.	Śaka 1333, Vikriti, Tulā, śu. chaturdaśī, Friday.	Do.	Records a remission by the *Nāṭṭavar* of Paḷaṅgūr-paṟṟu and Muḍiyanūr-paṟṟu of Magadai-maṇḍalam, of certain taxes on a *dēvadāna* land at Meyyūr tenanted by one Vaḍapēruḍaiyāṉ Tiruvambalapperumāḷ to provide for worship, festivals and repairs in the temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
	Tiruppālappandal—*contd.*					
405	Same wall			7th year	Tamil	In characters of the 13th century A.D. States that the 6th day festival in the temple was to be conducted by the Piḷḷanāṭṭār (community) every year.
406	Do.	Vijayanagara	Vīra Bhūpati-Uḍaiyar, son of Vīra-Dēvarāya.	Śaka 1338, Durmukhi, Kaṇṇi, ba. dasamī, Wednesday, Punarpūśam.	Do.	Records a gift of two pieces of land at Paḷaṅgūr as tax-free *sarvamānya*, one for offerings (*tirujñānam-amudu śeydaruḷa*) during the *ardhayāma* service and the other for worship and repairs, to the temple of Tirunāgīśuramuḍaiya-Nāyaṉār at Tiruppālappandal, a quarter of Muḍi[ya*]ṉūr in the Kīḻtuṇḍa-nāḍu of Vāṇagōppāḍi 'on the southern bank', a subdivision of Magadai-maṇḍalam in Kuṟukkai-kūṟṟam of Malāḍu *alias* Jananātha-vaḷanāḍu, by Annadātadēva-Uḍaiyar, son of Mahāpradhāna Chavuṇḍappa-Uḍaiyar, for the welfare of the king.
407	East wall of the same maṇḍapa	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	26th year	Do.	Records a gift of land as *dēvadāna* to the temple by a certain Māṟaṉ Kuḷaindāṉ Śēdirāyaṉ of Kūḍal in Tirumuṇaippāḍi-nāḍu, (an *agambaḍimudali*) of Magadēśaṉ Rā[ja*] rā[ja*]-dēvaṉ Poṉparappiṉāṉ of Āṟagaḷūr in Āṟṟūr-kūṟṟam. Tiruppālaippandal is stated to be situated in Kīḻkoṇḍai-nāḍu of Vāṇagōppāḍi.
408	Same wall		Poṉparappina-Nāyaṉār	15th year	Do.	Ends of lines built in. Records an agreement made by the Śivabrāhmaṇas of the temple to conduct worship and offerings on two of the festival days with the annual interest on 30 *kalam* of paddy received by them from the *Dēvakarmis* of the temples of Tiruvaṇṇāmalai-uḍaiya-Nāyaṉār (at Tiruvaṇṇāmalai ?) and of Tiruvīraṭṭānamuḍaiya-Nāyaṉār at Tirukkōvilūr.
409	Do.	Vijayanagara	Vīra-Bhūpatirāya, son of Vīra-Dēvarāya.	Śaka 1337, Kaṇṇi, śu. 10, Friday, Uttirāḍam.	Do.	Records the gift of the village Tēṉūr belonging to Paḷaṅgūr-paṟṟu as tax-free *dēvadāna* for worship and repairs in the temple at Tiruppālaippandal in Muḍiyaṉūr-paṟṟu of Magadai-maṇḍalam 'on the southern bank of the Peṇṇai' by *Mahāpradhāna* Mañjappa-Uḍaiyar, for the welfare of his master.
410	North wall of the same maṇḍapa	Do.	Viruppaṇa-Uḍaiyar, son of Ariyaṇa-Uḍaiyar (Harihara).	Śaka 1309, Prabhava, Siṁha, śu. 13, Wednesday, Uttirāḍam.	Do.	Records a gift of the hamlet Maritti-ēndal as tax-free *dēvadāna* for the celebration of the *Tiruvādirai* festival in the temple by Vaṅgāramuḍaiyāṉ Kaṟpaga-Nāyaṉār Dēvāṇḍār. Tiruppālaippandal is stated to be in Kīḻtuṇḍa-nāḍu of Vāṇagōppāḍi 'on the southern bank of the Peṇṇai'.
411	Slab built into the floor in front of the same maṇḍapa.	Do.	Vīra Buk[ka]ṇa-Uḍaiyar, son of Vīra-Ariyāyan (Harihara).	Vikrama, Puraṭṭādi, 19.	Do.	Worn out. Records the grant of the right of collecting the taxes on behalf of the king in Paḷaṅgūr-paṟṟu and Muḍiyanūr-paṟṟu in Magadai-maṇḍalam to Tripurahari-Dēvvaṇṇaṅgaḷ (Tripurāridēva).

412	North wall of the Kanakāmbikā shrine in the same temple.	Do.	Vīra Bhūpati-Uḍaiyar, son of Vīra-Dēvarāya.	Śaka 1335, Vijaya, Kaṇṇi, śu. 13, Friday, Śadaiyam.	Do.	Damaged. Records the gift by a certain Sadāśivadēvan of land, which he had previously obtained as *maḍappuṟam*, for conducting a service in his name in the temple of Tirunāgēśvaram-Uḍaiyār at Tiruppālaippandal.
413	South wall of the same shrine	Do.	Vīra Bukkarāya	Śaka 132[7], Pārthiva, Karkaṭaka, śu. 5, Monday, Hasta.	Do.	Registers a tax-free gift of the village Poṇṇi-Endal for offerings to the god and the goddess Aḷagiya-Poṇṇi-Nāchchiyār at Tiruppālaippandal for the welfare of the king.
414	Wall of the south verandah in the first prākāra of the same temple.	Do.		Śaka 14[2]6, [Raktā]kshi, Tulā, śu. paurṇamī, Friday, Uttirāḍam.	Do.	Highly damaged. Mentions Kōnērirāyaṉ Narasaiyattēvarāyar.
415	Same wall	Do.	Vīra Bhūpati-Uḍaiyar	Śaka 1333, Vikṛiti, Āḍi. 4.	Do.	States that as certain taxes due to be collected for the temple of Ponnambalanātha had fallen into abeyance, these were revived by order of the king and utilised for conducting a service in his name.
416	Do.	Sāḷuva	Narasiṁhadēva-Mahārāya	Śaka 1393, Vikṛiti, Arpaśi 13, trayōdaśī, Monday, Aśvati.	Do.	States that as several *maṇḍapas*, *gōpuras*, etc., in different places suffered damage, and worship in temples was stopped on account of the *Oḍḍiyan-galabai*, these were restored by order of the king issued to his agent Aṇṇamarasa.
417	Wall of the west verandah in the same prākāra.	Vijayanagara	Vīra Bukkaṇa-Oḍeya.	Śaka 1326, Tāraṇa, Dhanus, śu. 14, Monday, Mṛigaśīrsha.	Do.	Registers gift of land in Tagaḍi by the king for the service of a drummer (*āvañjikkāraṉ*) in the temple.
418	East wall of the same prākāra (outside), north of entrance.	Do.	Sadāśivadēva-Mahārāya	Śaka 1469, Parābhava, Karkaṭaka, śu. 5, Hasta, Monday.	Do.	Registers gift of land and a house-site for the maintenance of a person doing the service of *tirumañjanam* and *tiruvaḍivaḷam* to the god Naḍuvaṟiyum-Perumāḷ-Nāyaṉār. Mentions Ayyamperumāḷ-Piḷḷai, an officer of Vaiyyappa-Nāyaka.
419	Same wall (behind the Vināyaka shrine)			Tāraṇa, Chittirai 3	Do.	Modern. States that the *Mahājanas* of Muḍiyaṉūr decided that the *Saṅkētis* of different *maṇḍalas* were not eligible for the privilege of *pāvāḍai* and *parivaṭṭam* at Muḍiyaṉūr.
420	Three detached slabs built into the same wall.			..	Tamil (prose and verse).	Fragments. One of them dated in Bhava, Āṇi 13, is much damaged and mentions Maḷavarāya. Another contains the name Śevvappanāyakkar-Ayyaṉ.
421	Slab set up to the south of the entrance into the same temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1479, Piṅgaḷa, Kaṇṇi, dvādaśī, Sunday.	Tamil	Registers the order issued during the *pārapatyam* of Tirumalai-Nambi Sī (Śrī)rāmayyaṅgār-Ayyaṉ granting the fishing tax for the upkeep of the tank at Tiruppālaippandal, for the merit of Kōnēṭi Rāmarāja Ōbaḷaiyadēva-Mahārāja.
422	Rock known as Maḍuvāṇaikkuṭṭai-pāṟai to the west of the same temple.	Do.		Śaka 1533, Sādhāraṇa, Āvaṇi 26.	Do.	Registers gift of land to (god) Dakshiṇāmūrti for the merit of Śrīraṅgarāyar-Ayyaṉ by Rāyappa-Nāyaka and others.
423	Another rock known as Kūṇḍarakkallu-pāṟai to the west of the same temple.			Saumya, Māśi 20	Do.	Modern. States that the stone mortar (*uralkuḷi*) was the gift of a stone mason.
424	Rock known as Śonappāṟai in a private land to the south of the village.	Pāṇḍya	Māṟavarman Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	3rd year	Do.	Incomplete. Mentions the Paḷḷis of Muḍiyaṉūr.
425	Slab lying in a field to the north of a shrine known as Rājākōyil.				Do.	Modern. States that the well was called '*Tachchaṉ-Nāyiṉār-kiṇaṟu*.'

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
	Tiruppālappandal—*contd.*					
426	Slab lying near a well in a field known as Tōppuchchēri-vayal.	Vijayanagara	Veṅkaṭapatirāya	Śaka 14[7]6, Ānanda, Chittirai.	Tamil	Registers gift of land for worship to god Kumārasvāmi at Tiruppālaipandal, for the merit of Kulaśēkhara-Vāṇādarāyaṉ.
427	**Nariyandal**.—Rock known as Paṭṭippārai in a field north of the village.			Śrīmukha, Paṅguṇi 3	Do.	Modern. States that Nariyār-ēndal was the *araśu-mānyam* of Vāṇādarāya. (See No. 394 above.)
428	**Śāṅgiyam**.—Slab lying in a dry land known as Nattakkollai east of Pāḷayaṅkuḷam.			Manmatha, Siṁha, śu. paurṇamī, Pūśam, Saturday.	Do.	Damaged. Seems to register that the income from the village called Arundāmulaiyammaṉ-pāḷaiyam was to be utilised for the sacred bath of the goddess.
429	**Jambai**.—South wall of the maṇḍapa in front of the central shrine, Jambunātha temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	49th year	Do.	Registers gift of gold by a Kaikkōḷa for supplying flowers on two festival days in the temple of Tiruttāṉtōṉrīśvaram-uḍaiya-Mahādēva at Śaṉbai *alias* Vīrarājēndrapuram.
430	Same wall.	Do.	Do.	46th year	Do.	Registers gift of the taxes *perumpāḍi-kāval* and *śirupāḍi-kāval* at Kuḷamaṅgalam *alias* Vīraśōḷanallūr 'on the southern bank of the Peṇṇai' for offerings, etc., during the midnight service in the temple at Jambai by Sagirayaṉ Anuppūvaṉ *alias* Kulōttuṅgaśōḷa-Malayakularāyaṉ.
431	West base of the Dakshiṇamūrti shrine	Do.	Tribhuvanavīradēva	37th year	Do.	Damaged. Seems to register a gift of land for offerings to the god.
432	West verandah in the first prākāra				Do.	States that the image (of the goddess) Bhuvanāpati-Nāchchiyār was set up by a dancing girl of the temple.
433	West wall of the maṇḍapa in the same temple.	Vijayanagara	Viruppaṇa-Uḍaiyar	Prabhava, Chittirai 28, Punarpūśam, pañchamī, Tuesday.	Do.	Registers gift of land in Kaḷḷiyappāḍi by the temple authorities to Sūryadēva, son of Vanneñjaperumāḷ, for the service of '*Tiruttūdu-viṇṇappañcheydal*' in the temple.
434	West wall of the gōpura (inside), right of entrance.	Chōḷa	Tribhuvanachakravartin Rāja-[rājadēva].	(Lost)	Do.	Built in at the beginning. Seems to register a gift of land for offerings to the image of the god at Jambai when taken in procession during the months of Paṅguṇi and Āṇi.
435	Same wall, left of entrance	Do.	Do.	22nd year	Do.	Portions lost. Seems to register gift of land by Dēvaṇṇa..., son of a *daṇḍanāyaka* of (Hoysaḷa) [Sō]mīśvaradēva, for the *tiruppaḷḷi-eḷuchchi* service of the god.
436	East wall of the first prākāra (outside)	Pāṇḍya	Tribhuvanachakravartin Vikrama-Pāṇḍyadēva.	4th year (in words)	Do.	Two fragments one of which mentions Mahābali-Vāṇarāyar, a *Mudali* of the king and the other seems to provide for offerings to the god Naralōkavīrīśuramuḍaiyār by Munaiyadaraiyaṉ Veṭṭuvāṉ Āḷavandāṉ Iruṅgōḷaṉ.
437	Same wall	Rāshṭrakūṭa	Kannaradēva	(Lost)	Do.	Fragment. Seems to refer to a gift of lamp to (the image of) Sūryadēva.

438	Do.	Pāṇḍya	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	39th year, Mithuna, śu....	Do.	Fragment. Mentions the levy in paddy to be collected from different crops cultivated on dry and wet lands.
439	Stones built into the south wall of the Ammaṉ shrine in the same temple.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	23rd year, Chittirai	Do.	Fragment. Refers to the stabbing of Vallāḷadēva by Nāyaṉār Gaṇḍagōpāladēvar.
440	Slab set up near the Aiyanār shrine in the village.			Dhātu, Āvaṇi 20	Do.	Registers the order issued by Rāyasam Tirumalaiyya fixing the taxes to be levied on the new settlers at Śeṉbai and on those trading in the (weekly) market.
441	Rock near the ruins of Allināthasvāmin temple in a dry land to the west of the hillock.	Rāshṭrakūṭa	Kaṇṇaradēva	18th year	Do.	Registers gift of gold by Tiruvayyaṉār for burning a lamp before the god Nagarīchchurattāḻvār at Vāḷaiyūr and the agreement of the Śaṅkarappāḍiyār to continue the charity.
442	Same	Do.	Do.	23rd year	Do.	Registers an agreement given by the Vaḷañjiyar of Vāḷaiyūr to burn a lamp before the god Nagarīśvarattāḻvār for 15 *kaḻañju* of gold received by them from Aṇukkaṉ Tūduvaṉ, a Kaikkōḷa belonging to the body-guard of the Vaidumba king.
443	Ea[st s]ide of a boulder known as Āḷērāp-[pārai] on the same hillock.	Chōḷa	Parakōsarivarman, 'who took Madura'	40th year	Do.	States that the order of Teṉnavaṉ Brahmādhirāja issued in the 4th year and 162nd day (of Gaṇḍarāditya ?), granting the village Śirupaṇaiyūr as *dēvadāna* for worship and offerings to god Śrī-Gaṇḍarāditta-Ādittagarattudēva in the temple constructed on the hill at Vāḷaiyūr in the time of the king (Uḍaiyār) Aiyyaṇaḍi was given effect to now.
444	Rock near the Kastūriyammaṉ shrine, a furlong to the east of the same hillock.			Viśvāvasu, Āṇi 15	Do.	Modern. Registers gift of land by Rāśappa-Nā[ya*]kkarayyaṉ to the goddess Kastūri-Ammai.
445	Rock called Naḍuppāṟai in a field about 2 furlongs to the east of the same hillock.			Durmukhi, Āḍi 27	Do.	In characters of the 17th century A. D. Registers gift of land to Śaṉbai-nātha-Veṭṭiyār by Ellappa-Nāyaka, the agent of Giriyappa-Nāyaka who was the agent of Lachchupati-Nāyaka.
446	**Paḷḷichchandal.**—Rock under a mango tree on the east side of a stream known as Paṇakkāṭṭu-ōḍai.	Chōḷa	Parakēsarivarman	2 [1]st year	Do.	Registers gift of land after reclamation as *ērippaṭṭi* by Śakkaṉ Vayiri, for improving the tank belonging to Nāṭṭār-Perum-paḷḷi of Vāḷaiyūr in Vāṇagōppāḍi.
447	Rock in a field near Oṇḍi-Aiyaṉār shrine north of the village.			Śārvari, Paṅguṇi 5	Do.	Registers gift of land by a certain Periyanāṭṭu-vēḷāṉ to the Ayyaṉār temple.
448	Rock called Kōḍampāṟai near the same shrine.	Chōḷa	Rājarājadēva (III)	6th year (in words)	Do.	Registers the order (*taravu*) issued by Nēminātha in charge of Gaṇḍarādittap-perumpaḷḷi declaring (a portion of) Jambai *alias* Vīrarājēndrapuram as an asylum for the oppressed, with the name of 'Śōḷatuṅgaṉ Āḷavandāṉ Añjināṉ-pugaḷiḍam'.
449	Slab set up on the ruined mound of a Jaina temple called Śainiyammaṉkōyil.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1452 (wrong), Nandana, Mithuna, śu.10, Svāti, Wednesday.	Do.	States that the order remitting the *jōḍi* and *śūlavari* taxes, issued by the king at the instance of Vaiyyappa-Nāyaka, for offerings and worship to (the Jaina image) Nāyaṉār Vijaya-Nāyakar at Śaṉbai, was engraved (later) in the time of Vēlūr Bommu-Nāyaka.
450	**Tēvaḍiyākuppam.**—Rock in the middle of the East street.	Chōḷa	Tribhuvanachakravartin Rājarājadēva	26+1st year, Kārttigai, ba.8, Monday, [Pūram].	Do.	Registers gift of the village Attamalayamāṉpaṭṭu in Vāṇagōppāḍi-nāḍu by Ākāraśūraṉ Tiruvaṇṇāmalaipperumāḷ *alias* Rājagambhīra-Chēdiyarāyaṉ for offerings and worship to the god Vayirīśuramuḍaiya-Nāyaṉār *alias* Eṟivalañcheyda-Nāyaṉār and Durgaiyār at Śaṉbai.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
	Tēvaḍiyākuppam—*contd.*					
451	Rock known as Kallānkuttupārai north of the village.			Vikṛiti, Āvaṇi...., Hasta, Monday.	Tamil . .	In characters of the 17th century A. D. Damaged. Refers to a previous grant of Attamilāppaṭṭu for the conduct of a service called *Vikramapāṇḍiyaṉ-śandi.*
452	**Murukkanpāḍi.**—Slab set up in a dry land to the east of the main road.				Do. .	In characters of the 16th century A. D. Damaged. Seems to record a gift of land for a lamp by Pottaya-Dēvachōḷa-Mahārāja.
453	Rock known as Rājākōyil in another dry land.			Rākshasa .	Do. .	In characters of the 18th century A. D. Registers an arrangement for levy of a tax on the lands watered by the tank at Murukkampāḍi.
454	Slab set up in a dry land known as Kuppattēri-kollai.				Do. .	Modern. Registers gift of land to Ammaiyappa-Nayiṉār at Murukkampāḍi.
455	**Kāṅgiyanūr.**—Rock in a *poramboke* land to the east of the road leading to the *chēri.*	Vijayanagara . .	Viruppaṇa-Uḍaiyar, son of Harihara	Rudhirōdgāri, Rishabha, śu. Friday, Anusham.	Do. .	States that a piece of land in Gāṅgēyanallūr situated in Vāṇagōppāḍi and belonging to the temple of Tiruvaṇṇāmalai-uḍaiya-Nāyaṉār, which had been improved by Ulaguḍaiya-Nāchchiyār and her father-in-law Śelvar Yādavarāyar was given over for cultivation to Maṇḍalapurushar, the son of the former, on favourable terms.
456	Rock in a field known as Tachchaṉ-kollai			Makara, śu. . .	Do. .	Damaged and fragmentary. Mentions gift of land in Gāṅgēyanallūr as *Durgai-paṭṭi.*
457	Rock known as Āṉaikkalpārai in a land to the north of the stream.	Vijayanagara . .	Viruppaṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar.	Śaka 1303 (wrong), Krōdhana, Kārttigai, [Makara], śu. 10, Monday.	Do. .	Registers an assignment of land in Gāṅgēyanallūr by Dēvar Yādavarāyar to a certain Toṇḍaimāṉār, belonging to the *Nattamakkaḷ* community.
458	On a stone set up in a dry land known as Ēḷukallumēḍu, a mile to the north of the village.			..	Do. .	The characters are of about the 10th century A.D. Records the *paraṇi* (vow) observed by Peṟṟi, the wife of Vilaiyaṉ-uḍaiyāṉ-Bhaṭṭaṉ and daughter of Taṇḍalaipākkam-Uḍaiyāṉ.
459	On another slab in the same place .				Do. .	The characters are of about the 10th century A.D. States that this is the column (*taṟi*) marking the site where Pālai, wife (?) of Kurukkai-uḍaiyāṉ Nambaṉ and daughter of Kuḷi Muttan, observed the *paraṇi* vow.
460	On a third slab in the same place .			..	Do. .	The characters are of about 10th century A.D. States that this *taṟi* marks the place where Tiruvi, wife of Śiruvuḍaiyāṉ Vaḍugaṉ and daughter of Paḍiyaṉ of Kurukkai observed a similar vow.
461	On a fourth slab in the same place .		.. ..		Do. .	The characters are of about 10th century A.D. Records that the *paraṇi* vow was observed by Naṅgi, wife of Tatti of Vaṇḍagappāḍi and daughter of Kāman of Mey[yūr*].

462	**Chittapaṭṭaṇam.**—Slab set up in front of the Aṇṇāmalaisvāmi temple.	Vijayanagara .	Achyutadēva-Mahārāya .	Śaka 1456, Vijaya, Mīna, śu. 5, Thursday, Mṛigaśirsha.	Do. .	Damaged at the end. Mentions Siddhavaṭṭam in Vāṇagappāḍi-nāḍu and a gift of land for the maintenance of a building erected therein.
463	Slab set up behind a Samādhi shrine near the same temple.			Prabhava, Chittirai 3	Do. .	In characters of the 17th century A.D. Registers gift of certain imposts on marriage, etc., by the *Ūravar* of Siddhavaṭam to a *maṭha* at the place for the merit of Vāṇādarāyaṉ-Paṇḍāram.
464	**Maṇalūrpēṭ.**—Door-jamb on either side of the entrance into the Kāmākshi-Ammaṉ shrine in the Agastyēśvara temple.	Chōḷa .	Rājarājakēsarivarman (Rājarāja I) .	16th year .	Do. .	Damaged. Begins with the introduction '*Tirumagaḷpōla*', etc. Seems to register a gift of land for offerings, worship, etc., to the god in the southern temple at Maṇalūr by Kauśikaṉ Mādhavaṉ Nārāyaṇaṉ, a member of the *parishad* of the village, who also built a *maṭha* there.
465	Wall of the Vishṇu temple .	Vijayanagara .	Achyutadēva-Mahārāya Sadāśivadēva-Mahārāya.	Śaka 1474, Paridhāvin, Āvaṇi, śu. 12, Hasta.	Do. .	Registers gift by Śūrappa-Nāyaka of the two villages Ādanūr and Arumba......in Magadai-maṇḍalam *alias* Rāṇuttanallūr-śirmai which had been given to him as *nāyakattaṉa*, for offerings and worship to the god, for the merit of his father Pottappi-Nāyaka of the Kāśyapa-gōtra.
466	Do. do. .			Śaka 1476, Tiruvōṇam.	Do. .	Portions lost in the middle. Mentions [Sūra]ppa-Nāyaka and his gift to Kariya-Perumāḷ.
467	Stones built into the tier and basement of a ruined temple known as Kākkā-Nāchchiyār-maṇḍapa.	Pallava .	Nandivikramavarman .	18th year (in words)	Do. .	Fragment. Registers gift of gold by Dēva-Māṛaṉ, a member of the *Gaṇa* of the village, for a lamp in the temple of Tiru-uḷudīśvarattu-Mahādēva.
468	Other stones built into the same tier and maṇḍapa.			13th year (in words)	Do. .	In characters of the 9th century A.D. Registers gift of gold by Śāttaṉ ....of Pāṇḍi-nāḍu for a lamp in the temple.
469	Do. do. .	Pallava .	Vijaya-Nandivikramavar[man] . .	5th year (in words)	Do. .	Fragment. Registers gift of a village for offerings and lamp, by Mahādēvaḍigaḷ, the daughter of Vāṇakōvaraiyar Siddhavaḍavaṉār (with the permission of her elder brother)...... yar Vayirimēgaṉār. Another fragment in the same place dated in the 7th year, probably of the same king, registers gift of gold for offerings to the god by Pullāli Śāttaṉ.
470	Stone known as Sanyāśiyappaṉ set up on a plain to the west of the hamlet Piḷḷaiyārpāḷayam.	Vijayanagara .	Sadāśivadēva-Mahārāya .	Śaka 1482, Raudri, Aṟpaśi, 10.	Do. .	Registers gift of the village Puduppāḷaiyam to the temple of Terunda-Piḷḷaiyār at Maṇalūr by Kanakappa-Nāyaka for the merit of Śūrappa-Nāyaka.
471	**Elavānāśūr.**—South wall of the maṇḍapa in front of the central shrine in the Grāmārdhanāthēśvara temple.	Chōḷa .	Kulōttuṅga-Chōḷadēva 'who took Īḻam and Madura'.	1* year . .	Do. .	Fragment. Registers gift of gold for a lamp.
472	Same wall . .	Do. .	Kulōttuṅga-Chōḷadēva .	2nd year .	Do. .	Incomplete. Registers gift of gold by Bhārgavaṉ Veḷḷai-vāraṇaṉ Nambi for a lamp.
473	West wall of the same maṇḍapa .	Do. .	Rājakēsarivarman *alias* Rājamahēndradēva.	Do. .	Do. .	Begins with the introduction 'Tirumagaḷ', etc. Registers gift of land for a flower-garden and for offerings and worship to Ūruḍaiya-Mahādeva at Iraiyānaraiyūr *alias* Śōḷakēraḷa-chaturvēdimaṅgalam, a *brahmadēya* of Paraṉūr-kūṟṟam in Malāḍu *alias* Jananātha-vaḷanāḍu by Paṭṭālakaṉ Chintāmaṇi *alias* Narēndraśikhā-maṇi-Mūvēndavēḷāṉ, the headman of Karambiyam.
474	Do. do. .	Do. .	Parakēsarivarman *alias* Tribhuvana-chakravartin Rājarājadēva.	8th year .	Do. .	States that Āḷappiṟandāṉ Eḻiśaimōgaṉ *alias* Kulōttuṅgaśōḷa-Kāḍavarāyar erected the Eḻiśaimōgaṉ-tirumaṇḍapa and effected certain repairs to the temple.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TIRUKKOYILUR TALUK—*contd.*					
	Elavānāśūr—*contd.*					
475	North wall of the same maṇḍapa	Chōḷa	Rājādhirājadēva, 'who took Īḻam and Madurai'.	13th year	Tamil	Registers gift of money by a *Vāṇiya* of Tirukkōyilūr for a perpetual lamp in the temple.
476	Do. do.	Do.	Rājādhirājadēva	13th year, Arpaśi	Do.	Unfinished. Registers gift of money by a private individual for a twilight lamp in the temple.
477	Do. do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	11th year, "	Do.	Registers an agreement given by two *Śivabrāhmaṇas* of the temple to maintain a lamp for the money received by them from a private person.
478	Do. do.	Do.	Do. do.	10th "	Do.	Registers gift of money by a *Vāṇiyaṉ* of Peṇṇāgaḍam for a lamp in the temple.
479	East wall of the same maṇḍapa	Vijayanagara	Achyutadēva-Mahārāya, son of Īśvara-Narasiṁha.	Śaka 1453, Khara, Mīna, amāvāsyā, Thursday, Uttiraṭṭādi.	Do.	Registers gift of two hamlets clubbed into a village called Tirumalairājapuram by the king in the name of his brother-in-law Tirumalairāja, to Varadarāja-Sarasvati-Dīkshita, son of Varadarāja-Bhaṭṭa of the Bhārgava-gōtra, belonging to Iraivānaraiyūr.
480	Wall of north verandah in the first prākāra of the same temple.			Śaka 1284, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārttigai.	Do.	Registers gift of land by Māṇikka-Nāyaṉār Gāṅgēyarāyaṉ, son of Sembōdi Villavadaraiyar of Paḷampaṭṭiṉam in Paṭṭiṉa-nāḍu, a subdivision of Śembūr-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, for perpetual lamps in the temple. This gift was ordered to be engraved in the temple by Goppaṇaṅgaḷ.
481	Same wall			Śubhakṛit, Paṅguṇi 16.	Do.	Registers gift of land for a perpetual lamp by Rājanārāyaṇa Naraśiṅga-Muṇaiyadaraiyaṉ, with the permission of the king (Uḍaiyār). Connected with No. 480 above.
482	Wall of south verandah in the same prākāra,	Pāṇḍya	Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13+1st year, 217th day.	Do.	Registers gift of the village Vēṅgaipāḍi for offerings and worship to the image of Chokka-Nayiṉār consecrated by Poṉṉiṉśivandāṉ *alias* Tirumuḍikkāri in the temple.
483	Same wall	—		Śaka 1461, Viḷambi, Mēsha, śu. 10, Monday, Makhā.	Do.	Registers gift of the village Vīramaṅgalam for the expenses of the car festival in the temple, by Ānandatāṇḍavapperumāḷ Toṇḍaimāṉār of Vaḷudilampaṭṭu, on the representation of Veṉrumālaiyiṭṭār Kaliyugarāma-Toṇḍaimāṉār.
484	West wall of the first prākāra in the same temple.	"	...		Do.	Beginning wanting. Records remission of taxes on the *dēvadāna* villages by Muṇaiyadaraiyaṉ Achalakulōttuṅgaṉ *alias* Rājarāja-Kāḍavarāya for offerings and worship to the god.

485	Same wall			Śaka 1432, Pramōdūta, Puraṭṭāśi 25.	Do.	Registers gift of land and house-site in Ānandatāṇḍavan-tiruvīdi to Tirumalai-Nayiṉār Chandraśēkhara, a disciple of Tiruvaṇṇāmalai Satyajñāna-Darśanigaḷ of the Moykaṇḍa-santāna, for having composed the *Iṟaiśai-purāṇam*.
486	West wall of the second prākāra in the same temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1477, Rākshasa, Vṛiśchika, śu. 12, Monday, Aśvati.	Do.	States that as Gāṅgarāyar, a Kaikkōḷa-Mudali was made the *piḍāran* of the village, he was allowed to own a loom free of tax, as the gift of Veṅgappayaṉ the *Pradhāni* of Sūrappa-Nāyaka.
487	North wall of the Kalyāṇa-maṇḍapa in same temple.	„		Vishu, Āvaṇi 2	Do.	Registers gift of the village Pichchāṇḍaṇkurichchi-tāṅgal by Vēlūr Bommu-Nāyaka for the expenses of the sixth day festival of the god, for the merit of Kṛishṇappa-Nāyaka.
488	East wall of the same maṇḍapa	„		Do.	Do.	Registers gift of the village Śeṭṭiēndal-tāṅgal made for the merit of Kṛishṇappa-Nāyaka by Vēlūr Bommu-Nāyaka for the expenses of the morning bath of the god.
489	East wall of the shrine of the goddess in the same temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	30th year, Siṁha, ba. 10, Sunday, Tiruvādirai.	Do.	Registers gift of the village Arumpulippāḍi *alias* Rājarāja-maṅgalam to the *Dēvaraḍiyār* of the temple for the service of singing and dancing therein.
490	North wall of the same shrine	Vijayanagara	Dēvarāya-Mahārāya	Śaka 1351, Kīlaka (expired), and Saumya (current), Ṛishabha, ba. Rōhiṇī, Wednesday, Punarpūśam.	Do.	States that the Valaṅgai and Iḍaṅgai classes assembled in the *Periya-maṇḍapa* of the temple and revised the rates of taxes to be collected from the tenants and others who had been the victims of oppression previously.
491	Same wall	Do.	Bokkaṇa-Uḍaiyar	Śaka 1326, Tāraṇa, Āṇi 26.	Do.	States that on the orders of Tripurāridēvar, the lands which had been assigned to Nāgadēva-Aṇṇagaḷ, were re-classified according to the old scale to minimise the difficulty of collecting its tax in money.
492	North wall (inside) of the outer prākāra in the same temple.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	13+3rd year	Do.	Registers the *vyavasthā-patra* granted by the *tāṉattār* to the *Pāraśivas* of the temple granting them the same privileges as were enjoyed by the members of this community in Pāṇḍi-maṇḍalam, Śōḷa-maṇḍalam, Magadai-maṇḍalam, etc.
493	East wall of the outer gōpura	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1495, Āṅgīrasa, Chittirai 10.	Do.	States that as the *Añju-jāti-Pañchāḷattār* had emigrated, the *Nāṭṭār* of the twelve divisions gave an agreement to Rāyasam Tirumalayar and Kṛishṇappa-Maḷavarāya-Nayaṉār, the chief of Ariyalūr, granting to these communities the same privileges as in Śeñji, Paḍaivīḍu and Tiruvaṇṇāmalai.
494	Same wall	Do.		Śaka 1442, Vikra[ma, Kar]kaṭaka, śu. 10, Monday, Kārttigai.	Do.	States that on the occasion of a lunar eclipse while staying at Tillaisthānam on the Kāvērī, Timmappa-Nāyaka, son of Mallappa-Nāyaka, the *vāśal* officer of Kṛishṇadēvarāya, restored the village Śembiyaṉmahādēvi to the temple of Ūrbāgamkoṇḍaruḷiya-Nayiṉār at Iraivānaraiyūr for the merit of his master.
495	West wall of the same gōpura, left of entrance.	Do.	Kṛishṇadēvarāya-Mahārāya	Śaka 1449, Pramādi, Makara, śu. 3, Monday, Hasta.	Do.	Registers the restitution to the temple, of the village Śūṟṟiyaṉ-kuṟichchi originally given for the merit of the 4 sons of *Vāśal* Mallappa-Nāyaka by his agent Rāmaiyar, son of Vasava-Nāyaka, but which had been converted into a *paṇḍāravāḍai* later on.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*concld.*					
	TIRUKKOYILUR TALUK—*concld.*					
	Elavānāśur—*concld.*					
496	Same wall, right of entrance	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	30th year	Tamil	States that Āḷappiṛandāṉ Rājagambhīra-Kāḍavarāyaṉ *alias* Aḷagiya-Pallavaṉ Śāḍumperumāḷ of Kūḍalūr constructed this *gōpura*.
497	Same place				Tamil (verse)	In characters of the 15th century A.D. A verse by Pirāntakaṉ Dāmōdara-Bhaṭṭa *alias* Pāṇḍavadūta in praise of his own military achievements.
498	Do. left of entrance				Tamil	In characters of the 13th century A.D. States that the *tirumāḷigai* near this *gōpura* was constructed by Malayamāṉ Sūrya[ṉ*] Nīṟēṟṟāṉ *alias* Edirigaḷnāyaṉ Rā[ja*]rā[ja*]-Malayakularāyaṉ of Kiḷiyūr.
499	Same place				Tamil (verse)	In characters of the 15th century A.D. Verse in praise of some achievements of Sōmāśi Mādhavaṉ of Kuṉṟai.
500	West wall, outer prākāra		..		Tamil	In characters of the 13th century A.D. Registers the vow of fealty taken by Tirigai-uḍaiyāṉ, a *Vēḷaikkāṟa* of Edirigaḷnāyaṉ, to die with his master.
501	Same wall			..	Do.	Do. Registers a similar vow of Dēvappiḷḷai.
502	Do.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year	Do.	Registers a pact between Sūryadēvaṉ Nīṟēṟṟāṉ *alias* Rājarāja-Malayakularāyaṉ, a Malayamāṉ of Kiḷiyūr and the lord of Tirukkōyilūr and Rājarājadēvaṉ Poṉparappiṉāṉ *alias* Kulōttuṅgaśōḷa-Vāṇakōvaraiyaṉ.
503	Do.				Tamil (verse)	In characters of the 15th century A.D. Records the gift of the village Śūṟiyaṉkuṟichchi to the god by a resident of Kachchi, in the time of Kōnēridēva-Mahārāja. See also No. 495 above.
504	Do.				Tamil	Records a vow of fealty taken by Tirumuṇḍamaḷagiyār, a *Vēḷaikkāṟa* of Edirigaḷnāyaṉ, to die with his master.
505	Rock in the Paḷḷi street in the same village.				Do.	In characters of the 15th century A.D. States that Mīṉaṉ, son of (?) Tirumāliruñjōlainiṉṟār *alias* Maḷavarāyar of Nāḷakuṟichchi in Pāṇḍi-nāḍu, blasted the rock and laid out a street for the god to be taken in procession.
506	Rock in a dry land called Ērikkarai-kollai to the west of the road to Āsaṉūr.	Vijayanagara	Veṅkaṭapatirāya	Śaka 1517, Manmatha, Kārttigai 29, śu. 10, Saturday, Uttiraṭṭādi.	Do.	Registers gift of land to Rājanārāyaṇa-Perumāḷ at Iraivānaraśūr by Veṅka[ṭama]-Nāyaka for the merit of Koṇḍappa-Nāyaka.

507	**Kīlapālaiyam** (hamlet of Elavānāśūr).—Rock in front of a private house.			Sādhāraṇa, Āvaṇi 15	Do. .	. In characters of the 16th century A.D. Registers gift of taxes on looms at Iraivānaraśūr, evidently to the temple, by Mutturāja Īśurappaiyaṉ, for the merit of Koṇḍama-Nāyaka Kṛishṇama-Nāyaka.
508	**Mēlapālaiyam** (hamlet of Elavānāśūr).—Slab lying in a dry land called Vārikollai.				Do. .	. In characters of the 14th century A.D. Records the digging of the channel called Puttūr-kāl by Pānnaraṅganār one of the wives of Pallavaṉ *alias* Rājanār[āya*]ṇa-Kāḍavarāyaṉ.
	GINGEE TALUK.					
509	**Peruvaḷūr.**—North wall of the central shrine in the Tirukkōṭīśvara temple.	Chōḷa .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva 'who was pleased to take Madura and the crowned head of the Pāṇḍya.'	18th year (in words)	Do. .	. Registers gift of taxes on some *dēvadāna* lands by the *agambaḍis* of Vayalūr for five twilight lamps in the temple of Tirukkōṭīśvaram-Uḍaiyār at Peruvēḷūr *alias* Ediriliśōḻanallūr in Uttamaśōḻa-vaḷanāḍu, a subdivision of Jayaṅgoṇḍaśōḻa-maṇḍalam.
510	East wall of the maṇḍapa in front of the same shrine.	Do. .	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	21st year, Kaṇṇi, śu. 10, Friday, Punarpūśam.	Do. .	. Registers gift of land by Śaṅkarajīyap-piḷḷai *alias* Śōḻaṅgadēva, a *sāmanta-mudali* of Śambuvarāya, for offerings to the god.
511	Same wall . .			Śaka 1298, Naḷa .	Do. .	. Registers gift of land and house-site as *Vēda-vṛitti* to a certain Śaurirāja-Bhaṭṭa, by Dharaṇiāppar, brother of Gaṇḍaragūḷi Māraya-Nāyaka, son of Mahāpradhāni Sōmappa-Daṇḍanāyaka. Peruvāḷūr is called Sōmappa-Daṇṇāyaka-chaturvēdimaṅgalam.
512	Do. .	Chōḷa .	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	13th year (in words), Āḍi, śu. 7, Thursday, Hasta.	Do. .	. Begins with the introduction *Pūmēvu vaḷar* etc. Registers gift of land and house-sites in Peruvēḷūr *alias* Ediriliśōḻanallūr by Śeṅgēṇi Nālāyiravaṉ Ammaiyappaṉ *alias* Rājēndraśōḻa-Śambuvarāya, a *Paḷḷi* of Muññūr *alias* Rājanārāyaṇa-chaturvēdimaṅgalam in Ōymā-nāḍu *alias* Vijayarājēndra-vaḷanāḍu, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam to twelve Brahmans, and for offerings and worship to the god Tirukkōṭīśvaram-Uḍaiyār consecrated by him in the village.
513	South wall of the same shrine .	Vijayanagara . .			Do. .	. Registers an order given to a *sthānika* of the temple at Peruvēḷūr by Gaṇḍaragūḷi Māraya-Nāyaka, son of Sōmaya-Daṇṇāyaka, the Mahāpradhāni of Kampaṇa-Uḍaiyar, son of Vīra Bukkaṇa-Uḍaiyar, exempting from the payment of taxes, a portion of the lands given to the temple on the occasion of forming an *agrahāra* and certain *dēvadāna* lands in the year Sādhāraṇa in the name of his father Sōmaya-Daṇḍanāyaka, which was now separated and apportioned to a Bhaṭṭa evidently for service in the temple.
514	Two slabs set up in the compound of the same temple.			Śaka 1697 (wrong), Nandana, Māśi 29.	Do. .	. Refers to the repairs done to a shrine at Peruvēḷūr *alias* Ediriliśōḻanallūr by a certain Rāguvayyaṉ.
515	**Gaṅgapuram.**—South wall of the central shrine in the Varadarāja-Perumāḷ temple.	Vijayanagara .	Kṛishṇadēva-Mahārāya .	Śaka [1432], Pramōdūta, Kaṇṇi, śu. 11, Friday.	Do. .	. Registers gift of the village Gaṅgapuram by Kaṭṭiya Tāti-Nāyaka for offerings and worship to the god Gaṅgadēva-Perumāḷ at Gaṅgapuram in Aṇṇamaṅgalappaṟṟu, a subdivision of Śiṅgamporuda-vaḷanāḍu, in Palkuṉṟak-kōṭṭam, a district of Jayaṅgoṇḍaśōḻa-maṇḍalam for the merit of the king.
516	Outer wall of the gōpura of the same temple.			Dhātu, Āḍi 5 . .	Do. .	. Registers gift of the *pulvari* tax leviable on the shepherds by Tupākula Kishṭappa-Nāyaka, for a lamp in the temple.
517	**Chittāmūr.**—Base of the mānastambha in the Jaina temple.			Śaka 1500, Bahudhānya.	Do. .	. States that the *mānastambha* was the gift of Buśśeṭṭi, son of Bāyi-Śeṭṭi, a *Vaiśya* of Jagatāpi Gutti.

B.—List of stone inscriptions copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*concld.*					
	GINGEE TALUK—*contd.*					
	Chittāmūr—*contd.*					
518	Same base, another face			—	Sanskrit in Kannaḍa	States that Buśrēshṭi of the Mahā-Nāga-kula erected this *mānastambha.*
519	Inner wall of the gōpura of the same temple.				Sanskrit in Grantha	Verses extolling the merit accruing from service rendered to the Jinālaya.
520	Same wall			Śaka 1787, Krōdhana, Jyēshṭha, śu. paurṇamī, Friday, Mūla.	Do.	States that Abhinava Ādisēna-Bhaṭṭāraka erected a *gōpura* with Jaina images, by public subscription.
521	**Vīraṇāmūr.**—Lintel over the entrance of the central shrine in the ruined Agastyēśvara temple.				Tamil	In characters of the 12th century A.D. States that the lintels, jambs, etc., of the entrance were the gift of Śīlaiyaṉ Uttamaśōḷaṉ *alias* Nittavinōdavaraiyaṉ.
522	Lintel of the entrance into a maṇḍapa in the same temple.				Do.	In characters of the 12th century A.D. States that the *maṇḍapa* was the gift of the *Rathakāras* of the 18 districts (*Padineṇbhūmi*).
523	Pillar in the same maṇḍapa				Do.	In characters of the 12th century A.D. States that the steps (to the *maṇḍapa*) were constructed by Kuṟunāgaṉ Malaiyaṉ, a *maṉṟāḍi* of Vāgūr.
524	Another pillar in the same place	Chōḷa	Kulōttuṅga-Chōḷadēva	19th year	Do.	Beginning damaged. Registers gift of gold by Aṇukka Vaṉṟoṇḍaṉ for a lamp in the temple of Tiruvagnīśvaram-Uḍaiyār at Vīraṇāmūr.
525	Third pillar in the same place	Do.	Kulōttuṅga-Chōḷadēva "who was pleased to take Madura....".	29th „	Do.	Registers a similar gift by Ēṟaṉ Toṇḍippiḷḷai of Śēndamaṅgalam to the same temple.
526	South base of the same maṇḍapa	Do.	Tribhuvanachakravartin Rājādhirājadēva.	5th „	Do.	Much damaged. Seems to register gift of gold for a lamp by the headman of Vīraṇāmūr *alias* Paṇḍitaśōḷanallūr in Śiṅgapura-nāḍu, a subdivision of Uttamaśōḷa-vaḷanāḍu, which was a district of Jayaṅgoṇḍaśōḷa-maṇḍalam. Near this inscription is a fragment belonging to the time of Tribhuvanachakravartin Rājarājadēva (III).
527	**Śiṅgavaram.**—East wall of the maṇḍapa in front of the central shrine in the rock-cut Raṅganātha temple.				Do.	In characters of the 14th century A.D. States that the pavement in the *maṇḍapa* was the gift of Āḻvāṉ Daṇḍitanāṭṭu-Brahmādarāyaṉ, a Brahman of Neṟkuṉṟam *alias* Rājachūḍāmaṇinallūr in Viḍāl-paṟṟu.
528	Stray stones built into the wall of the same maṇḍapa.	Chōḷa	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	11th year, 135th day	Do.	Fragmentary. Seems to state that a certain Brahman who beat to death one Perukkāḷaṉ at Tiruveṇbēḍu, a hamlet of Rājarājachaturvēdimaṅgalam, an independent village in Paṇaiyūr-nāḍu, a subdivision of Rājēndraśōḷa-vaḷanāḍu, was required to burn a perpetual lamp in the temple in expiation of his crime.

	GUNTUR DISTRICT. SATTENAPALLE TALUK.					
529	**Amarāvati.**—A white marble slab at Dharaṇikōṭa now removed to Amarāvati.	..		Year.. 6 day, prathamā.	Prākṛit in Brāhmī .	In characters of the 2nd century A.D. Records the installation of a *dhamachaka-dhayo*(*dharmachakra-dhvaja*?) at the eastern gateway of the *Mahāvihāra* at Dhañakaḍa for the use of the congregation of the Pūva-sēliya (Pūrvaśailīya) monks, by Amakha Atabara of Aṁgalōka (country), son of Vīrakhada (Vīraskanda), and the body-guard (*aṅgaraka*) of the house-holder (*koḍubika*) Khada(Skanda)-Nāga. (Published in *Ep. Ind.*, Vol. XXIV, p. 256.)
530	Another white marble slab in the same place.		...	—	Telugu . .	Incomplete. Introduces Mahāpradhāna Daṇḍanāyaka Anantapālayya and his subordinates Sarvādhikāri Jannamarāja and Suṅkaverggaḍe Dēvapayya.
	NELLORE DISTRICT. KANDUKUR TALUK.					
531	**Mālakoṇḍa.**—On the brow of a cavern in the hillock.		...	...	Prākṛit in Brāhmī .	In characters of the 3rd century B.C. States that this (cavern) was the gift of a certain Siri Viri-Seṭhi, son of Nanda-Seṭhi of the Aruvāhi(ḷa?)-kula.

APPENDIX C.

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris.*

Appendix.	Number of inscrip-tion.	Details of dates with their English equivalents and remarks.
		TELUGU CHOLA.
		Erikal Muturāja Puṇyakumāra.
B	283	Koṇḍa-Kārttiya(ka), dark fortnight, vidiya, Monday, Punar-pushya Bṛihaspati-hōrā The inscription is attributable to about the 7th century A.D. The details are not verifiable.
		RASHTRAKUTA.
		Kṛishṇa II.
A	20	Aṅgira, Vaiśākha, ba. 8, Monday Aṅgira corresponded to A.D. 912 which fell in the reign of Kṛishṇa II. In this year the details agree for A.D. 912, May 11, Monday, f. d. t. ·57. This cyclic year did not fall in the reign of Kṛishṇa III.
		Kṛishṇa II or III.
,,	15	Śaka 153 (wrong), Pramādi, Mithuna, śu. 15, Monday The cyclic year Pramādi was current in Śaka 815 and 875 in the reigns of Kṛishṇa II and III. The equivalents are (1) A.D. 893, June 3, Sunday (not Monday); ·33 and (2) A.D. 953, May 30, Monday ; f. d. t. ·29.
		VAIDUMBA.
		Irigāya-Mahārāja.
B	196	[Śaka 898], Kārttika, śu. 11, Friday =A.D. 976, October 6, Friday ; ·74.
		WESTERN CHALUKYA.
		Bhuvanaikamalladēva.
,,	317	Śaka 997, Rākshasa, Chaitra, puṇṇame, Friday, lunar eclipse =A.D. 1075, April 3, Friday ; ·92 ; lunar eclipse.
		EASTERN CHALUKYA.
		Rājarāja I.
A	5	Śaka 944, Siṁha, ba. 2, Thursday, Uttara-Bhādrapada =A.D. 1022, August 16, Thursday ; ·43 ; ·66.
		YADAVA.
		Siṅgaḷadēva.
B	315	Śaka 1137, Yuva, Māgha, śu. 5, Thursday =A.D. 1216, January 25, Monday (not Thursday) ; ·76.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		KAKATIYA.
		Gaṇapatidēva.
B	233	Śaka 1179, Piṅgaḷa, Āshāḍha, śu. 15, Thursday =A. D. 1257, June 28, Thursday ; ·27.
"	269	Śaka [11] 78, Naḷa, Jyēshṭha, śu. 3, Sunday =A. D. 1256, May 28, Sunday ; ·46. Mentions Gaṅgaya-Sāhaṇi.
		Mahāmaṇḍalēśvara Kākatīya Rudrakumāra.
"	321	Śaka 1212, Vikṛiti, Vaiśākha, śu. 15, Thursday =A. D. 1290, April 26, Wednesday (not Thursday) ; ·18.
"	322	Khara, Vaiśākha, śu. 15, Thursday Khara corresponded to Śaka 1213. In this year, if śu. 15 is taken as a mistake for śu. 5, the details regularly correspond to A. D. 1291, April 5, Thursday ; ·27.
		REDDI.
		Ana-Vōta.
A	11	Śaka 1344, Śubhakṛit, lunar eclipse. There was only one lunar eclipse in this year on A. D. 1422, August 2, Sunday.
		CHOLA.
		Vīrarājēndradēva I.
B	160	7th year, Kaṇṇi, ba. 7, Thursday, Mṛigaśīrsha =A. D. 1069, September 10, Thursday ; ·25 ; ·16.
		Rājakēsarivarman Kulōttuṅga-Chōḷa II.
"	512	13th year, Āḍi, śu. 7, Thursday, Hasta = A. D. 1145, June 28, Thursday ; ·88 ; ·65.
		Tribhuvanachakravartin Kulōttuṅga-Chōḷa III.
"	489	30th year, Siṁha, ba. 10, Sunday, Tiruvādirai =A. D. 1207, August 19, Sunday ; ·93 ; ·81.
"	510	21st year, Kaṇṇi, śu. 10, Friday, Punarpūśam. Śu. 10 is evidently a mistake for ba. 10, because śu. 10 and Punarpūśam cannot combine in Kaṇṇi. The date probably is A. D. 1198, August 28, Friday ; f. d. t. ·11 ; f. d. n. ·32.
		Rājarājadēva III.
"	14	24th year, Mithuṇa, śu. 11, Saturday, Śōdi =A. D. 1240, June 2, Saturday ; ·14 ; ·25.
"	31	28th year, Dhanus, ba. 2, Monday .... Probably A. D. 1243, November 30, Monday ; ·19. The nak. was Punarpūśam ; ·68.
"	32 & 34 to 37	16+1st year, Kaṇṇi, ba. 11, Sunday, Pūśam = A. D. 1232, September 12, Sunday ; ·45 ; the nak. Pūśam had, however, ended at ·72 on the previous day, and Āślēshā was current till ·69 on this day.
"	450	26+1st year, Kārttigai, ba. 8, Monday, [Pūram] =A. D. 1242, November 17, Monday ; ·55 ; ·55.

APPENDIX C.—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA—*contd.*
		Rājēndra-Chōḷadēva III.
B	27	4th year, Mīna, ba. 6, Wednesday, Anilam =A. D.1250, February 23, Wednesday ; ·84 ; f. d. n. ·11
„	29	3rd year, Makara, ba. 14, [Thursday], Uttirāḍam =A. D. 1249, January 14, Thursday ; ·41 ; ·56.
„	73	6th year, Kaṉṉi, ba. 3, Monday, Aśvati = A. D. 1251, September 4, Monday ; ·74 ; ·82.
		PANDYA
		Tribhuvanachakravartin Māṟavarman Vīra-Pāṇḍyadēva.
„	360	14th year, Tulā, śu. 11, Monday, Śadaiyam =A. D. 1347, October 15, Monday ; ·80 ; ·10.
		Tribhuvanachakravartin Jaṭāvarman Kulaśēkharadēva.
„	95	2+1st year, Mēsha, ba. 11, Sunday, Uttiraṭṭādi. =A. D. 1316, April 18, Sunday; f. d. t. ·09 ; f. d. n. ·83. The title Jaṭāvarman is probably a mistake for Māṟavarman. (See part II, para. 50).
		Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.
„	96	4th year, Siṁha, śu. 8, Tuesday, [Anu]sham =A. D. 1317, August 16, Tuesday ; ·32 ; the nak. Anusham had, however, ended at ·75 the previous day and Jyēshṭha was current.
„	97	2+1st year, Mēsha, ba. 10, Sunday, Rēvatī =A. D. 1316, April 18, Sunday ; ·19. The nak. however was Pūraṭṭādi which was current till ·90 of the day.
„	98	2+1st year, Mēsha, ba. 7, Thursday, Śadaiyam =A. D. 1316, April 15, Thursday ; ·47. The nak. was Śravaṇa which commenced at ·14 of the day.
„	99	4th year, Kumbha, ba. 9, Monday, Uttira[ṭṭādi]. Irregular.
„	100	4th year, Tulā, śu. 14, Thursday... Probably A. D. 1317, October 20, Thursday ; ·23, the nak. being Aśvinī which was current till ·50.
„	101	4th year, Siṁha, ba. 13, Monday, Pūśam. Probably A. D. 1317, August 5, Friday (not Monday) ; ·87. Pūśam commenced at ·14 of the day ; f. d. n. ·13.
		HOYSALA
		Vīra-Sōmēśvaradēva.
„	6	6th year, Dhanus, śu. 3, Friday, Uttirāḍam =A. D. 1238, December 10, Friday ; f. d. t. ·39 ; ·49.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		HOYSALA—*contd.*
		Vīra-Rāmanāthadēva.
B	4	14th year, Mithuna, śu. 11, Wednesday, Viśākhī =A. D. 1269, June 12, Wednesday; ·09; ·51.
"	12	[6]th year, Karkaṭaka, śu. 5, Wednesday, Uttiram =A. D. 1260, July 14, Wednesday; ·93; ·43.
"	25	6th year, Dhanus, ba. 1*, Tuesday, Svāti =A. D. 1260, November 30, Thursday; (ba. 11) ·73; ·97.
		VIJAYANAGARA
		Viruppaṇa-Uḍaiyar, son of Ariyappa-Uḍaiyar (Harihara).
"	88	Śaka 1305, Rudhirōdgārin, Karkaṭaka, śu. 10, Monday, Hasta. With the emendation *śu* 6 for *śu* 10, the details correspond to A. D. 1383, July 6, Monday.
"	410	Śaka 1309, Prabhava, Siṁha, śu. 13, Wednesday, Uttirāḍam. The details are not correct for Prabhava, but in the previous year Kshaya, they work out correctly for A. D. 1386, August 8, Wednesday; ·78; ·43.
"	433	Prabhava, Chittirai 28, Punarpūśam, pañchamī, Tuesday. Prabhava corresponded to Śaka 1309. The details agree for A. D. 1387, April 23, Tuesday; (śu. 5) ·40; ·93.
"	455	Rudhirōdgārin, Rishabha, śu. Friday, Anusham. Rudhirōdgārin corresponded to Śaka 1305. Anusha was not current on a Friday in Rishabha. In the next year Raktākshin, however, the details agree for A. D. 1384, May 6, Friday; (śu-15; ·01); ·50.
"	457	Śaka 1303, Krōdhana, Kārttigai, [Makara], śu. 10, Monday. The details are irregular in more than one respect. Krōdhana was Śaka 1308. The intended date was probably A. D. 1386, December 31, Monday; ·16; nak. Krittikā; ·60. The cyclic year was Krōdhana, expired, and Kshaya, current. Kārttigai should be taken to denote the *nakshatra* Krittikā.
		Bukkarāya.
"	413	Śaka 132[7], Pārthiva, Karkaṭaka, śu. 5, Monday, Hasta =A. D. 1406, July 19, Monday; f. d. t. ·49; f. d. n. ·72. The cyclic year was an expired one.
"	417	Śaka 1326, Tāraṇa, Dhanus, śu. 14, Monday, Mrigaśīrsha =A. D. 1404, December 15, Monday; ·80; ·80.
		Bhūpatirāya-Uḍaiyar.
"	403	Śaka 1333, Vikriti, Kaṇṇi, śu. 14, Friday, Śadayam =A. D. 1410, September 12, Friday; ·32; Śadaiyam had ended at ·48 of the previous day, and Pūraṭṭādi commenced thereafter.
"	404	Śaka 1333, Vikriti, Tulā, śu. 14, Friday =A. D. 1410, October 10, Friday; f. d. t. ·99.
"	406	Śaka 1338, Durmukhi, Kaṇṇi, ba. 10, Wednesday, Punarpūśam. =A. D. 1416, September 16, Wednesday; ·69. Punarpūśam had ended at ·72 on the previous day and Pushya commenced thereafter.
"	409	Śaka 1337, Kaṇṇi, śu. 10, Friday, Uttirāḍam =A. D. 1415, September 13, Friday; ·98; ·66.
"	412	Śaka 1335, Vijaya, Kaṇṇi, śu. 13, Friday, Śadaiyam =A. D. 1413, September 8, Friday; ·44; ·80.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Dēvarāya II.
A	24	Śaka 1367, Raktākshi, Māgha, śu. 15, Monday, Pūrva-Bhādrapadā. Pūrva-Bhādrapadā and śu. 15 cannot combine in Māgha. The details correspond to A. D. 1445, January 11, Monday, śu. 3 (not śu. 15); ·42; f. d. n. ·40.
B	242	Saumya, Chaitra, śu. 10, Wednesday. In Dēvarāya's reign Saumya corresponded to Śaka 1351. In this year the details agree for A. D. 1429, March 16, Wednesday, the tithi being śu. 11 (not śu. 10) which was current till ·95 of the day.
,,	490	Śaka 1351, Kīlaka (expired), Saumya (current), Ṛishabha, ba. Rōhiṇī, Wednesday and Punarpūśam =A. D. 1429, May 4, Wednesday; 91. The paksha was not ba. but śu. The other nakshatra also quoted, namely Punarpūśam, was current on May 8, Sunday.
,,	75	Śaka 1357, Rākshasa, Tulā, Kṛishṇārkka-tithi(ba. 7), Aditi-dina (Punarvasu, Mantrivāra (Friday) =A. D. 1435, October 14, Friday; ·39; ·04.
		Sāḷuva Narasiṅgadēva-Mahārāya.
,,	416	Śaka 1393, Vikṛiti, Aṛpaśi 13, trayōdaśī, Monday, Aśvatī. Irregular.
		VIJAYANAGARA.
		Kṛishṇarāya-Mahārāya.
,,	204	Śaka 1446, Vyaya, Bhādrapada, śu. 2, Friday. Vyaya corresponded to Śaka 1448. In this year the details regularly corresponded to A. D. 1526, August 10, Friday; .18.
,,	248	Śaka 1445, Svabhānu, Āśvija, śu. 12, Monday =A. D. 1523, September 21, Monday; ·53.
,,	256	Śaka 1447 (wrong), Sarvadhāri, Kārttika, ba. 7, Saturday. Irregular. In Sarvadhāri, Śaka 1450, ba. 7 fell on Saturday in Aśvina, not Kārttika. Probably A. D. 1528, October 3, Saturday; f. d. t. ·84.
,,	282	Śaka 1430 (wrong for 1450), Sarvajit, Śrāvaṇa, ba. 30, Monday =A. D. 1527, August 26, Monday; ·95.
,,	495	Śaka 1441, Pramādi, Makara, śu. 3, Monday, Hasta =A. D. 1520, January 23, Monday; ·11; the nak. was Pūraṭṭādi; ·20.
,,	515	Śaka [1432], Pramōdūta, Kaṇṇi, śu. 11, Friday =A. D. 1510, September 13, Friday; f. d. t. ·22.
		Achyutarāya-Mahārāya.
A	16	Śaka 145[5*], Vijaya, Kārttika, śu. Utthāna-dvādaśī, Monday =A. D. 1533, October 29, Wednesday (not Monday).
,,	19	Śaka 1463, Plava, Chaitra, Monday, śu. 9 =A. D. 1541, April 4, Monday; f. d. t. ·08.
B	200	Śaka 1453, Khara, Vaiśākha, ba. 8, Tuesday =A. D. 1531, May 9, Tuesday, ·83.
,,	254	Śaka 1458, Durmukhi, Mārgaśira, śu. 12, Monday. In the given year the details corresponded to A. D. 1536, November 24, Friday (not Monday); ·70. They were however quite regular in Manmatha=A. D. 1535, December 6, Monday; ·39.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Achyutarāya-Mahārāya—contd.
B	449	Śaka 1452 (wrong), Nandana, Mithuna, śu. 10, Svāti, Wednesday. Nandana was Śaka 1454. In this year the details agree for A. D. 1532, June 12, Wednesday; ·64; f. d. n. ·07.
„	462	Śaka 1456, Vijaya, Mīna, śu. 5, Thursday, Mṛigaśīrsha =A. D. 1534, March 19, Thursday; f. d. t. ·16: the nak. was Rōhiṇī which commenced at ·17 of this day and ended at ·26 the next day.
„	479	Śaka 1453, Khara, Mīna, amāvāsyā, Thursday, Uttiraṭṭādi =A. D. 1532, March 7, Thursday; ·04; ·60.
		Sadāśivarāya-Mahārāya.
„	81	Śaka 1466, Krōdhin, Ṛishabha, śu. 6, Tuesday, Makhā =A. D. 1544, May 27, Tuesday; f. d. n. ·19; the *tithi* was current throughout the day and ended at ·02 on the next day.
„	93	Śaka 1475, Parīdhāvin (expired), Pramādīcha (current), Mithuna, ba. amāvāsyā, Saturday, [Mṛigaśīrsha] =A. D. 1553, June 10, Saturday; the *tithi* was current throughout the day and ended at ·06 on the next day; ·61.
„	94	Śaka 1475, Pramādīcha, Mithuna, ba. 10, Monday, Rēvatī =A. D. 1553, June 5, Monday; ·81; ·26.
„	197	Śaka, 1465, Śōbhakṛit, Bhādrapada, śu. 2, Monday =A. D. 1543, August 31, Friday (not Monday); f. d. t. ·99.
„	239	Śaka 1473, Virōdhikṛit, Adhika-Bhādrapada, ba. 8, Tuesday. Probably A. D. 1551, August 25, Tuesday; the *tithi*, however, had ended at ·73 on the previous day.
„	249	Śaka 1469, Parābhava, Chaitra, śu. 11, Monday =A. D. 1546, March 15, Monday; (śu. ·13); ·30.
„	276	Śaka 1479, Piṅgaḷa, Āśvija, śu. 2, Friday =A. D. 1557, September 24, Friday; ·67.
„	294	Śaka 1472, Saumya, Āshāḍha, śu. 11, Friday =A. D. 1549, July 5, Friday; ·54.
„	306	Śaka 1471, Saumya, Chaitra, ba. 30, solar eclipse =A. D. 1549, March 29, Friday; ·09; solar eclipse.
„	361	Śaka 1478, Naḷa, Makara, śu. 12, Monday, Makara-saṅkramaṇa =A. D. 1556, December 28, Monday; ·62; saṅkramaṇa.
„	418	Śaka 1469, Parābhava, Karkataka, śu. 5, Hasta, Monday =A. D. 1546, July 3, Saturday (not Monday); ·32; nak. Hasta commenced at ·89 on this day and was current throughout the next day.
„	421	Śaka 1479, Piṅgaḷa, Kaṉṉi, dvādaśī, Sunday =A.D. 1557, September 19, Sunday, (ba. 12); ·75.
„	465	Śaka 1474, Parīdhāvin, Āvaṇi, śu. 12, Hasta. Śu. 12 cannot combine with Hasta in Āvaṇi. The probable date was A.D. 1552, August 1, ·69; nak. being Pūrvāshāḍha ·78.
„	486	Śaka 1477, Rākshasa, Vṛiśchika, śu 12, Monday, Aśvati =A.D. 1555, November 25, Monday; ·63; ·18.
		Veṅkaṭapatirāya (I).
„	198	Śaka 1514, Nandana, Adhika-Āshāḍha, śu. 15, lunar eclipse =A.D. 1592, June 14, Wednesday; ·83; lunar eclipse.
„	271	Śaka 1527, Viśvāvasu, Śrāvaṇa, śu. 15, Friday =A.D. 1605, July 19, Friday; f. d. t. ·09.
„	506	Śaka 1517, Manmatha, Kārttigai 29, śu. 10, Saturday, Uttiraṭṭādi =A.D. 1595, November 1, Saturday; ·62; f. d. n. ·90. Kārttigai 29 seems to be a mistake for Kārttigai 2.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		VIJAYANAGARA—*contd.*
		Śrīraṅgadēva-Mahārāya.
B	148	Śaka 1581, Vikārin, Māśi 1[6], Sunday, dvādaśi, Punarpūśam =A.D. 1660, February 12, Sunday; (śu. 12); ·91; ·39.
		Dēvarāya-Mahārāya 'ruling at Ghanagiri'.
„	106	Śaka 1613, Pramōdūta, Bhādrapada, śu. 15, lunar eclipse =A.D. 1690, September 8, Monday; ·52; lunar eclipse; the Śaka year was current.
		MADURA NAYAKAS.
		Tirumala-Nāyaka.
A	25	Śaka 1584, Kali 4763, Śubhakṛit, Chaitra, śu. 15, Monday, Hasta =A.D. 1662, March 24, Monday; ·63; ·43.
		Viśvanātha-Nāyaka Chokkanātha-Nāyaka.
B	102 & 104	Śaka 1596, Ānanda, Śrāvaṇa, ba. 5, Tuesday, Aśvinī =A.D. 1674, August 11, Tuesday; ·77; nak. Aśvinī was current throughout the day.
„	103	Śaka 1593, Virōdhikṛit, Phālguṇa, śu. 13, Friday, Makhā =A.D. 1672, March 1, Friday; ·57; ·88.
		MYSORE CHIEFS.
		Krishṇarāja-Oḍeya.
A	23	Śaka 1674 (mistake for 1675, expired), Kali 4854, Śrīmukha, Māgha, ba. 14, Wednesday, Śrāvaṇa =A.D. 1754, February 20, Wednesday; the *tithi* commenced at ·95 of previous day and was current throughout the day; ·43.
		MISCELLANEOUS.
A	3	Śaka 1508, Vyaya, Māgha, ba. 14, Monday. Probably A.D. 1587, January 23, Monday, when the *tithi* was ba. 10 and not ba. 14. But the details fully agree in Pārthiva to A. D. 1586, February 7, Monday; 39.
B	7	Kshaya, Āśvija, śu. 10, Monday. (In characters of the 16th century A.D.) Probably A.D. 1566, September 23, Monday; the *tithi* śu. 10 was current throughout the day.
„	64	Śaka 1596, Pramādīcha, Vṛiśchika, śu. 2, Friday =A.D. 1673, October 31, Friday; ·61. The Śaka year was current.
„	83	Śaka 1360, Kāḷayukti, Mīṇa, paurṇamī, Sunday =A. D. 1439, March 1, Sunday; ·07.
„	86	Śaka 1327, Pārthiva, Aṛpaśi 13, lunar eclipse =A. D. 1405, October 11, Sunday. There was no eclipse in the month. On A. D. 1405, December 6, Sunday, corresponding to Mārgaḻi 9 of the same cyclic year, there was a lunar eclipse.
„	91	Śaka 1393, Khara, Mīṇa, ba. 1, Uttiram =A. D. 1472, February 25, (Tuesday); ·47; ·31.
„	105	Śaka 1596, Ānanda, Pushya, śu. 15, Friday, Pushya =A. D. 1675, January 1, Friday; ·77; ·79. There was a lunar eclipse on this day, not quoted in the record.
„	108	Śaka 1593, Virōdhikṛit, Māgha, ba. 3, Monday, Uttiram =A. D. 1672, February 5, Monday; ·95; ·60.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		MISCELLANEOUS—*contd.*
B	109	Śaka 1588, Parābhava, Makara, śu. 5, Wednesday, Punarpūśam. Irregular. Śu. 5 and Punarpūśam cannot combine in the month of Makara.
,,	110	Śaka 1591, Saumya, Tulā, śu. 3, Sunday, Anusham =A. D. 1669, October 17, Sunday; ·81; ·43.
,,	115	Parīdhāvi, Āvaṇi 26, Friday, dvitīyā, Uttiram. The inscription is of the 15th century A. D. =A. D. 1492, August 24, Friday; f. d. t. ·21; ·49.
,,	149	Śaka 1400, Vikārin, Karkaṭaka, śu. 5, Friday, Hasta =A. D. 1478, July 23, Friday; ·70; ·75.
,,	161	Śaka 1438, Dhātu, Āvaṇi 10, śu. 12, Saturday, Uttirāḍam =A. D. 1516, August 9, Saturday; ·44; ·93.
,,	193	Śaka 1277 (wrong), Plavaṅga, Kārttika, śu. 5, [Thursday]. The cyclic year Plavaṅga corresponded to Śaka 1289 (not 1277). In this year the details agree for A. D. 1367, October 28, Thursday; ·65.
,,	201 and	Śaka 1453, Khara, Vaiśākha, ba. 10, Monday =A. D. 1532, April 29, Monday; f. d. t. ·06. Both the Śaka and the cyclic years are expired ones.
,,	202	
,,	222	Krōdhin, Bhādrapada, ba. 5, Wednesday. (In characters of the 15th century A. D.) =A. D. 1484, September 8, Wednesday; f. d. t. ·74.
,,	225	Pramōdūta, Śrāvaṇa, śu. 7, Friday. (In characters of the 17th century A. D.) =A. D. 1690, August 1, Friday; ·41.
,,	252	Viśvāvasu, Māgha, śu. 13, Wednesday. (In characters of the 16th century A. D.) =A. D. 1546, January 13, Wednesday; f. d. t. ·82.
,,	263	Śaka 1357, Ānanda, Māgha, ba. 14, Friday =A. D. 1435, January 28, Friday; ·35.
,,	273	Śaka 1575 (wrong), Plavaṅga, Āśvija, śu. 10, Tuesday, Śravaṇa, Abhijit. The cyclic year Plavaṅga was current in Śaka 1589 (not Śaka 1575), and the details corresponded to A. D. 1667, September 17, Tuesday; ·15.
,,	275	Rudhirōdgārin, Āshāḍha, ba. 7, Tuesday. (In characters of the 17th century A. D.) =A. D. 1623, July 8, Tuesday; ·85.
,,	281	Śaka 1319, Īśvara, Śrāvaṇa, ba. 6, Tuesday =A. D. 1397, August 14, Tuesday; ·72.
,,	288	Śaka 1753, Khara, Śrāvaṇa, śu. 5, Mandavāra (Saturday). =A. D. 1831, August 13, Saturday; the *tithi* being śu. 6 (not śu. 5); ·80.
,,	318	[Śaka 981],....., Vaiśākha, śu. punname, Thursday =A. D. 1059, April 29, Thursday; f. d. t. ·43.
,,	323	Śaka 1213, Khara, Vaiśākha, śu. 15, Thursday =A. D. 1291, April 15, Sunday, ·20.
,,	344	Śaka 1077, solar eclipse. In this year there were two solar eclipses, viz. A. D. 1155, June 1, Wednesday and November 26, Saturday, one of which was probably the date intended.
,,	349	Śaka 1184, Paushya, śu. 15, Tuesday, Uttarāyaṇa-saṅkrānti =A. D. 1262, December 26, Tuesday; f. d. t. ·17.
,,	414	Śaka 14[2]6, [Raktā]kshin, Tulā, śu. paurṇamī, Friday, Uttirāḍam. Irregular.
,,	428	Manmatha, Siṁha, śu. paurṇamī, Pūśam, Saturday. Irregular. Śu. paurṇamī and nak. Pūśam cannot combine in the month of Siṁha.

APPENDIX C—*concld.*

Principal dates from Appendices A and B to the *Annual Report* for 1937-38, calculated with the help of the *Indian Ephemeris—concld.*

Appendix.	Number of inscrip-tion.	Details of dates with their English equivalents and remarks.
B	451	Vikṛiti, Āvaṇi. ., Hasta, Monday. (In characters of the 17th century A. D.) =A. D. 1650, August 19, Monday ; f. d. n. ·02.
„	480	Śaka 1284, Śubhakṛit, Dhanus, śu. 13, Wednesday, Kārttigai =A. D. 1362, November 30, Wednesday ; ·46 ; ·54.
„	483	Śaka 1461, Viḷambi, Mēsha, śu. 10, Monday, Makhā =A. D. 1538, April 8, Monday ; the *tithi* had commenced at ·98 on Sunday and ended at ·01 on Tuesday ; f. d. n. ·16.
„	494	Śaka 1442, Vikra[ma, Kaṟ]kaṭaka, śu. 10, Monday, Kārttigai =A. D. 1520, July 9, Monday ; ba. 10 (not śu. 10); ·91 ; ·91.
„	520	Śaka 1787, Krōdhana, Jyēshṭha, śu. paurṇamī, Friday, Mūḷa =A. D. 1865, June 9, Friday ; ·33 ; f. d. n. ·63.

APPENDIX D.

List of Photographs taken during the year 1937-38.

No.	District and Locality.	Description.	Size
1546	Tanjore—Tanjore.	Bṛihadīśvara temple—West inner wall of the *pradakshiṇā* round the central shrine—top portion—Painting of a group of two seated figures and a dancing figure behind, with two attendants.	Full.
1547	Do.	Do. do. do. Painting of two dancing women with some attendants.	Do.
1548	Do.	Do. do. do. Painting of Śiva in seated pose with Nandi in front.	Do.
1549	Do.	Do. do. do. Painting of a group of *Gaṇas* with Nandi.	Do.
1550	Do.	Do. do. —Middle portion— Painting of a shrine with Naṭarāja inside and a devotee in front (before cleaning).	Do.
1551	Do.	Do. do. do. do. (after cleaning)	Do.
1552	Do.	Do. do. do. Painting of four seated figures (*Gaṇas*).	Do.
1553	Do.	Do. do. do. Painting of four seated figures (*Gaṇas*), showing also portion of an elephant with rider.	Do.
1554	Do.	Do. do. do. Painting of a man on a white elephant. (Saint-Sundaramūrtti ?)	Do.
1555	Do.	Do. do. do. Painting of a man on horse back (King Chēramāṉ-Perumāḷ ?) proceeding before the elephant.	Do.
1556	Do.	Do. do. do. Painting of three dancing women with three musicians playing on drums and cymbals (moving above clouds).	Do.
1557	Do.	Do. do. —lower portion— Painting of some *ṛishis* (seated).	Do.
1558	Do.	Do. do. do. Painting of a group of women probably preparing food.	Do.
1559	Do.	Do. do. do. Painting of a man holding an umbrella, with attendants behind, preaching to a group of men.	Do.
1560	Do.	Do. do. do. Painting of a group of four men standing in front of a shrine with palm-leaf books in their hands.	Do.
1561	Do.	Do. do. do. Painting of portion of a shrine.	Do.
1562	Do.	Do. do. do. Painting of a *vimāna* with festooned eaves.	Do.
1563	Do.	Do. do. do. Painting of a (royal) devotee attended by his three wives (?) (Section I).	Do.
1564	Do.	Do. do. do. do. (Section II).	Do.
1565	Do.	Do. do. do. do. Painting of four female devotees with another group in a lower row.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1566	Tanjore—Tanjore—*contd.*	Bṛihadīśvara temple—West inner wall of the *pradakshiṇā* round the central shrine—lower portion—Painting of a figure (mutilated) holding some object.	Full.
1567	Do.	Do. do. —North portion—Painting of a scene representing Tripurāntaka destroying the Asuras. (Section 1.)	Do.
1568	Do.	Do. do. do. do. (Section 2)	Do.
1569	Do.	Do. do. do. do. (Section 3)	Do.
1570	Do.	Do. do. do. do. (Section 4)	Do.
1571	Do.	Do. do. do. do. (Section 5)	Do.
1572	Do.	Do. do. do. do. (Section 6)	Do.
1573	Do.	Do. do. do. do. (Section 7)	Do.
1574	Do.	Do. do. do. do. (Section 8)	Do.
1575	Do.	Do. do. do. do. (Section 9)	Do.
1576	Do.	Do. do. do. do. (Section 10)	Do.
1577	Do.	Do. do. do. do. Portion of painting showing details of ornament of Brahmā (represented in No. 1572).	Do.
1578	Do.	Do. do. do. Painting of Durgā fighting on lion's back and Subrahmaṇya on peacock in lower row (represented in sections in Nos. 1568-69).	Do.
1579	Do.	Do. —West outer wall (inside) of the *pradakshiṇā*—Painting of a seated male figure with a group of attendant women in a lower row.	Do.
1580	Do.	Do. do. Painting (mutilated) of two seated figures, male and female, with another seated figure above.	Do.
1581	Do.	Do. do. Painting of a group of fifteen women seated in a row, with 2 mutilated figures in another row.	Do.
1582	Do.	Do. —North outer wall (inside) of the *pradakshiṇā*—Painting of five crowned heads in a row.	Do.
1583	Do.	Do. do. Painting of the seated figure of a man (with head lost).	Do.
1584	Do.	Do. do. do.—Back view	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1585	Tanjore—Tanjore—*concld.*	Bṛihadīśvara temple—Subrahmaṇya shrine—Steps on the north side—Sculpture in relief showing elephant attempting to kill a man on horse back.	Full.
1586	Do.	Do. do. do. do. —Sculpture in relief showing elephant killing a man.	Do.
1587	Do.	Do. do. do. do. —Sculpture in relief of caparisoned horse on the north side of the basement.	Do.
1588	Do.	Do. do. do. do. —Sculpture in relief showing elephant killing a man.	Do.
1589	Do.	Do. do. do. (another).	Do.
1590	Chingleput—Conjeeveram.	Varadarāja-Perumāḷ temple—Wooden image called Atti-Varadar taken out temporarily from the tank for worship.	Do.
1591	Nellore—Nellore.	Raṅganāyakulapēṭ—Portion of a silk *dhōti* recently woven for god Śrī-Raṅganātha with the *Vishṇu-Sahasranāma* in Telugu script embroidered in lace.	Do.
1592	Do.	Pre-historic stone implements from Nellore and other sites in the possession of Rev. Manley.	Do.
1593	Nellore—Dāsaripalle.	Rock-cut cave—View showing the entrance of the natural arch.	Do.
1594	Nellore—Mālakoṇḍa.	Narasiṁha cave-temple on the hill—View showing the roof crag.	Do.
1595	Do.	Do. —Stone figure in the *maṇḍapa*, of a hero holding a bow and a dagger.	Do.
1596	Do.	Do. —Small natural cavern close to the temple.	Do.
1597	Do.	Do. —Cavern called Pārvati-guhā on the hill—Facade with Brāhmī inscription.	Do.
1598	Do.	Do. do. do. —Facade with paper impression of the Brāhmī inscription.	Do.
1599	Do.	Prehistoric stone circle on the hill—General view	Do.
1600	Nellore—Siṅgarāyakoṇḍa.	Narasiṁha temple—Stone image of Bhairava near by	Do.
1601	Nellore—Kalichēḍu.	Śiva temple on the hill called Siddayyakoṇḍa—General view with river in the foreground.	Do.
1602	Do.	Do. —Stone image of Subrahmaṇya near temple.	Do.
1603	Do.	Do. —Some specimens of modern pottery.	Do.
1604	Do.	Hill called Siddayyakoṇḍa—Prehistoric stone-circle—General view.	Do.
1605	Nellore—Saidāpuram.	Siddulakoṇḍa hill—Natural cavern (screened by modern wall) with the drip-line in front.	Do.
1606	Do.	Do. —Earthen ornamental lamp-stand with figures worked in it and a hanging lamp, in use in the cave-temple.	Do.
1607	Do.	Do. —Natural cavern (another), on the top of the hill—View showing the drip-line in front.	Do.
1608	Nellore—Mallam.	Subrahmaṇya temple—General view . . .	Do.
1609	Do.	Do. —Sculpture of a Gandharvī embracing a man, on a pillar in the *maṇḍapa*.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1610	Nellore—Mallam—*contd.*	Subrahmaṇya temple—Another sculpture of a Gandharvī embracing a man, on a pillar in the *maṇḍapa.*	Full.
1611	Do.	Do. — Sculpture of Hanūmān killing a Rākshasī, on the basement of the dilapidated *gōpura.*	Do.
1612	Do.	Do. —Group of slabs with sculptures of men cutting off their own heads, kept outside the temple.	Do.
1613	Do.	Do.—Inscribed slab in front of the temple, with sculpture in relief below, of a man holding his own severed head by his left hand and a sword by his right.	Do.
1614	Tinnevelly—Tinnevelly (Tirunelvēli).	Nelliyappar temple—Panel with sculpture in relief of Rāvaṇa lifting Mount Kailāsa.	Do.
1615	Do.	Do. —Four European gold coins strung on a necklace belonging to the temple—(Obverse.)	Do.
1616	Do.	Do. do. —(Reverse.)	Do.
1617	Tinnevelly—Aḍaichchāṇi	Pre-historic site near Śūlipottai—General view of the area.	Do.
1618	Do.	Do. do.—(another)	Do.
1619	Do.	Do. do.—(another)	Do.
1620	Do.	Do. —General view showing a burial urn imbedded in the side of a pit.	Do.
1621	Do.	Do. —Earthen pot found in inverted position inside a buri l urn (after excavation).	Do.
1622	Do.	Do. —A stone circle.	Do.
1623	Trichinopoly—Śrīraṅgam.	Temple Museum—Ivory figurines of three erotic pairs probably representing Nāyaka chiefs (with their mistresses).	Do.
1624	Do.	Do. do.—(another group)	Do.
1625	Do.	Do. do.—(another group)	Do.
1626	Do.	Do. —Ivory image of god Sadāśiva (with four out of five right arms mutilated).	Do.
1627	Do.	Do. —Three groups of ivory figurines representing (*a*) Pārvatī's marriage, (*b*) Vaḷḷi's marriage and (*c*) Rāma and Sītā with Hanumān.	Do.
1628	Do.	Do. do. representing (*a*) Naṭarāja, (*b*) Patañjali and Vyāghrapāda and (*c*) Śukrāchārya and Bali.	Do.
1629	Do.	Do. —Ivory figurine of a Portuguese Fidalgo.	Do.
1630	Do.	Do. —Bronze image of god Narasiṁha tearing open the bowels of Demon Hiraṇyakaśipu.	Do.
1631	Do.	Do. —Two bronze images of Annamūrti.	Do.
1632	Do.	Krishṇa temple near Raṅgavilāsam—Sculpture of a woman playing on the *vīṇā* (mutilated), in a niche on the south side.	Do.
1633	Do.	Do. —Stone image of Nārada playing on a stringed instrument, in a niche on the south side.	Do.
1634	Do.	Raṅganātha temple—Rāyagōpura (Front view)	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1635	Trichinopoly —Tiru-vellarai.	Puṇḍarīkāksha temple—A *Kuḍakkūttu* dancer sculptured in a panel.	Full.
1636	Do. .	Do. —Sculpture in panel of Narasiṁha killing Hiraṇyakaśipu.	Do.
1637	Do. .	Do. —Sculpture in panel of Bhūvarāhamūrti.	Do.
1638	Do. .	Do. —Bronze image of Annamūrti	Do.
1639	Do. .	Do. —Rock-cut cave in the south outer *prākāra*.	Do.
1640	Do. .	Old Pallava well known as Nālumūlaikēṇi—General view.	Do.
1641	Do. .	Do. —(Another view)	Do.
1642	Do. .	Do. —View of the steps on the east side.	Do.
1643	Do. .	Rock-cut Śiva temple—Inscribed rock in the compound.	Do.
1644	Do. .	Do. —Stone image of Śiva (standing) with four arms.	Do.
(1645	Trichinopoly —Tiru-vānaikkāval.	Jambukēśvaram temple—Bronze image of Pārvatī	Do.
1646	Do. .	Do. —Bronze image of Gaṇēśa (standing)	Do.
1647	Do. .	Do. —Bronze images of Jñānasambandha, Bhikshāṭanamūrti and Sundaramūrti—(Front view).	Do.
1648	Do. .	Do. do. —(Back view) .	Do.
1649	Do. .	Do. do.—Slabs with relief sculptures of Brahmā, Śiva and Ardhanārīśvara.	Do. ⅟
1650	Do. .	Do. —Pāṇḍya emblem of two fishes with an *aṅkuśa* between (with label), on the north wall of the Vibhūti-prākāra.	Do.)
1651	Trichinopoly —Trichinopoly.	Lower rock-cut cave—Interior view of porch in front of sanctum (east side).	Do.
1652	Do. .	Do. —Interior view of another porch in front of sanctum.	Do.
1653	Do. .	Upper rock-cut cave—Interior view showing pillars and inscribed wall.	Do.
1654	Do. .	Rock-Fort—Natural cavern with beds and drip-line near the top.	Do.
1655	Madura—Madura	Mīnākshi-Ammaṉ temple—Mural paintings of scenes of the *Tiruviḷaiyāḍaṟ-purāṇam* in the verandah round the Poṟtāmarai tank.	Do.
1656	Do. .	Do. do. —(Another view) .	Do.
1657	Tinnevelly—Valliyūr.	Rock-cut Subrahmaṇya temple—General view, with *vimāna* built on the hill.	Do.
1658	Tinnevelly—Kuṉṉattūr	Moṭṭappoṭṭai hillock—Prehistoric site—(General view)	Do.
1659	Do. .	Do. do. —(Another view)	Do.
1660	Do. .	Do. do. —View from the top of the hillock.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1937-38—*contd.*

No.	District and Locality.	Description.	Size.
1661	Salem—Nāmakkal	Lakshmī-Narasiṁha rock-cut temple—Rock to the left of the temple with early inscription.	Full.
1662	Do.	Do.—Sculpture in relief of Vaikuṇṭhanātha on the wall inside the central shrine.	Do.
1663	Do.	Do.—Sculpture in relief of God Narasiṁha killing demon Hiraṇyakaśipu, on the wall inside the central shrine.	Do.
1664	Do.	Do.—Sculpture in relief of Bhūvarāhamūrti, on the wall inside the central shrine.	Do.
1665	Do.	Raṅganātha rock-cut temple—Rock near the spring to the right of the temple with early inscription.	Do.
1666	Kurnool—Sātānikōṭa	Natural rock formations on a waste land looking like miniature temples.	Do.
1667	Do.	Do. (another group)	Do.
1668	Do.	Prehistoric site—Stone circle	Do.
1669	Do.	Do. do. (another) . . .	Do.
1670	Do.	Do. do. (another) . . .	Do.
1671	Do.	Boulder with early inscriptions in a field . . .	Do.
1672	Do.	Do. (another view) . . .	Do.
1673	Kurnool—Allūr	Prehistoric site known as *Ārēḷḷa-Mārēḷḷa-guṭṭa*—Stone circle.	Do.
1674	Do.	Do. do. (another) .	Do.
1675	Do.	Do. do. (another) .	Do.
1676	Do.	Do. do. (another) .	Do.
1677	Do.	Do. do. (another) .	Do.
1678	Do.	Do. —(another view of the above) .	Do.
1679	Guntur—Guntur	Earthen pot bearing early Brāhmī inscription, in the possession of the Śāradānikētanam school.	Do.
1680	Do.	Do. (another view)	Do.
1681	Do.	Do. (another view)	Do.
1682	Guntur—Paṇidem	Mound called *Dīpāladinne*—General view	Do.
1683	Do.	Do. —another view	Do.
1684	Kistna—Uṇḍavalli	Three-storied rock-cut cave temple on the hill—(General view).	Do.
1685	Do.	Do. (another view)	Do.
1686	South Arcot—Mugaiyūr.	Legs of a sarcophagus and a piece of burial urn excavated in the waste land called *Panantōppu.*	Quarter.
1687	Do.	A burial urn exposed to view after excavation in the waste land called *Periyamarattukkollai.*	Do.
1688	South Arcot—Paraṉūr.	Excavated pit in a dry land with an earthen pot and some potsherds recovered from inside.	Do.
1689	Do.	A dolmen in a field	Do.
1690	South Arcot—Kāraṇai.	A sarcophagus exposed to view after excavation near the waste weir of the tank.	Do.
1691	South Arcot—Ādichchaṉūr.	A stone circle in the prehistoric site known as *Vāliyaṉ-kāḍu.*	Do.
1692	Do.	Some earthen pots in a cist *in situ* in an excavated pit of the stone circle.	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1937-38—*contd.*

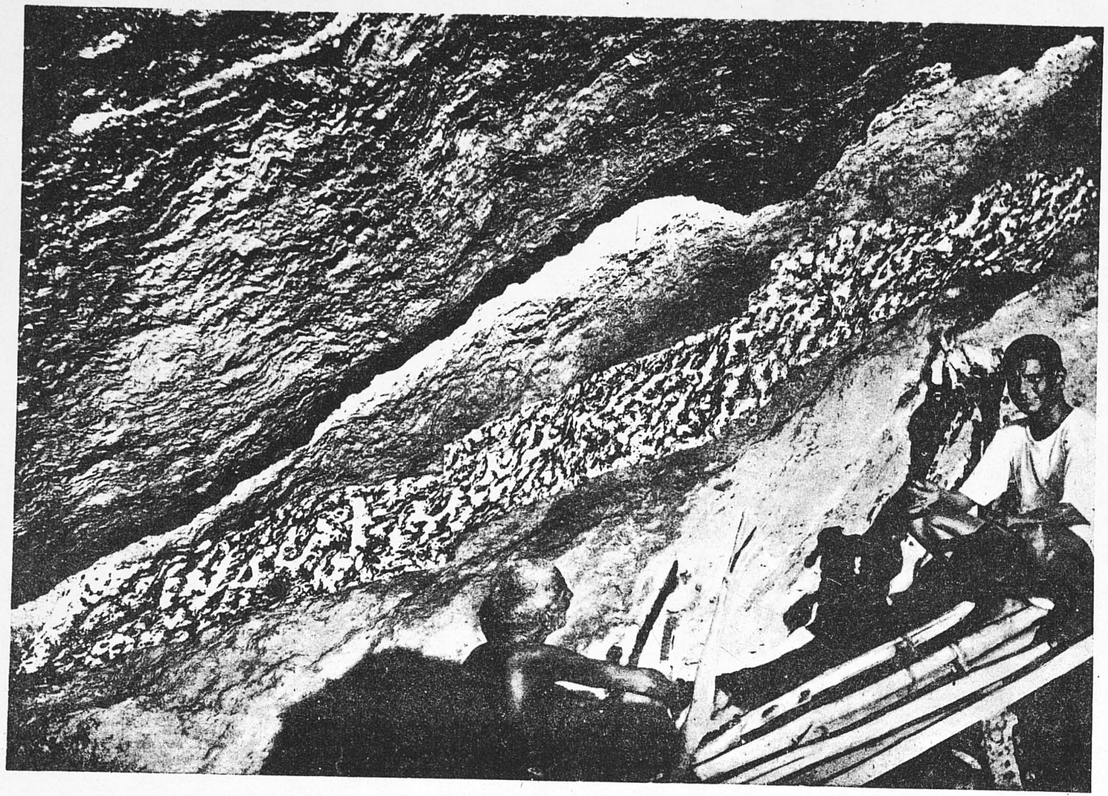
No.	District and Locality.	Description.	Size.
1693	South Arcot—Tiruppālappandal.	A stone circle known as *Vāliyaṉ-vīḍu* in a field	Quarter.
1694	Do.	Do.—A sarcophagus and some earthen pots and potsherds *in situ* in the excavated pit.	Do.
1695	Do.	Śiva temple—Sculpture of a devotee (probably the builder of the *maṇḍapa*) on a pillar in the outer *maṇḍapa*.	Do.
1696	South Arcot—Pūmāri.	Sculpture in relief of a hero, on a slab known as *Śandi-kkal* set up in a street.	Do.
1697	South Arcot—Jambai.	Śiva temple—Sculpture of Mahishāsuramardinī kept at the inner entrance.	Do.
1698	Do.	Sculpture of a man cutting his own head with a sword, in a street near the temple.	Do.
1699	Do.	Slab bearing some figures in relief, lying in a street.	Do.
1700	South Arcot—Elavānāśur.	Śiva temple—Sculpture of Subrahmaṇya in relief in the west *prākāra*.	Do.
1701	Do.	Do.—Stone image of Durgā (standing) with a deer behind, in the Ammaṉ shrine.	Do.
1702	Do.	Do.—Sculptured slab of Kāḷi (seated) in the Ammaṉ shrine.	Do.
1703		Darśi plates—C. P. No. 5 of 1936-37 (last side containing drawing of a boar and a *chakra*.	Full.
1704		C. P. No. 6 of 1936-37—Last side bearing an outline drawing of a cow, *a liṅga* with sword in front, the crescent and the sun.	Do.
1705		Seal of Vizagapatam copper-plates of Anantavarman Chōḍa-Gaṅga in the Madras Museum (Side view).	Do.
1706		Do. (Top view)	Do.
1707		Seal of C. P. No. 1 of 1937-38	Do.
1708		C. P. No. 2 of 1937-38 (Plates with ring and seal)	Do.
1709		Seal of C. P. No. 2 of 1937-38 (Top view)	Half.
1710		Ring and seal of C. P. No. 2 of 1937-38 (View of first side).	Full.
1711		Do. (View of second side)	Do.
1712		C. P. No. 4 of 1937-38 (Obverse of plates I—IV)	Do.
1713		C. P. No. 4 of 1937-38 (Reverse of plates II—IV and Seal).	Do.
1714		Seal of C. P. No. 5 of 1937-38	Do.
1715		Do. No. 6 of 1937-38	Quarter.
1716		Do. No. 7 of 1937-38	Full.
1717		Do. No. 10 of 1937-38	Quarter.
1718		Seal and attached bull-emblem on ring, of C. P. No. 15 of 1937-38.	Do.
1719		Do. do. of C. P. No. 17 of 1937-38.	Do.
1720		Do. do. of C. P. No. 19 of 1937-38.	Do.
1721		Seal of C. P. No. 20 of 1937-38, enlarged to about $1\frac{3}{4}$ of actual size.	Half.
1722		Seal of C. P. No. 22 of 1937-38 (slightly enlarged)	Do.

APPENDIX D—*concld.*

List of Photographs taken during the year 1937-38—*concld.*

No.	District and Locality.	Description.	Size.
1723		Seal of C. P. No. 26 of 1937-38	Quarter.
1724		Do. No. 27 of 1937-38 (Top view)	Do.
1725		Negative impressions of (two) Bantia plates of Dharasēna II, received from the Government Epigraphist for India. (First plate).	Full.
1726		Do. do. (Second plate)	Do.
1727		Positives prepared from the same. (First plate)	Do.
1728		Do. (Second plate)	Do.
1729		Eight coins from Ukkiraṉkōṭṭai, Tirunelvēli Dt. (Obverse).	Do.
1730		Do. (Reverse)	Do.
1731		14 gold coins of the treasure-trove find at Pādūr, Tirukkoyilur taluk, South Arcot District, (Obverse).	Do.
1732		Do. do. (Reverse)	Do.
1733		15 gold coins from a treasure-trove find at Kurnool, (Obverse).	Do.
1734		Do. (Obverse, slightly enlarged)	Do.
1735		Do. do. (Reverse)	Do.
1736		An excavated tomb at Lucture Han-lse, Thanh-Hoa, Indo-China, showing Funerary deposits *in situ* (copied from the *Illustrated London News*, 25th December 1937, page 1143).	Do.
1737		A clay trough of about 2300 B. C., with relief figures of serpents and scorpions on it, found in Northern Syria (copied from the *Illustrated London News*, 15th January 1938, page 93).	Do.

No. 531 OF 1937-38
Brāhmī inscription at Mālakonda.



No. 140 OF 1937-38
Archaic inscription on the Trichinopoly Rock.

SCALE: ONE-EIGHTH.

No. 283 OF 1937-38
Tippalūr inscription of Erikal Muturāja Punya-kumāra.

SCALE: ONE-EIGHTH.

C. R. K. CHARLU.

PART II.

1. The earliest record of the year's collection comes from the **Mâlakoṇḍa hill** in the Kandukur taluk of the Nellore district (No. 531). It is in the Prākrit language and is engraved on the brow of a projecting boulder of rock on the hill, in early Brāhmī characters attributable to the 3rd century B. C. (Plate I). The record which is somewhat damaged registers the gift made by a certain **Siri Viri-Sethi,** son of Nanda-Sethi of the **Aruvāhi(ḷa)-kula,** the gift apparently being the cavern over which it is engraved. The overhanging rock forms a spacious natural cavern below it, which is now called the Pārvatī-guhā. The Sethi donor mentioned above probably provided the cavern with the drip-ledge and slightly smoothened out the rough walls of the cavern and provided other amenities so as to make it fit for the occupation of the (Jaina or Bauddha) monks, who must have resorted to this spot at this early period. Several such caverns have been discovered in the Madura, Ramnad and Tinnevelly districts in South India, and some of them have been found to contain stone beds hewn out of the rock and provided with stone pillows for the use of monks, who had used those caverns as their place of retreat during the four months of relaxation (*chāturmāsya*) in the rainy season. Jaina or Bauddha vestiges of a later date have been discovered also in the South Arcot, North Arcot and Chingleput districts, but the fact that such a cavern with an inscription of the 3rd century B. C. should have been discovered in the Nellore district is of great interest to the student of the history of Buddhism and Jainism in South India.

Cavern with Brāhmī inscription at Mālakoṇḍa, Nellore District.

(The epithet 'Aruvā[ḷa]-kulasa,' *i.e.*, 'who belonged to the Aruvā[ḷa] family' applied to the donor Vīri-Sethi in this record is of interest. It may be noted in this connection that the tract of country round about Kāñchī and to the north of it up to Nellore was in ancient times included in the division called the Aruvā-vaḍatalai, and that it corresponded to the country inhabited, according to Ptolemy, (*History of the Tamils*, P. T. Srinivasa Ayyangar, page 318) by the tribe named Aruvarnoi in the 2nd century A. D. Herein probably lies the origin of the term 'Aravas' applied to the Tamils by the Telugu people.

The Aruvāḷas.

On the same hill in the vicinity of this cavern, there is another which has been later converted into a shrine for god Narasiṁha; but as a modern *maṇḍapa* has been put up in front of this cavern, it is not possible to ascertain whether this was also a retreat for the monks, and whether it contains any early inscriptions. A similar cavern with the characteristic drip-line cut in the roof of the rock, but without any inscription, was also discovered during this year in the hillock called Siddhulakoṇḍa near Saidāpuram in the Rapur taluk of the same district. The images enshrined and worshipped in this cavern are definitely Jaina in character.)

2. The next record in point of chronology is No. 529 which comes from Dharaṇikōta near **Amarāvati,** the famous Buddhist centre in the Guntur district. The slab on which this Brāhmī record is engraved was recently brought to light by Mr. Seshadri Sastri, B.A., L.T., of Guntur who has since published the inscription in the *Epigraphia Indica* (Vol. XXIV, p. 256). It is broken at the top and so a few lines of the record in which the name of the king should have been mentioned are lost. The writing resembles that of another record found at Amarāvati dated in the reign of Vāsiṭhīputa Puḷumāvi (2nd century A. D.), which relates to the setting up of a *Dharmachakra* at the western gate by the householder Kahūtara and some others (Burgess—*Buddhist Stupas at Amaravati and Jaggayapeta*, p. 100 and Plate LVI, No. 1). The present record refers to the *Mahāvihāra* at Dhañakaḍa and to the installation of a *Dhamachaka-dhayō* (*Dharmachakra-dhvaja*) at its eastern entrance by Amakha Atabēra of Aṁgalōka (country ?), son of Vīrakhada (Vīraskanda) and the body-guard (*aṁgaraka*= *aṅgarakshaka*) of the *koḍubika* (*kuṭumbika*?) Khadanāga (Skandanāga). This gift appears to have been left in the charge of the monks of the Pūrvaśaila sect. In the Nāgārjunakoṇḍa inscriptions reference is made to the Pūrvaśaila and the Avaraśaila, the East Hill and the West Hill (monasteries), at which two *vihāras*

Amarāvati Brāhmī Inscription.

were located, and which perhaps gave their name to the two congregations designated as such (*Ep. Ind.*, Vol. XX, pp. 10-11). The *Dharmachakradhvaja* referred to here, was probably a free-standing column surmounted by the *Dharmachakra* of the type represented in the Amarāvati sculptures. It was probably set up at the eastern entrance of the *Mahāvihāra;* but it is not stated whether it served as an ornamental adjunct to the entrance or was set up as an object of worship. That the *Dharmachakra* was an object of adoration is evident from the Buddhist sculptures, where it is represented as mounted on top of an upright column, placed on a throne and canopied by an umbrella and with gods and human beings worshipping it (*Buddhist Stupas of Amaravati and Jaggayapeta*, Plate XXXVIII, fig. 1). It symbolised Lord Buddha's teaching in the Deer Park and thus became later a venerated object of worship for the Buddhist devotees.

Dharmachakra as object of workship.

3. At Trichinopoly which was visited during the year, some interesting discoveries were made. Its ancient name as found in the hymns of Jñānasambandha in the *Dēvāram* is Chirāppaḷḷi and the same occurs also in the long verse inscription of about the 11th century A. D. engraved in the Pallava cave on the hill. This name was in vogue for several centuries in inscriptions as well as in literature, until the time of the Vijayanagara rulers, in a few of whose records, however, the incorrect form 'Tiruchchināppaḷḷi' was sometimes used, and this has given rise to the modern anglicised name 'Trichinopoly'. Though the word *paḷḷi* has several meanings, it appears to have, in this case, special reference to its association with the Jaina or Buddhist religion, ancient vestiges of which have now been discovered here.

Ancient name of Trichinopoly.

Behind the huge boulder which contains the shrine of god Uchchi-Piḷḷaiyār on the top of the fort-rock at this place, an overhanging rock forms a recessed cavern which contains early Bauddha or Jaina vestiges. On the platform under this rock there are planed out several stone beds provided, in some cases, with pillows shaped out of the stone. The beds which are about 4′ long and 1½′ wide may be considered to be rather cramped for comfortable sleeping. A few of the stone pillows show traces of obliterated writing of about the 5th century A. D., recording possibly the names of the occupants of the beds. One of these bears the name 'Chirā', the bearer of which was perhaps a monk of repute and possibly the settlement was called Tiruchirāppaḷḷi after him. On the way leading to this cavern, on the northern slope of the hill, is engraved in Brāhmī characters of the 2nd century B. C., one line of damaged writing which may perhaps be read as 'Kupagaghari' (No. 139).

Cavern with beds and epigraphs at Trichinopoly.

In three or four places on the ledge of the rock leading to the cavern is deeply cut a label which reads '**Kaṁṭṭuhu**'* in characters of about the 7th century A. D. (No. 134). In three cases, a different label in early script is also engraved faintly below this word, giving the names 'Amitanam[ta]', 'Gatadōsa' and 'Kaiyviḷakku' (Nos. 137, 138 and 140—*See* Plate I). In two places are found the words **Taṁchahara[ka]** (No. 135) and 'Śēnataṇḍan' (No. 136). The script in which thel abel 'Kaṁṭṭuhu' is engraved resembles that of a few labels on one of the pillars in the Pallava rock-cut Śiva temple just below this cavern. The form of the label, which may be interpreted as a Sanskritised Telugu word meaning 'enemy', also suggests that like many other similar titles of Mahēndravarman, this may also have been his *biruda*. Śaiva tradition as embodied in the *Periyapurāṇam* avers that a Pallava king named Guṇabhara who was originally a Jaina was converted to Śaivisim by the efforts of Saint Appar, and that thereupon this ardent royal convert built many Śiva temples throughout his dominions for the propagation of his new faith. This king has been identified with Mahēndravarman I who bore the title 'Guṇabhara'. As the word 'Kaṁṭṭuhu' is engraved at four different places along the precipitous approach, it is possible that this cavern was patronised by Mahēndravarman prior to his conversion to the Śaiva faith. On his conversion to Śaivism the king may have excavated the rock-cut temple of Śiva called the *Lalitāṅkura-Pallavēśvara-griham*, wherein in a Sanskrit

* Evidently meant for Kaṁṭṭuḥ.

verse engraved on the beam of the verandah, he has emphatically expressed his adherence to the Śaiva creed and describes all other religious faiths, including probably Jainism, as *vipaksha-vṛitti*. The word 'Taṁchahara[ka]' can be interpreted as a title of Mahēndravarman and to mean 'he who captured Tañcha (Tanjore)'. From the Vēlūrpāḷaiyam plates, we know that Siṁhavishṇu, the father of Mahēndravarman, claimed to have conquered the Chōḷas, and in support of this fact, it may be pointed out that Kañjaṇūr in the Tanjore district bore the surname Siṁhavishṇu-chaturvēdimangalam in Chōḷa times (No. 265 of 1907), testifying to its connection with the king of this name. As Pallava influence began to be felt in the Chōḷa territory only from this period, it is possible that Mahēndravarman who may have participated in this southern expedition in the company of his father had adopted this title.

4. On the stone platform of the same cavern is found the expression 'Svasti Śrī-Rājēntra' of the fuller name Rājēndra-Chōḷadēva (No. 131) in Grantha characters attributable to the 11th century A. D., while close to it is another complete inscription (No. 130) in characters of the same period consisting of a Sanskrit verse, containing an announcement by a certain Vādipraḷaya-Bhairava of his arrival at this place after having vanquished disputants and after having visited Karnāṭa-maṇḍala. It is not clear if he was a Jaina ascetic, but from the name 'Bhairava' we have perhaps to conclude that he was a protagonist of the Śaiva cult and that he settled himself in this place, under the patronage of either Rājarāja I or his son, who were ardent Śaivas. It may be mentioned, however, that the title 'a Bhairava of disputants' was borne by Jaina monks also.

THE CHOLAS OF RENANDU.

5. Five inscriptions belonging to some early members of the Rēnāṇḍu family come from the Kamalapuram taluk of the Cuddapah district. The earliest of these comes from Tippalūru (No. 283) and is in characters of about the seventh century A. D. (Plate I). The inscription records grant of *panāśa* at Tippalūru to a Brahman named Pāradāya (Bhāradvāja) Kattiśarman of Tarkkapuḷōlu(prōlu) made by **Erikal Muturāju Puṇyakumāra** while he was ruling over the Rēnāṇḍu from Chepali, which is evidently the modern Chappalle. The king bears the epithets *Ganyamāna, Madanavilita, Maṛuntrapiḍuku* and *Uttamōttama*, two of which remind us of the titles *Mattavilāsa* and *Pagāpiḍugu* borne by the Pallava king Mahēndravarman I (*Epigraphical Report* for 1909, pp. 74-75). In his article on the Mālēpāḍu plates of Puṇyakumāra, the late Rao Bahadur H. Krishna Sastri has drawn attention to the similarity of the *birudas* borne by king Puṇyakumāra and the *birudas* of Pallava Mahēndravarman I (*Ep. Ind.*, Vol. XI, page 341), and has surmised a possible relationship, which was perhaps in the nature of a marital or political alliance between the two families. From the palæography of the present record this Erikal Muturāju Puṇyakumāra seems to have been a contemporary of Mahēndravarman and but for the late period to which the Mālepāḍu plates have been assigned, he could be identified with the donor of these plates. This inscription is of particular interest as it is the earliest known epigraph in the Telugu language.

Erikal Muturāju Puṇyakumāra.

6. Two other records (Nos. 232 and 298) engraved in slightly different characters come from Erraguḍipāḍu and Veldurti respectively, and both of them belong to a certain Erikal Mutturāju. The former inscription, while registering a grant of land made by the king to a certain **Kuṇḍikāḷḷu** who in turn granted a portion of his gift-land to a Brahman, mentions as witnesses to the transaction Mutturāju, (son) of Dujayarāju, Navapriya Mutturāju and Vallava Dukarāju. In the other record (No. 298) the king is further called Pṛithivīvallabha Puṇyakumāra. It is difficult to surmise the relationship of the king to, or his identity with, Pōrmukharāma Puṇyakumāra Pṛithivīvallabha Chōḷa-Mahārāja of the Rāmēśvaram inscription (No. 384 of 1904). We find from some contemporary records of this region (Nos. 310 and 330 of 1935-36) a certain Erigal Dugarāja figuring as a donor during the reign of a Chōḷa-Mahārāja.

Erikal Mutturāju.

7. No. 297 which is also from Veldurti belongs to **Uttamāditya Chōḷa-Mahārāja**, a hitherto unknown member of this family. The inscription registers a gift of *pannavisa* (*pannasa*) to a certain Chēdiśarma, a Kōsiyapāra *i.e.*, a Brahman of the Kauśika-gōtra. Vikramāditya Chōḷa-Mahārāja, Chōḷa-Mahārājādhirāja Vikramāditya and Śaktikomāra Vikramāditya are some other chiefs of this family already known to us (*Ep. Ind.*, Vol. XI, p. 343).

Uttamāditya Chōḷa-Mahārāja.

8. No. 303 from Miḍutūru opens with the characteristic eulogy *Haridurdha-ravara*, etc., of the Telugu Chōḷas and introduces the king **Jaḍa-Chōḷi-Mahārāja** who also bears the epithet **Chōḷa-Mahārāja**. A fragmentary inscription at Conjeevaram mentions a Jaṭā-Chōḍa-Bhīma and his exploits, and the date of this record has been read as Śaka 923 (A. D. 1001-2) (*Ep. Ind.*, Vol. XXI, p. 29). The present inscription which is assignable on palæographical considerations to about 950 A. D. is, in all probability, a record of the predecessor, possibly the father of Jaṭā-Chōḍa Bhīma of the Conjeevaram record.

Chōḷa-Mahārāja Jaḍa-Chōḷi.

The Kalinga Kings.

9. Two copper-plate grants were received during the year from Chicacole in the Vizagapatam district. One of them is an incomplete set (C. P. No. 22) which consists of two copper-plates strung together on a ring bearing a thick oval seal slightly tapering at the top and the bottom. On it is engraved a legend now worn out. It is stated to have been discovered by a cultivator of Dhavaḷapēṭa in the Chipurupalle taluk, who under the impression that the plates were of gold seems to have melted down the third plate. It is written in characters of about the 5th century A. D. and is dated in the reign of Mahārāja **Umavarman** (of Kaliṅga). The inscription has been published in the *Journal of the Andhra Historical Research Society* (Vol. X, p. 143) by Mr. Manda Narasimham who had obtained the plates on loan from the owner. It records a royal order issued from Sunagara conferring the village of Kuttupu in the district of Mahēndra-bhōga on a Brahman named Khallasvāmi of the Vatsa-gōtra and the Chhandōga-śākhā and his descendants. Two grants of this king have been found so far and the present record adds one to the number (*Ep. Rep.* for 1935, Part II, para. 2).

Umavarman.

10. The other set (C. P. No. 12) consists of three plates but with no ring and seal. It was in the possession of the Balaga Bāvāji-Muṭt at Chicacole. The inscription on them is engraved in characters of about the 7th century A. D. and an article on it has already appeared in the *Journal of Oriental Research* (Vol. XI, p. 55). It records an order issued by Sakala-Kaliṅgādhipati **Mahārāja Sāmantavarman** in Saṁvat 185, from Śvētakādhishṭhāna granting the village Phērava-grāma in Lōhaśriṅgāra-vishaya to Kīrttiśarman of the Bhāradvāja-gōtra and his three sons.

Sāmantavarman.

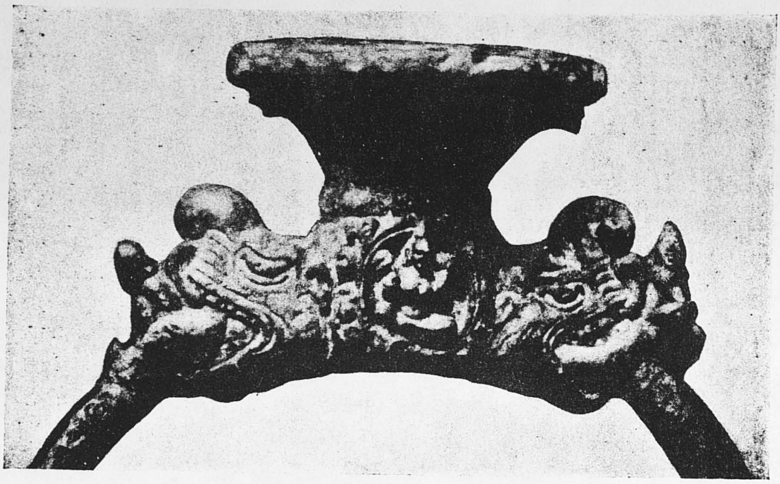
The only other known record of this king is the Dhanantara Plates published in *Epigraphia Indica* (Vol. XV, p. 275) where almost the same *praśasti* is employed in describing the king, the only difference being in the use of the word *Śvētakādhirājyaḥ* in the Dhanantara Plates in place of the expression *Kaliṅgādhirājyaḥ* used in the present grant, to denote the country acquired by him by the strength of his arms. The *saṁvat* given here may be taken to refer to the Gaṅga era, in which case the date of the record would correspond to A. D. 678.

The Eastern Chalukyas.

11. The Eastern Chālukya dynasty is represented in the collection by six copper-plate grants. The earliest of these (C. P. No. 6) belongs to king **Sarvalōkāśraya Vijayasiddhi** (Maṅgi-Yuvarāja), son of Vishṇuvardhana (II) and the grandson of Indra-Bhaṭṭāraka, the younger brother of Jayasiṁha-Vallabha, and is dated in the **10th year** of his reign which, according to Dr. Fleet's scheme of chronology would correspond to A. D. 682-3. This has been published already in the Telugu

Sarvalōkāśraya Vijayasiddhi.

SEAL OF C. P. 2 OF 1937-38
(of Eastern Chālukya Gunaga Vijayāditya III)



First side view.

Top view.

Second side view.

C. R. K. CHARLU.

Journal *Bhārati* (Vol. XVI, pp. 613 ff) by Mr. B. V. Krishna Rao. It registers a grant of land in the village **Elūru** in Vēṅgi-vishaya to the Brahman Śrīdhara-śarman, son of Venneśarman and grandson of Vishṇuśarman of the Bhāradvāja-sagōtra who was a native of Ayyāvoḷe (Aihoḷe), on the occasion of the *annaprāśa* ceremony of prince **Vishṇuvardhana.** This shows that Vishṇuvardhana should have been born about A. D. 682. Evidently Vishṇuvardhana is the prince *i.e.* the second son of Maṅgi-Yuvarāja, who came to the throne in A. D. 709 as Vishṇuvardhana III. The present grant would thus show that he was aged about 27 years when he ascended the throne and that he must have lived up to the age of 64. A point not noticed by Mr. Krishna Rao needs mention here. The last plate on its written side appears to be a palimpsest showing a few letters of an erased grant of the same dynasty. It reveals the commencement of a charter containing the expressions *varāha-lāñchhanānām aśvamēdha* etc.

Annaprāśa of his son Vishṇuvardhana.

12. The next inscription is of **Guṇaga-Vijayāditya III** engraved on a set of copper-plates (C. P. No. 2) secured for examination from the Superintendent, Government Museum, Madras. This has also been published in *Bhārati* (Vol. I, pp. 90 ff) and in the *Journal of Andhra Historical Research Society* (Vol. V, pp. 101 ff). This is said to have been originally discovered in the village Sātulūru in the Bandar taluk of the Kistna district. The set consists of 7 plates strung together on a ring attached to a circular **seal which is the most unique of its kind.** On the counter-sunk surface of the seal are cut in relief the usual figures of a *varāha*, an *aṅkuśa*, a lotus, the Sun and the Moon and the legend *Śrī Tribhuvanāṅkuśa.* At the place where the ends of the ring are secured are figures in bold relief of Gaṇēśa and Lakshmī, back to back, and flanked on either side by a *yāḷi* inside the mouth of which the ends of the ring are soldered. The bottom of the seal is shaped like a full-blown lotus with its petals spread out on all sides (*See* Plate II). The inscription records the grant, by the king at the request of his (half) **brother Nṛipakāma,** of the village **Sāntagrāma,** free of all taxes, to 100 Brāhmaṇas on the day of a solar eclipse. The genealogical portion of this inscription is of interest as, in addition to the usual succession list of the king's ancestors with the length of their reigns, which is however slightly at variance in the case of Vishṇuvardhana III and Vijayāditya II, and their achievements, it sums up in a statement that among the predecessors there were five kings bearing the name Vishṇuvardhana, two named Jayasiṁha, one named Maṅgi-Yuvarāja and that the donor himself was the third king of the name of Vijayāditya. It is significant that the record makes no reference to Maṅgi-Yuvarāja II (son of Kokkili), who issued the Koṇḍukavilaṅgavāḍa grant (*Ep. Rep,* for 1909, p. 105). Vijayāditya III is stated to have ruled over the Dakshiṇāpatha country together with the Trikaliṅga-dēśa. It is also stated of this king that he planted before his palace the symbols of the Gaṅgā and the Yamunā, the Moon and the Sun and also the *pālikētana.* He is also given the *biruda* **Vīramakaradhvaja** in this inscription. The grant is very indifferently worded. So far as we know this is among the earliest Eastern Chālukyan grants giving a long list of Brahman donees with their *gōtras* and shares.

Guṇaga-Vijayāditya III.

12. From Mr. Manda Narasiṁham of Chicacole in the Vizagapatam district was obtained a set of copper-plates (C. P. No. 26) belonging to king **Dāṇārṇava,** son of Bhīmarāja and half-brother of Ammarāja (II) (Vijayāditya VI). Though the date portion of the inscription is partially mutilated, the chronogram for 892 (*dvi-nava-vasu*) remains intact, and we can safely assume Śaka 892, which was the very first year of the king's reign, as the date of this record. The inscription also gives the names of three more kings (or chiefs), Bṛihad-Bhīma, his son Kali-Vishṇuvardhana and his son Bhīma, whose relationship to the king is not however clear, as the portion of the plate containing this information is unfortunately mutilated. The last-mentioned of these is stated to have conferred, under orders of the reigning king, the **governorship of Pottapi-nāḍu** along with certain insignia of the office, such as a pair of parasols, etc., upon two persons named Malliyarāja and Guṇḍiyarāja of the **Mudugoṇḍa-Chāḷukya-vaṁśa.** One of the plates, *viz.*, that containing the date is a clear palimpsest. Mr. Narasiṁham has given an indifferent version of

Dāṇārṇava—his subordinates of the Mudugoṇḍa-Chāḷukya-vaṁśa.

the text of the grant in the *Journal of the Andhra Historical Research Society*, Vol. XI, p. 80.

13. Another grant of this family is that of king **Amma (II) Vijayāditya VI,** son of Vishṇuvardhana (C. P. No. 7), which is dated in the **10th year** of his reign (A. D. 955-6). It records the grant of the village **Ponduvugrāma** in Attilināṇḍu-vishaya-Seventy along with the title *Mahāsāmanta*, to a subordinate of the king named **Mādiya-Dēśaraṭṭōḍi,** son of Kallikiya-Dēśaraṭṭōḍi and grandson of Mādiya-Raṭṭōḍi, in appreciation of his valour in the king's service. The title carried with it the privileges of *śivadvāra* (?) (cf. *maṅgala-tōraṇa*), *mayūrapiñchha* (peacock feather), *vyajana* (fan), *pīli* (?), *karkari*, golden betel-tray, the privilege of tying plantain trees to pillars (before his residence) and of hunting.

Amma II—his subordinate Mādiya-Dēśa-raṭṭōḍi.

C. P. No. 8 received from the Secretary of the Andhra Historical Research Society, Rajahmundry, also belongs to the same king. It is an unfinished record and registers the grant of a village (?) in **Lechchādi-vishaya** in **Bārupu-nāṇḍu,** a subdivision of Elamañchi-Kaliṅga to a certain Kūchana. It has been published in the *Journal of the Andhra Historical Research Society* (Vol. II, p. 242).

14. C. P. No. 5 which was received for examination from Dr. N. Venkataramanayya of the Madras University is a very interesting document of the time of (the Eastern Chāḷukya king) **Rājarāja I.** After giving the description of the family up to Rājarāja, it eulogises the Chōḷa king Rājēndra-Chōḍa *alias* Madhurāntaka, whose daughter Ammaṅgā was given in marriage to Rājarāja as his chief queen. It registers a grant made by the king, of the newly formed village Kalidiṇḍi-grāma *alias* Madhurāntakanallūr, for the maintenance of a feeding house to feed 50 students of *śāstras* and for conducting worship in three Śiva temples constructed by him in the village in memory of the *Daṇḍanāyaka* **Rājarāja Rāja-Brahmamahārāja** and two other officers named **Uttamachōḍa-Chōḍakōn** and **Uttamachōḍa-Milāḍuḍaiyān.** These are stated to have been sent at the king's request by his maternal uncle the Chōḷa king Madhurāntaka (also called) Rājēndra-Chōḷa at the head of a large army against the forces of the Karnāṭa king and lost their lives in the encounter. The fight is graphically described in the inscription. The Karnāṭa king referred to here seems to be identical with the Western Chāḷukya Jayasiṁha II, the contemporary and enemy of Rājēndra-Chōḷa I. Though the inscription is not dated specifically, it seems to have been issued shortly after the king's accession to the throne in Śaka 944 (A. D. 1022). **Kalidiṇḍi** is evidently identical with the village of that name in the Kaikalur taluk of the Kistna district, and Gudrahāra-vishaya in which it was situated seems to have been called after Gudrahāra, the present Guḍivāḍa in the same district. The construction of the temples and the provision for worship therein by grants of lands in the village seem to indicate that the battle might have taken place somewhere in the vicinity of the village.

Rājarāja I.

Temples erected in memory of three Chōḷa generals.

The Western Chalukyas.

15. A record belonging to the Chāḷukya dynasty of Bādāmi is No. 284 from Tippalūru in the Kamalapuram taluk of the Cuddapah district, which is dated in the very **first regnal year** of **Vikramāditya Satyāśraya.** It registers the gift of the *pannāsa* income of the village Maṟṟalūru by Vāmbuḷu who is described as a 'tiger of his brother' (*aṇṇārāpuli*), to the Īśvara temple at Vēṅgipāṟa. At the time of the record, it is stated that **Pōrmukharāma** was in charge of the Bāṇa territory bounded by the Pennā river (*Pennā-mariyāda*). Palæographically this record can be attributed to the 8th century A. D. and the Chāḷukya king was presumably Vikramāditya II (A. D. 733-46). Pōrmukharāma may perhaps be identified with Puṇyakumāra *alias* Pōrmukharāma of the Mālēpāḍu plates, who is mentioned in several stone inscriptions of this locality attributable to the 8th century A. D. As this record is dated in the very first regnal year of Vikramāditya Satyāśraya, it may be placed in A. D. 733-34, when Puṇyakumāra was a feudatory of the Chāḷukyan throne.*

Vikramāditya II—his subordinate Pōrmukharāma.

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* A certain Vikramāditya belonging to this family is known from a record at Chilamkūru, to have been ruling over the Bāṇa territory (No. 403 of 1904), evidently as a Western Chāḷukya subordinate as his name would suggest.

The Mālēpāḍu plates and the Rāmēśvaram stone inscription (No. 384 of 1904) are both dated in his own 5th regnal year, and so Puṇyakumāra must have assumed independence at this time (*Ep. Ind.*, Vol. XI, p. 342). The latter record mentions the name of the *āṇatti* of the grant as Māṟpiḍugu-Raṭṭaguḍlu. 'Māṟpiḍugu' was a well-known title in the time of the Pallava king Dantivarman.

Nūrmaḍi-Taila.

16. Of the Chāḷukyas of Kalyāṇa, the first king **Nūrmaḍi-Taila** (A. D. 973 to 997) figures in a record (No. 307) from Gollapalle in the Jammalamaḍugu taluk of the Cuddapah district, and he is stated to have made a gift of land to a spiritual teacher named **Nāgarāśi-Paṇḍita** for worship and offerings to the god in a temple (*dēva-sthāna*) whose name is not specified, situated to the north of Musalimaṟṟūru.*

Bhuvanaikamalla (Sōmēśvara II).

17. A record from Eṟṟamaṭham in the Kurnool district (No. 317) belongs to the reign of **Bhuvanaikamalla** (Sōmēśvara II) and was issued on the day of a lunar eclipse in the month of Chaitra in Śaka 997, Rākshasa, corresponding to A. D. 1075, April. The king was staying in his *nelevīḍu* at Baṅkāpura at the time of this order. His subordinate named Mahāmaṇḍalēśvara Satyarasa is said to have made an endowment for the conduct of worship to god Bikkēśvaradēva installed in the Eḍeya-maṭha in the name of his father Bikke-ārasa, evidently at this village. The present name Eṟṟamaṭham of the village is clearly derivable from the original name of the *maṭha*, *viz.*, the Eḍeya-maṭha. The feudatory **Satyarasa** bears a number of *birudas* such as 'Tagarapura-paramēśvara', 'Svarṇagaruḍadhvaja', 'Pratyaksha-Jīmūtavāhana-kula-sambhava', etc., and is said to have been a disciple of a certain Mallikārjunadēva. The title 'Tagarapura-paramēśvara', *i.e.*, the 'lord of Tagarapura' as well as the family of the chieftain which is mentioned as Jīmūtavāhana-kula indicates that he belonged to the Khachara family, a stock of the Śilāhāras, several members of which have figured in other Chāḷukya records of this period (Fleet's *Dyn. Kan. Dist.*, p. 439). Their banner was also one of the golden Garuḍa (*Svarṇa-garuḍa-dhvaja*). There are a few other records of the Chāḷukyas in the year's collection which are however much damaged. In No. 308 the name of [Tribhu]vanamalladēva is alone decipherable, while No. 192 mentions à Satyāśraya.

The Western Gangas.

Śāsanakōṭa Plates of Mādhavavarman I.

18. A set of four copper-plates belonging to this dynasty was secured for examination during the year from the Collector of Anantapur (C. P. No. 4). It is said to have been discovered some years ago in the village Śāsanakōṭa in the Hindupur taluk of the district and was in the possession of Mr. K. Gopalakrishnamacharlu of the Collector's office. The script in which the inscription is engraved is an early variety of the southern class of alphabets and is definitely anterior to that of the Penukoṇḍa plates of Mādhavavarman II and may be assigned to about the 4th-5th century A. D. It is dated in the very first year of **Mahārāja Mādhavavarman**, son of Koṅgaṇivarma-Dharmamahādhirāja of the Kāṇvāyana-gōtra and the Jāhnavēya-kula, the progenitor of the dynasty who 'established a kingdom by the strength of his own arms', and registers the royal grant of the village **Vēlputtoru in Paru[vi*]-vishaya** as a *brahmadēya* to a Brahman named **Dhara-śarman** of the Vatsa-gōtra and Taittirīya-charaṇa.

Since the publication of the Penukoṇḍa plates of Mādhavavarman II mentioned above, which was supposed to be the earliest document of the family, two earlier grants have come to light, *viz.*, the Beṇḍigānahaḷḷi plates of Kṛishṇavarman (*Mys. A. R.* 1915, p. 40) and the Kuḍithiyam plates of the same king (*Mys. A. R.* 1932, p. 124). In both of these the king calls himself Kṛishṇavarma-Dharmamahādhirāja, son of Mādhavavarma-Mahādhirāja and grandson of Koṅguṇivarma-Dharmamahādhirāja of the Kāṇvāyana-gōtra and the Gaṅga-kula. Now on account of the earlier script of the present grant and the relationship of the kings mentioned above, this grant is the **earliest genuine copper-plate** document discovered so far not only for king Mādhavavarman I but also for the Gaṅga family.† In determining the dates of the Penukoṇḍa plates of the present king's grandson Mādhava II, Dr. Fleet has given A. D. 475 as a very good

* Evidently Musalimaḍugu, Nandikotkur taluk, Kurnool dt.

† It has since been published by me in *Epigraphia Indica*, Vol. XXIV, p. 234.

date for it (*Ep. Ind.*, Vol. XIV, p. 331). Hence, assigning to each generation a period of 25 years, we may assign our plates to **about A. D. 425.**

Paruvi-vishaya in which the gift-village was situated is also mentioned in the Penukoṇḍa plates and has been identified by Rice with the region round about Parigi about 7 miles north of Hindupur. Vēlputtoru may be identified with the modern Vēlpumaḍugu of the adjacent Gooty taluk in the same district, which is a very ancient settlement and yielded, according to Bruce Foote, a good harvest of celts and other neolithic artifacts (*Indian Prehistoric* and *Proto-historic Antiquities*, p. 99).

The Rashtrakutas.

19. Among the kings of this dynasty, only two, Indra III and Krishṇa III figure in the stone records of the collection. No. 235 from Kamalāpuram in the Cuddapah district belongs to Indra III. It states that when king **Nityavarsha Indra-Narēndra** was ruling the Mahāraṭṭa-rājya and a chieftain named Pallavadhīra was governing the Muḷki-500, a certain Mahāsāmanta whose name is lost but who had the titles of 'Vikrānta-Rāma', 'Vikrānta-Bhīma', etc., constructed (or repaired) the doorway and *maṇḍapa* in the temple of god Muḷkemṭīśvara (Mukkaṇṭīśvara) and provided subsidiary shrines for the eight *parivāradēvatās* therein. The record is dated in **Śaka 848,** Pārthiva, which corresponded to A. D. 925-26, and is important as it extends the period of rule of king Indra III till this year. In his publication *The Rāshṭrakūṭas And Their Times* (p. 105) Dr. Altekar has assumed that Indra had died in 917 A.D. and was succeeded by his son Amōghavarsha II; but against this have to be noted No. 47 of 1904 from the Bellary district which is dated in Śaka 842, Vikrama (=A.D. 920), and No. 272 of 1918 (*S. I. I.*, Vol. IX, No. 57) which is dated in Śaka 844 (A.D. 922, September 9) of the reign of Nityavarsha Indra-Ballaha, and the present record which would further take Indra III's reign till at least the end of A.D. 925. As a record of Gōvinda IV is also found dated in A.D. 918-19 (*Ind. Ant.*, Vol. XII, p. 223), we have to presume that he was a co-regent along with his father for some years. In this connection it may be suggested that a record of Nityavarsha dated in the same year, Śaka 847 and Pārthiva, which has been attributed to Gōvinda IV may probably belong to Indra III himself (*B. K. Inss.* Volume I, Part I, No. 34). The name of god **Muḷkemṭīśvara** referred to in this record appears to have the particular significance of having been consecrated by the quasi-historical Mukkaṇṭi-Kāḍuveṭṭi (Trilōchana), rather than being a simple name of the three-eyed god Śiva. At Kalavaguṇṭa in the Chittoor district is a temple of god Mukkaṇṭīśvara whose foundation is, however, wrongly attributed (Sewell's *List*, Vol. I, p. 155) in popular tradition to a Chōḷa king. At Ēlēśvaram in the Nizam's Dominions, opposite to the famous Nāgārjunakoṇḍa ruins, is reported to exist a temple of god Mukkaṇṭīśvara. A Noḷamba-Pallava chief named Tribhuvanadhīra is mentioned in a record of the 26th year of Krishṇa III from Vellore in the North Arcot district (*Ep. Ind.*, Vol. IV, p. 82); but it is not clear whether he can be connected with the chieftain Pallavadhīra referred to above.

Indra III, his date.

Three records of **Kannaradēva** (Nos. 437, 441 and 442) in the year's collection come from the Tirukkoyilur taluk of the South Arcot district. Of these No. 441 from Jambai dated in his 18th year mentions a chieftain named **Tiruvaiyaṉ** who was wielding authority in that locality (*innāḍu āḷginṟa*). The family to which he belonged is not specified; but he may be identified with the Vaidumba chieftain of the same name, who figures in records dated in the 22nd and 24th years of Krishṇa III in this locality (Nos. 235 and 268 of 1902 and *Ep. Ind.*, Vol. VII, p. 143). As another Vaidumba chief named Tiruvaiyaṉ Śrīkaṇṭha figures in a record of the 25th year of Krishṇa III (No. 743 of 1905), we may assume that this Tiruvaiyaṉ who was perhaps the father of Śrīkaṇṭha must have died by A.D. 962. A record of Kaṉṉara from Kīḻūr (No. 16 of 1905) whose date is unfortunately lost, mentions a Vikramāditya Vaidumba-Mahārāja who was ruling over Malāḍu, Vāṇagappāḍi-nāḍu, Siṅgapura-nāḍu and Veṅkuṉṟa-kōṭṭam as a Rāshṭrakūṭa vassal, and as such, he must have been a predecessor of this chief Tiruvaiyaṉ and lived prior to the 18th year of Krishṇa III. In the present inscription the chief Tiruvaiyaṉ is said to have granted 15 *kaḻañju* of gold with which the Śaṅkarappāḍiyār community of Vāḷaiyūr

Krishṇa III and his Vaidumba feudatories.

(*i.e.*, Jambai), agreed to maintain a perpetual lamp before the god Nagarīchchurattāḷvār. '*Saṅkarappāḍiyār*' has been explained as a community of merchants (*Ep. Ind.*, Vol. XXII, p. 146) and the god at Vāḷaiyūr was also appropriately known as Nagarīchchurattāḷvār. Another body of merchants, namely the *Valañjiyar*, is mentioned in another record of Kannaradēva in the same village dated in his 23rd year (No. 442). This trading community is mentioned in inscriptions of the 12th and 13th centuries A.D. at Aruppukkōṭṭai in the Ramnad district (Nos. 406 and 407 of 1914), Tirukkaṇṇapuram in the Tanjore district (No. 505 of 1922) and in Ceylon (*S. I. I.*, Vol. IV, No. 1396). The earliest reference to the *Valañjiyar* known so far in inscriptions is perhaps to be found in the present epigraph, wherein they are said to have agreed to maintain a lamp in the temple of Nagarīśvarattāḷvār for 15 *kaḷañju* of gold received by them from Anukkan Tūḍuvan, a Kaikkōḷa who is described as a Vaidumba-anukkan. As an *anukka* means 'one who is near,' 'a friend' etc., this Kaikkōḷa evidently belonged to the body-guard of the Vaidumba chief Tiruvaiyan.

Krishṇa Kandhāra-chakravarti.

20. Two copper-plate records (C. P. Nos. 15 and 20) purporting to belong to a **Krishṇa Kaṁdhara (Kanhara)dēva-chakravartin** come from Lēpākshi in the Anantapur district and from Sirūr in the Bijapur district of the Bombay-Karnāṭak, respectively. They are engraved in Nāgarī characters attributable to about the 11th century A.D. and are couched in a mixture of corrupt Marāṭhī and Kannaḍa. The king is given the titles, 'Raṭṭakuḷa-kamala-Mārttaṇḍa,' 'Kandhārapuravarādhīśvara,' 'Samastabhuvanāśraya,' 'Prithivīvallabha,' 'Suvarṇagaruḍa-lāñchhana,' etc., which suggest his connection with the Rāshṭrakūṭa dynasty, while some other titles, such as 'Sangrāma-vijaya,' 'Arirāya-mastaka-śūla,' etc., are simply descriptive of his prowess. As he is also described in C. P. No. 20 as the son of Gōvindarāja born in the Vishṇuvaṁśa (Vishṇuvaṁśōdbhava-śrī-Gōvindarājarāyasuta) the inscription is meant to be associated with Krishṇa II or III, though the relationship to Gōvinda is vague and misleading. It may be mentioned that Krishṇa III is referred to as 'Kandhārapuravarādhīśvara' in the records of the Raṭṭa chief of Saundatti named Lakshmīdēva (Fleet's *Kan. Dyn.*, p. 556).

The record from Lēpākshi is dated in Śaka 153(!), Pramādi, and the one from Sirūr is simply dated in the cyclic year Aṅgira, Vaiśākha, ba. 8, Monday. It is stated that when the king who was ruling from his capital of Kandhārapura was camping at Gōkāga-paṭṭaṇa, the principal city of Kūṇḍi-3000, after he had returned from his southern expedition, he made certain endowments of lands to several temples and persons. At the time of the grant the king is stated to have been staying in the temple of Harihara, probably at Harihar on the Mysore border, and to have made the gift in question. As Krishṇa III ruled from A.D. 939 to 966, the cyclic year Aṅgiras does not fall in this period, while Pramādi which is equated to Śaka 153, in the other grant was, however, equivalent to Śaka 875 (=A.D. 953). It may however be noted that both the cyclic years Pramādi (=A.D. 893) and Aṅgiras (=A.D. 912) fell in the reign of Krishṇa II. From the impossible Śaka dates quoted in the records, the writing in the plates which is too late even for Krishṇa III, the language in which Marāṭhi and Kannaḍa are jumbled together and from other general considerations of execution, etc., the two grants appear to have been fabricated at the same time and source. In fact the last side of the Lēpākshi record contains an erased Telugu inscription written in characters of about the 11th century A.D. It may be suggested that these copper-plate grants were forged during the time of one of the chiefs of Saundatti who claimed to have belonged to the Raṭṭa lineage and were administering the Kūṇḍi-3000 province in the 12th—13th centuries A.D. In passing it would be interesting to remark that both the records refer to the king's proficiency in the **Nāgārjuna-mantra,** the significance of which is not apparent. In the *Epigraphical Report* for 1935-36 (Part II, para. 6) attention has been drawn to the existence of a shrine dedicated to Nāgārjuna at Nāgāvī not far from Gadag, wherein also is worshipped a sculpture said to be the image of Nāgārjuna. One other point may also be mentioned namely, that a few stone records purporting to belong to Krishṇa II copied from the Bombay-Karnāṭak (*cf.* B. K. Nos. 56 and 59 of 1927-28) are similarly found engraved in characters later than the 9th century A.D.

THE VAIDUMBAS.

21. Of the Vaidumba family, there are two inscriptions coming from Animala in the Cuddapah district. No. 191 which is highly damaged may be attributed to the 9th century A.D. It belongs to the reign of **Gaṇḍatriṇētra** and makes reference to Rēnāṇḍu and to a certain **Jaḍa-Chōḷa**. The other record (No. 196) is dated in **Śaka 898** corresponding to A.D. 976, October 6, in the reign of **Irigāya-Mahārāja,** who is stated to have made a gift of land to a certain Sūryakramadhāḷḷu as *ēkōddishṭa-bhukta-dakshiṇā*, apparently on the occasion of his father Beja[yi]ta-Mahārāja's obsequies. If this is so, the date of **Vaidumba Vijayāditya's** death must have been **A.D. 976,** September 26. The chief named Irigāya-Mahārāja who figures in an undated record (No. 290 of 1905) from Madanapalle in the Chittoor district relating to the death of a hero in some frontier fight must be identical with the chief of the present inscription, but as the Madanapalle record is much damaged, it is not possible to know any details about him. From some Tamil records in the Tirukkoyilur taluk (South Arcot) it is learnt that Tiruvaiyan, son of Vikramāditya and his son Śrīkaṇṭha were ' Vaidumba vassals of the Rāshṭrakūṭa king Kṛishṇa III in A.D. 962 and ' 63 corresponding to the 23rd and 24th regnal years of the king (see para. 19 above). If Vijayāditya and his son Irigaya belonged to the main Vaidumba line, and were different from the above-named chiefs, they must have ruled over portions of the Vaidumba territory to the north of Toṇḍai-maṇḍalam in the Cuddapah and Chittoor districts. It may also be remembered in this connection that between Śrīkaṇṭha who figures in the record of the 25th year of Kannara (Kṛishṇa III; A.D. 963) and his brother Śaṅkaradēva who occurs in the 16th year of Rājarāja (A.D. 1003; *S. I. I.*, Vol. III, No. 51), there is an interval of 40 years during which period the date of the present record falls.

Irigaya-Mahārāja (A.D. 976).

THE PALLAVAS.

22. The earliest Pallava inscription in the collection is a fragmentary record of **Dantivarman** dated in the **9th year,** coming from Tinnanūr in the Chingleput district (No. 168). It mentions the *sabhā* of Ninṟavūr which was evidently the old name of the village (Tiruninṟavūr) which has become the modern Tinnanūr. This Ninṟavūr should be identical with the village of the same name mentioned in No. 176 of 1930 from Piḷḷaippākkam in the same taluk, which registers a regulation framed by the assembly of Ninṟavūr. The slab on which this latter record is engraved had apparently belonged to this village and may have later found its way to Piḷḷaippākkam.

Dantivarman.

23. **Nandivarman** III, the successor of Dantivarman, is represented by four inscriptions (Nos. 162, 188, 467, and 469) ranging in date from the 5th to the 23rd year of his reign. Of these, No. 162 from Tiruvoṟṟiyūr near Madras, dated in the **18th year** is important, as no inscription of this king has been found so far north as Tiruvoṟṟiyūr, and it is also the earliest epigraph found in the village. This inscription in which the king is distinguished by the title ' Teḷḷāṟṟerinda ' registers an agreement made by the assembly of Nandiyambākkam in Nāyaṟu-nāḍu to burn two lamps before the god at Tiruvoṟṟiyūr with the interest on 105 *kaḻañju* of gold presented by the king. The village Nandiyambākkam must have been so called after this Pallava king, and it may be identified with the village of the same name near Nāyar in the Ponneri taluk of the Chingleput district.

Nandivarman III.

In this connection it may be remarked that all the ear[ly] inscriptions of different dynasties found in the Ādhipurīśvara temple at Tiruvoṟṟiyūr belonging to Nṛipatuṅga, Kampa Aparājita, Kannara and Parāntaka I are found engraved on dressed granite slabs, most of which are now found embedded in the pavement on the east side of the second *prākāra*. The varying sizes of these slabs and the way in which the records are incised in short lines across the breadth of the slabs, as well as the fact that the central shrine was built of black granite in the time of Rājēndra-Chōḷadēva I, seem to indicate that they could not have formed part of the

His vassal Vikramāditya Mahābali-Bāṇarāya.

older temple and that they had probably been originally set up as independent slabs and later built into the pavement of the *prākāra*. Another record of Nandivarman dated in his **21st year** comes from Āvilāla in the Chittoor district (No. 188), and it mentions **Vikramāditya Mahābali-Vāṇarāya** as the local chieftain. This Bāṇa who may be identified with Vikramāditya II of the Guḍimallam plates (*Ep. Ind.*, Vol. XVII, p. 1 ff) has already figured in the Guḍimallam (No. 229 of 1903) and Tiruvallam (*S. I. I.*, Vol. III, No. 43) epigraphs as a subordinate of Nandivarman III. The Āvilāla inscription states that at the request of **Atiprasādi** *alias* **Mahādēvi Vijjiyakkanār,** the Bāṇa chieftain remitted the taxes *kallāṇakkāṇam* and *vīdanāḷi* of the village Āvilāli for the upkeep of the tank in that place. Vijjiyakkaṇār mentioned here was probably the wife of the Bāṇa chief and was different from Vijjavai-Mahādēvi, [the daughter] of Nandipanma-Kāḍuveṭṭigaḷ referred to in a record of Pārthivēndravarman from Tirumālpuram in the Chittoor district (*S. I. I.*, Vol. III, p. 374) as they were separated by a long period. The remaining two inscriptions (Nos. 467 and 469) of this king come from Maṇalūrpet in the Tirukkoyilur taluk. No. 469 which is an incomplete record dated in the 5th year of Nandivarman, consists of detached stones, and from it it is inferred that a certain **Vayiramēgaṉār** was the son of Vāṇagōvaraiyar Siddhavaḍavaṇār and was ruling in the locality and that at the request of his younger sister Mahādēvaḍigaḷ, an endowment was made to the temple at Maṇalūr. In two inscriptions at Tiruvoṟṟiyūr (Nos. 158 and 161 of 1912) a certain Vayiramēgaṉ *alias* Vāṇakōvaraiyaṉ, the son of Perunaṅgai or Śāmiakkaṉ is mentioned in the reign of the Pallava king Aparājita, and since in the present inscription a Vāṇakōvaraiyaṉ Vayiramēgaṉ is stated to be the son of Siddhavaḍavaṉ he may be different from the former. No. 468 dated in the 13th year of an unspecified king, but which palæographically resembles the record of Nandivarman noticed above, may be assigned to the same king. This inscription gives the name of the god of Maṇalūr as Tiru-Uḻudīśvarattu-Mahādēva, *i.e.*, Mahādēva of Uḻudīśvaram (Rudrēśvaram?), but the origin of this name is not clear.

Nṛipatuṅga.

24. There are two damaged records of **Nṛipatuṅga** (Nos. 172 & 173) dated in the **21st year** from Tiṉṉaṉūr which appear to be connected with each other. No. 172 refers to the formation of a colony composed of merchants from the Telugu country (*Vaḍugavāṇiyach-chēri*) in the name of Vāhūr-Tiruvaḍi in the vicinity of Niṉṟavūr in Puḻaṟ-kōṭṭam, and to the fixing of the rates of assessment to be collected from the settlers by the assembly of the village. The imprecation attached to the inscription states that the members of the assembly who transgressed this resolution were to be considered as having wronged their *Tiruvaḍi*. The name *Vāhūr-Tiruvaḍi* occurs in the inscription at Piḷḷaippākkam mentioned in para. 22 above which is dated in the 19th year of Parāntaka I, and records the regulations relating to the election of members for the village assembly by the wards of Niṉṟavūr, a village in Puḻaṟ-kōṭṭam. *Vāhūr-Tiruvaḍi* mentioned here appears to denote the 'President of the assembly of Vāhūr (?)' and not a personal name (cf. *Ep. Ind.*, Vol. XXII, p. 231).

Vāhūr-Tiruvaḍi, a title of the President of a village assembly.

Aparājita.

25. The last Pallava king **Aparājita** is represented by a single inscription (No. 165) from Tiruvoṟṟiyūr. It is dated in his **5th year** and registers a gift of 30 *kaḻañju* of gold by Kuṭṭiyāḷi-Brahmādhirājaṉ of Tirukkaḍavūr-nāḍu in Muṭṭukkūr-nāḍu, for a perpetual lamp to the god Mahādēva at Tiruvoṟṟiyūr. It is stated that the endowed amount was deposited with the *sabhā* of Maṇali, bearing interest at the rate of 3 *mañjāḍi* per *kaḻañju* per month, which works out at 15 per cent. per annum.

THE LATER PALLAVAS.

Peruñjiṅga I and Peruñjiṅga II.

26. An inscription from Elavānāśūr (No. 484) in which the king's name is lost records the remission of taxes in favour of the local temple by Muṇaiyadaraiyaṉ Achalakulōttuṅgaṉ *alias* **Rājarāja-Kāḍavarāyaṉ** of Kūḍal. As the Pallava chief Maṇavāḷapperumāḷ who was also known as Rājarāja-Kāḍavarāyaṉ and Achalakulōttuṅgaṉ or Achalakulōttamaṉ (*S. I. I.*, Vol. VIII, No. 317), belonged to the same village of Kūḍal, the chief mentioned in the present record may be

identified with this Maṇavāḷapperumāḷ who, later under the name Kōpperuñjiṅga (I), seceded from the Chōḷa suzerainty and set up an independent principality with Sēndamaṅgalam as his seat of government (*Ep. Ind.*, Vol. XXIV, p. 22 ff). Since Maṇavāḷapperumāḷ figures in the reign of Kulōttuṅga-Chōḷa III, the present inscription has to be attributed to the reign of this king. The title *Muṇaiyadaraiyaṉ* applied in this record to this chieftain in addition to *Achalakulōttuṅgaṉ* appears to have been assumed by him by virtue of his authority over the Malaiyamāṉ country. In the *Epigraphical Report* for 1936-37 (Part II, paragraph 35), it has been stated, on the strength of an epigraph from Villiyaṉūr in French India that there should have been two chiefs bearing the name Peruñjiṅga. Since Maṇavāḷapperumāḷ figures as early as the 17th year of Kulōttuṅga-Chōḷa III (*i.e.*, A.D. 1195—No. 313 of 1902), the interval between this date and A.D. 1279 corresponding to the 36th year of a Kōpperuñjiṅga of accession A.D. 1243, *i.e.* 85 years, is ordinarily impossible for the active rule of a single chief. This, therefore, furnishes an additional argument for postulating the existence of two chiefs of the name Peruñjiṅga. To Peruñjiṅga II has probably to be assigned No. 379 from Aṅgaṉūr. This inscription refers to *Sēṉai* **Narasiṅgapaṉmaṉ**, a *Sāmanta-Mudali* of this chief, who constructed a tank for the merit of his grandmother Mōgiyār.

27. A much later member of this Pallava family comes to notice in an inscription from Elavānāśūr (No. 508), which from its palæography may be assigned to about the 14th century A.D. It mentions that Pānnaraṅganār, a wife of

Rājanārāyaṇa-Kāḍavarāya.

Pallavaṉ *alias* **Rājanārā[ya*]ṇa-Kāḍavarāya** dug the channel called the Puttūrkāl. As the donatrix is referred to as a *Nambirāṭṭi* of Pallavaṉ it is possible that the latter was a local chieftain of some status. His prenomen 'Rājanārāyaṇa' suggests that he was a subordinate of Rājanārāyaṇa-Śambuvarāya who was ruling over Tirukkōyilūr and the surrounding country in the second quarter probably of the 14th century A.D.

THE CHOLAS.

28. A large number of inscriptions of this dynasty have been copied during the year, representing almost all the kings from Parāntaka I to Rājēndra-Chōḷa III and furnishing some interesting details about their reigns.

Of the kings merely calling themselves Rājakēsarivarman or Parakēsarivarman, there are a few epigraphs. No. 158 from Turaiyūr in the Trichinopoly district

Rājakēsarivarman.

dated in the 5th year of **Rājakēsarivarman** seems to be attributable to **Gaṇḍarāditya.** It refers to the reclamation of some land which had lain covered up with sand since the 18th year of Periya-Uḍaiyār by whom is evidently meant the king's father and predecessor Parāntaka I because of the high regnal year of the king. The money for this appears to have been obtained from one Vāttalai-Kūḍaluḍaiyāṉ Vēḷāṉ Gaṇavadi who had been made to pay for a twilight lamp in the temple in expiation of his sin of having killed Achchaṉ Śūṟṟi, the headman of Kiḷinallūr. No. 163 which comes from Tiruvoṟṟiyūr and which is dated in the 6th year of Rājakēsarivarman has to be assigned to either Gaṇḍarāditya or Sundara-Chōḷa, preferably to the latter whose record dated in the 17th year has been found at Chintāmaṇi, a village close by (No. 18 of 1933-34). It cannot belong to the earlier Rājakēsari Āditya I, as he had not overrun Toṇḍai-maṇḍalam so early as his 6th year. This record registers an endowment made for feeding in the temple a Brahman well-versed in the Vēdas after the mid-day offerings to the deity.

29. Among the records of Parakēsarivarman without any distinguishing name is No. 446 from Paḷḷichchandal near Jambai in the South Arcot district. It

Parakēsarivarman.

is incised in rather early characters and is dated in the 21st year and probably belongs to Parāntaka I. It records a gift of land, after its reclamation, as *ērippaṭṭi* for the maintenance of a tank belonging to the **Nāṭṭār-perumbaḷḷi** at Vāḷaiyūr in Vāṇagōppāḍi by a certain Śakkaṉ Vayiri. It is not known to which Jaina temple in the locality the name Nāṭṭār-perumbaḷḷi refers. About a mile from the place where the inscription is found is a Jaina shrine now completely in ruins known as the Sainiyammaṉ (Jainiyammaṉ)-kōyil. Amidst its debris is lying a mutilated stone image of a Tīrthaṅkara and close to the old structure is set up a slab with an inscription of the Vijayanagara king Achyutarāya (No. 449),

which records a gift to the shrine of Vijayanāyakkar. About a furlong from this place again is a rock in a field bearing an inscription of Rājarāja (III) which mentions **Gaṇḍarādittap-perumbaḷḷi** (No. 448). It is possible that there may have been two shrines in this place one named Gaṇḍarādittap-perumbaḷḷi after the Chōḷa prince Gaṇḍarāditya and the other called Nāṭṭār-perumbaḷḷi evidently founded by the people or assembly of the local *nāḍu* (principality).

Parāntaka I.

30. There are two inscriptions of **Parāntaka I** (Nos. 8 and 443) both dated in the **40th year** of his reign. One of these (No. 443) which is engraved on the side of a steep rock near the top of a hill at Jambai refers to a temple of the Sun-god named Śrī-Gaṇḍarāditya-Ādittagarattudēva which was founded on the top of the Vāḷaiyūr-kuṉṟam (hill) in the time of **Uḍaiyār Aiyyaṉaḍi** and to the gift to it of the income from the village Śiṟupaṉaiyūr. The provenance of the inscription suggests that the temple should have existed somewhere close by. It is not clear who the 'Aiyyaṉaḍi' was in whose time the temple was constructed. If we take the expression to mean 'His Highness the father' and thus to refer to Parāntaka's father Āditya I, we have to suppose that the latter also bore the surname Gaṇḍarāditya and that the endowment for worship made in his reign had been somehow in abeyance till the 40th year of his son. From the context of the record, however, it seems more appropriate to apply the term 'Aiyyanaḍi' to Parāntaka himself, as the order regulating the expenses of the temple out of this income was issued by an officer named Tennavaṉ Brahmādarājaṉ on the 162nd day of the 4th year, which date can be taken to be only that of Gaṇḍarāditya, the son of Parāntaka, who is known to have taken part in the administration of the country as co-regent with his father after the demise of his elder brother Rājāditya in A.D. 949. It may also be incidentally mentioned here that a certain Tiruvaḍigaḷ Aiyaṉaḍi of Śiṟuvēḷur in Vēśālippāḍi figures in the 7th year of a Parakēsarivarman at Kōyil-Tēvarāyaṉpēṭṭai in the Tanjore district (No. 257 of 1923).)

Āditya II.

31. The next king represented in the collection is Parakēsarivarman 'who took the head of Vīra-Pāṇḍya' (*i.e.* Āditya II), of whom there are two inscriptions both coming from the South Arcot district. They are both dated in his 3rd year (Nos. 380 and 399) and record gifts of land as *ērippaṭṭi* for the maintenance of the local irrigation tanks of the places, one by the king himself in co-operation with the *Ūrār* of Śiṟupākkam and the other by a certain Oḷikaṇḍaṉ *alias* Śiṅgattaraiyaṉ at Meyyūr in Kuṟukkai-kūṟṟam, a subdivision of Milāḍu.

Rājarāja I.

32. Four inscriptions in the collection (Nos. 156, 164, 382 and 464) belong to the reign of Rājarāja I. No. 164 which is from Tiruvoṟṟiyūr is a fragment dated in the 24th year of Rājarāja and recording an endowment for the daily supply of a flower-garland to the deity by a certain Uḍaiyāṉ Pirāntaka...., who was probably an officer under the king. No. 382 from the South Arcot district dated in the 15th year of Rājarāja introduces a feudatory chief by name **Rāśingapaṉmaṉ** (Rājasiṁhavarman) **Rājarāja-Vāṇakōvariyaṉ.** While he was staying at Tañjāvūr in the college (*kallūri*) to the north of the king's (?) palace, he is stated to have made a gift of land to a certain Kāḷi Tūduvaṉ *alias* Paḷḷikkaṭṭileṟiya Nāṭṭupēraiyaṉ, probably on the occasion of his succeeding to the headship of the *nāḍu*.

Rājēndra-Chōḷa I.

33. **Rājēndra-Chōḷa** is represented in the collection by two inscriptions of which No. 157 from Turaiyūr in the Trichinopoly district is dated in his **8th year**, and records an endowment for the maintenance of a Brahman who was to recite the *Śrī-Rudra* during the early morning service of the deity and to teach the Vēdas to scholars during the rest of the day.

Rājēndradēva.

34. A fragmentary record of his son **Rājēndradēva** (No. 528) which is engraved on loose stones kept in the Vishṇu temple at Śiṅgavaram is dated in the 11th year and 135th day of his reign. It refers to a fatal assault made by a Brahman on another Brahman named Perukkāḷaṉ of Veṇbēḍu and to the penalty imposed on the assailant, of burning a lamp in the temple of which the name is lost. Veṇbēḍu is stated to be a hamlet of Rājarāja-chaturvēdimaṅgalam in Paṇaiyūr-nāḍu.

35. Of Rājakēsarivarman **Rājamahēndra** there is a single inscription (No. 473) dated in his **2nd year,** which comes from Elavānāśūr in the South Arcot district. It contains a short introduction beginning with the word *Tirumagaḷ* and records an endowment of lands for a flower-garden and for the conduct of a festival in Paṅguṇi, by Paṭṭālakaṉ Chintāmaṇi *alias* Narēndraśikhāmaṇi-Mūvēndavēḷāṉ, the headman of Karambiyam. Among the boundaries of the land is mentioned a plot called Śrīpattiṉi-Āḻvār-tirunandavaṉam, which suggests that a shrine dedicated to Pattini-Āḻvār, the deified heroine of the *Śilappadigāram* had existed at this place.

Rājamahēndra.

36. Vīrarājēndra is represented by two stone inscriptions, one from Tiṉṉaṉūr (No. 170) in the Chingleput district and the other from Tuḍaiyūr in the Trichinopoly district (No. 160). But the most important of his inscriptions in this collection is a copper-plate grant (C. P. No. 1) secured from the village Chārāla in the Punganur taluk of the Chittoor district. Its existence had been known as early as 1933-34, but its whereabouts could not be definitely located. Subsequently, however, at my request, Rao Saheb V. Totadri Aiyangar, Deputy Superintendent of Police, kindly interested himself in the matter and secured this set for my examination. It consists of 7 oblong plates held together by a ring with a circular seal, which contains in relief, besides the usual Chōḷa royal emblems similar to those found in the Tiruvālaṅgāḍu Plates of Rājēndra-Chōḷa and the Madras Museum Plates of Uttama-Chōḷa, the Sanskrit legend in Grantha characters engraved round its margin. The legend reads :—

Vīrarājēndra.

Viśvair=viśvambharādhīśair=nnanditair=vvanditam=idam |
Śāsanam Vīrarājēndra-Rājakēsarivarmmaṇaḥ ||

The record is dated in **Śaka 991,** Saumya, and the **7th year** of the king. The inscription comprises two parts, the Sanskrit portion (in Grantha) and the Tamil. The former contains a long *praśasti* of the Chōḷa dynasty composed by a certain Chandrabhūshaṇa-Bhaṭṭa, which is identical with the eulogy given in the Kanyākumāri inscription of the same king also dated in his 7th year. The Tamil portion gives the historical introduction beginning with *Vīramē tuṇai* etc., and some *birudas* of the king besides recording his military achievements. It registers the gift of the village Chērām (same as Chārāla) *alias* Madhurāntaka-chaturvēdimaṅgalam in Puli-nāḍu, a subdivision of Raṭṭapāḍikoṇḍaśōḷa-maṇḍalam, on the occasion of the Uttarāyaṇa-saṅkrānti to three Brahman brothers named Śrautriya-Kramavittaṉ, Mundaya-Kramavittaṉ and Pallaya-Kramavittaṉ of the Ātrēya-gōtra and of the lineage of a certain Rishikēśava (Hṛishīkēśa)-Bhaṭṭa. **This is the only copper-plate record known so far of this king.** The Sanskrit *praśasti* helps us to fill up the lacunae in the damaged portions of the Kanyākumāri inscription. The Tamil portion here is more elaborate than in the Kanyākumāri record and gives fuller details of the events connected with his reign. Among them may be mentioned the facts that Vīrarājēndra started on his expedition against (the Western Chāḷukya) king Āhavamalla on the very day of his coronation and that he defeated him in a battle at Kūḍal-Saṅgamam. It also states that Āhavamalla suffered defeat at the hands of the Chōḷa as many as five times*.

His Chārāla Copper-plate grant.

37. Of **Kulōttuṅga-Chōḷa I** there are three inscriptions (Nos. 372, 429 and 430). Of these No. 372 beginning with the introduction *Pugaḻmādu* etc., is dated in his 31st year. The other two contain no introduction but have to be assigned to him on account of the high regnal years given in them. No. 430, dated in his 46th year records a gift of the *pāḍikāval* taxes due on the village Kuḷamaṅgalam *alias* Vīraśōḷanallūr for the *ardhayāma* service in the temple at Jambai by the Kiḷiyūr Malaiyamāṉ chief Śagirayaṉ Anuppūvaṉ *alias* Kulōttuṅgaśōḷa-Malaiyakularāyaṉ. In No. 251 of 1902, dated in the 10th year of Kulōttuṅga I a certain chief Śa[di]raṉ Malaiyaṉ *alias* Rājēndraśōḷa-Malaiyamāṉ figures, and he was probably the father or elder brother of the chieftain mentioned in the present record dated 36 years later. It is noteworthy that this family of Malaiyamāṉ chiefs of Kiḷiyūr came into prominence as early as the reign of Kulōttuṅga-Chōḷa I.

Kulōttuṅga-Chōḷa I.

*The record has since been published in *Epigraphia Indica*, Vol. XXV, pp. 241 ff.

Kulōttuṅga-Chōḷa II.

38. From Peruveḷūr in the South Arcot district comes an inscription (No. 512) dated in the 13th year of **Kulōttunga-Chōḷa II** which records the founding of the temple of Tirukkōṭīśvaram-Uḍaiyār at the village and an endowment of 12 *vēli* of land for worship and offerings and for festivals therein and of another 12 *vēli* for the maintenance of ten *Bhaṭṭas* versed in the Vēdas and the Śāstras, one *Śaivāchārya* and one *Vaidya* who were all provided with house-sites on the north and west sides of the temple, by the chief Śeṅgēṇi-Nālāyiravaṉ Ammaiyappaṉ **Rājēndra-śōḷa-Śambuvarāyaṉ**, a Paḷḷi of Muññūr *alias* Rājanārāyaṇa-chaturvēdimaṅgalam in Ōymā-nāḍu. He also provided lands for the Veḷḷāḷa tenants of these *Bhaṭṭas* and remitted the *pāḍikāval* taxes on the *dēvadāna* and the *agaram* lands. The donor is already known to us from other inscriptions as a subordinate of this king (No. 298 of 1929) as well as of his predecessor Vikrama-Chōḷa (No. 422 of 1922).

Rājarāja II.

39. Next in point of time is a record of **Rājarāja II** dated in his 8th year (No. 474) from Elavānāśūr in the South Arcot district, which states that the *tirukkalśārttu* and the *maṇḍapa* in front called the *Eḷiśaimōgaṉ-tirumaṇḍapam* in the temple was the work of Kūḍalūr Āḷappirandāṉ Eḷiśaimōgaṉ *alias* **Kulōttuṅgaśōḷa-Kāḍavarāyaṉ** who is said to have had the proprietary right over Urumūr *alias* Śōḷapāṇḍya-chaturvēdimaṅgalam, a *brahmadēya* in Mēṟkā-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu. He is evidently the same as the donor of a *maṇḍapa* in the Vṛiddhāchalam temple, figuring in a record of the 15th year of Kulōttuṅga II (No. 137 of 1900). A chief of the name Kūḍalūr Āḷappirandāṉ Mōgaṉ *alias* Rājarāja-Kāḍavarāyaṉ figures in an inscription of the 6th year of this king from the same place (No. 166 of 1906), and in another inscription (No. 170 of 1906) he bears the additional title *Nāludikkumveṉṟāṉ*. All these names seem to refer to one and the same individual. Urumūr was the name by which Erumbūr in the Chidambaram taluk was known in ancient times and it was situated in Mēṟkā-nāḍu, a subdivision of Virudarājabhayaṅka ra-vaḷanāḍu (No. 387 of 1913). No. 146 from Tiruchchendurai in the Trichinopoly district is dated in the 14th year of Tribhuvanachakravartin Rājarājadēva and records both the royal order and the *uḷvari* granting 20 *vēli* of land tax-free at Īśānamaṅgalam *alias* Virudarājabhayaṅkara-chaturvēdimaṅgalam to the temple, under the name Rājagambhīra[nallūr]. *Rājagambhīra* as a probable surname of Rājarāja II is already known (*Ep. Rep.* for 1915, para. 26) and hence this inscription may have to be assigned to that king.

Rājādhirāja II.

40. There are four inscriptions of **Rājādhirāja II** ranging from the 5th year of his reign to the 13th. In one of these (No. 475) dated in his 13th year he is given the epithet *Īḷamum Maduraiyum koṇḍa*. (see No. 36 of 1906). In No. 364, dated in his 7th year the Malayamāṉ chief of Kiḷiyūr *viz.*, Periya-uḍaiyāṉ Nīṟeṟṟāṉ *alias* Rājarāja-Malaiyakularāyaṉ is said to have made a gift of the *pāḍikāval* and other taxes due from the *dēvadāna* village Parudal *alias* Malaiya-vichchādiranallūr to the temple of Ūrbāgaṅkoṇḍār at Elavānāśūr. This chief figures in No. 163 of 1906, dated in the 13th year of his predecessor Rājarāja II as making a representation to the king for the gift of a land to the same temple.

Kulōttuṅga-Chōḷa III.

41. Of the records attributable to **Kulōttuṅga III**, No. 20 from Jambukēśvaram is dated in the **7th year of Vīrarājēndradēva** and records an oath of allegiance taken by two persons, probably brothers, named Arayadēvaṉ Mūvāyirattoruvaṉ *alias* Vīrarājēndra-Brahmādarāya-Muttaraiyaṉ and Arayadēvaṉ Tiruveṇkāḍuḍaiyāṉ *alias* Vikramaśōḷa-Brahmādarāya-Muttaraiyaṉ to the chief Vīṟṟirundāṉ Śēmaṉ Akaḷaṅka-Nāḍāḷvāṉ, undertaking that they would strictly follow the latter's orders in his *rājakāryam* (administration) as well as in *vaṉṉiyam* (war ?) without ever betraying him, that they would not collude with other parties to the detriment of his interests. It is of interest to note that from the title *Brahmādarāyaṉ* borne by these chiefs they appear to have been Brahmans, wielding power in the region containing the temples of Tiruchchirāppaḷḷi-Uḍaiyār, Tiruchchōṟṟuttuṟai-Uḍaiyār, Tirunāgēśvaram-Uḍaiyār, Tirukkāmakkōṭṭam-Uḍaiyār and Tiruchchatti-muṟṟam-Uḍaiyār, by the gods of which the compact is sworn. **Vīṟṟirundāṉ Śēmaṉ** of this record has figured in a record of the time of Rājādhirāja II at Vaḷappūr-nāḍu

(*Ep. Rep.* 1929-30, Part II, para. 24). Another such pact is registered in No. 502, dated in the **13th year** of Kulōttuṅga who is evidently Kulōttuṅga III. It is a counterpart of No. 440 of 1913 registering a political alliance entered into between the chiefs **Rājarājadēvaṉ Poṉparappiṉāṉ** *alias* Kulōttuṅga-Chōḷa-Vāṇakōvaraiyar and Sūryadēvar Nīrēṟṟār *alias* Rājarāja-Malaiyakularāyar of Kiḷiyūr, same as Periya-uḍaiyāṉ Nīrēṟṟāṉ of No. 364 mentioned above. This is engraved on the walls of the temple at Elavānāśūr in the South Arcot district which should have been an important stronghold of the Malayamāṉ chiefs and gives the terms of the pact as agreed to be fulfilled by Poṉparappiṉāṉ. Similarly the other inscription is found at Āragaḷūr which should have been the headquarters of this Poṉparappinān, and the terms of the document are those as given by the Malayamāṉ chief on his part. The present inscription is a well preserved and complete record while the Āragaḷūr version consists only of disconnected pieces of the document.)

A political pact of his time.

No. 374 from Neyvaṉai in the same district is dated in the 8th year of Kulōttuṅga and records the grant of the village Edirmalaippāḍi to the temple for offerings to the goddess and for a festival in the Puraṭṭāśi month, made by Nandipanmaṉ *alias* Naralōkasūriyaṉ who also figures in No. 375, probably of the same king, as the servant of Araiśaṉ Āḷappiraṇḍāṉ *alias* Kāḍavarāyaṉ with the permission of the latter after getting it exemp ed from the *sammādam*-tax by Chēdiyarāyar. Edirmalaippāḍi is referred to as the place where the god is said to have gone and received Āḷuḍaiya-Piḷḷaiyār (Tirujñānasambanda), and the god of this temple is called *Poṟkuḍaṅkuḍuttaruḷiṉa i.e.*, ' who was pleased to give the golden pot.' These two names seem to contain in them references to the incidents connected with the sojourn of saint Jñānasambanda at this place. No. 489, dated in the king's 30th year gives details of date which work out correctly for A.D. 1207, August 19th. This inscription records gift of a village to the dancing girls for the service of dancing and singing in the temple at Iṟaiyāṉaraiyūr.

A few feudatory chiefs who are known to have been administering part of the present North and South Arcot districts in the reigns of Kulōttuṅga III and his successor figure in the present year's collection also. One such chief was Kūḍalūr Āḷappiraṇḍāṉ Rājagambhīra-Kāḍavarāyaṉ *alias* **Aḷagiyapallavaṉ Sāḍumperumāḷ** who is stated in No. 496, dated in the 30th year of the king to have constructed the outer *gōpura* of the temple at Elavānāśūr. Another Pallava chieftain named Kūḍal Āḷappiraṇḍāṉ Kāḍavarāyaṉ, who had also the title of Sāḍumperumāḷ is mentioned in two inscriptions from Tiruvaṇṇāmalai (*S. I. I.*, Vol. VIII, Nos. 77 and 98) dated in the 31st year of Rājarāja III and the 15th year of Kōpperuñjiṅgadēva. Another subordinate chief of Kulōttuṅga III was the Kiḷiyūr Malaiyamāṉ chief Periyuḍaiyāṉ Rājarāja-Kōvalrāyaṉ Pslavāyuda-[Pal]lava[raiyaṉ], son of Iraiyūraṉ Rājarāja-Chēdiyarāyaṉ Vaṉṉiyarnāyaṉ (No. 381), who is stated to have dug a tank at Attippākkam in the South Arcot district. This chief is also known to us from No. 389 of 1902. Still another feudatory of the king was **Magadēśaṉ Rājarājadēvaṉ Poṉparappiṉāṉ** of Āragaḷūr whose servant Māṟaṉ Kuḷaindāṉ Chēdirāyaṉ is stated (in No. 407) to have made a gift of lands to the Tiruppālaippandal temple in the 26th year of Kulōttuṅga. We find two inscriptions of this same **Poṉparapina-Magadaipperumāḷ** without mention of any overlord but dated in the **6th and 15th years** of his own rule in the same place (No. 402 and 408). The 11th regnal year of this chief is quoted in No. 156 of 1904, also from the same place.

His subordinates.

No. 397 is a record from Meyyūr in the Tirukkoyilur taluk (South Arcot district) dated in the 9th year of a certain **Vanneñjapperumāḷ**. He appears to be identical with the person of the same name figuring in an inscription from Āttūr in the Salem district (No. 405 of 1913), as a subordinate issuing the grant in the 32nd year of an unspecified king, who was probably Kulōttuṅga III. The chief should have asserted his independence towards the close of Kulōttuṅga's reign and issued grants independently, as testified to in the present inscription.

2. Of Rājarāja III there are about 20 inscriptions in the collection ranging in date from the 6th to the 28th year of his reign. Two of these (Nos. 31 and 32) begin with the introduction *Sīrmanni*, etc. A fragmentary inscription from Tinnanūr (No. 171) dated in the 6th year of the king refers to the destruction of Ninravūr caused by *śūlai* (pillage) in the previous year and to the gallant part played in its defence by a certain hero. No. 185 from Kunrappākkam in the Chittoor district dated in the 18th year of Tribhuvanachakravartin Rājarājadēva records the gift of that village, to god Tiruvēngadam-Udaiyān by Senni Tirukkālattidēvan *alias* Yādavarāyan. A number of inscriptions have been copied in previous years in the Chittoor, North Arcot and Chingleput districts, mostly of the time of Rājarāja III while a few belong to his predecessor Kulōttunga III, which record endowments made by Tirukkālattidēva *alias* Yādavarāya (No. 16 of 1897, No. 87 of 1922), Vīra-Narasiṁhadēva *alias* Yādavarāya (Nos. 200 of 1892, 633 of 1904, 640 of 1904, 199 of 1912, 406 of 1896, 227 of 1912), Narasiṁha Tirukkālattidēva *alias* Yādavarāya (No. 94 of 1903), Saśikulachalukki Vīranārasingadēva (No. 172 of 1903), Saśikulachalukki Tirukkālattidēva *alias* Yādavarāya (Nos. 181 and 191 of 1903), Saśikulachalukki Vīranārasingadēva *alias* Yādavarāya (No. 182 of 1903), and Saśikulachalukki Tanininruvenra Vīranārasingadēva *alias* Yādavarāya (Nos. 183 and 200 of 1903). In the *Tirupati Dēvasthānam Inscriptions* (Vol. I, pp. 103—104), Tirukkālattidēva and Vīranārasiṁha are treated as chiefs one following the other in close succession. As Narasiṁha Tirukkālattidēva figures in two inscriptions, dated in the 7th year of Kulōttunga-Chōla III (No. 94 of 1903) and the 15th year of Rājarāja III (No. 172 of 1903), *i.e.*, in A. D. 1185 and 1231 covering a period of 45 years, and in the interval a chief by name Vīra-Narasiṁha figures about A. D. 1212 in the reign of Kulōttunga-Chōla III (No. 93 of 1903) we have to suppose the existence of more than one chief of the name Tirukkālattidēva. The present record furnishes one more surname, *viz.*, Senni for the latter chief.

Rājarāja III.

His Yādavarāya subordinates.

Another inscription of Rājarāja which deserves notice is No. 14 from Jambukēśvaram. It records a receipt given by two brothers for the money due to them from the temple for the purchase of some dry and wet lands belonging to them. The amount was not paid to them directly but by means of an *ediridai* (counter agreement) got by Dakshināmurti-Andār on behalf of the temple from Kālagam-Nāyakar who seems to have been an agent of Bhōgaya-Dandanāyaka. This Dandanāyaka is known to us already as one of the two generals Bhōgaya and Mallaya who were sent by the Hoysala king Narasiṁha II in his campaign against the Pāndya, and who in A. D. 1237 granted the eleven villages, conferred on them by prince Sōmēśvara evidently for their valour, to Brahmans in the presence of god Rāmanātha at Sētu (*A. S. R.* for 1909-10, p. 153).

The help rendered by Hoysala Narasiṁha II to Rājarāja III early in his reign against the Pāndyas, and later on in freeing the Chōla king from imprisonment at the hands of Peruñjinga which gave him the claim to the title of the 'Establisher of the Chōla kingdom' is well known. A similar claimant to that title was the Telugu-Chōda chief Tikka *alias* Gandagōpāla of Nellore who was also a friend and ally of Rājarāja. Narasiṁha's subsequent power and influence in the Chōla territory is evidenced by the presence of several Hoysala generals at Tirumalavādi and Conjeeveram. One of his inscriptions (*E. C.* XII, Tp. 42) refers to him as ruling from Kāñchīpuram in A. D. 1230 and another (*E. C.*, V, Cn. 211 b) to his army stationed at that place. The latest inscription found for him is the one at Tirumalavādi dated in A. D. 1235 (No. 39 of 1920). His interests thus brought him into conflict with Gandagōpāla who, among his other achievements, 'took Kāñchī and was ruling there after making it his own' in A. D. 1231 (No. 446 of 1919 and *A. R.* for 1920, part II, para. 55). The clashes between the Hoysala and this chief became rather frequent thereafter, and we find Narasiṁha's son Sōmēśvara leading an expedition in August, A. D. 1240 against Tikka (*E. C.*, VI, Kd. 100). The event leading to this engagement seems to receive light from an inscription of the current collection (No. 439) from Jambai in the South Arcot district, which is unfortunately very fragmentary. It is dated in the 23rd year of Rājarāja (A. D. 1239), and states that in the month of Chittirai of that year 'Nāyanār Gandagōpālar was pleased to go out (for fight ?) and having stabbed

Vallāladēva killed by Gandagōpāla.

Vallāḷadēvaṉ proceeded to (?) Śaṇbai'. As the inscription stops with the mention of Śaṇbai we are puzzled as to the result of the fight. But the death of Vallāḷadēva at the hands of Gaṇḍagōpāla is an important piece of information. The date of the record precludes the possibility of its reference to Ballāḷa II or III. As the dynasty itself came to be called 'Ballāḷa' after the glorious reign of Ballāḷa II, we can only take Vallāḷadēva of the present inscription to refer to a Hoysaḷa king, who, at this time, could be no other than Narasiṁha II. Thus we may take A. D. 1238-39 as the last date of this king. It is the fall of his father at the hands of Tikka that should have been the immediate cause of Sōmēśvara's expedition against that chief.

43. Of Rājēndra-Chōḷa III there are only 3 inscriptions in the collection dated in the 3rd, 4th and 6th year of his reign (Nos. 29, 27 and 73). In the first of these he is merely called Tribhuvanachakravartin, the second begins with an introduction of which portions are lost and gives the king the surname Parakēsarivarman. No. 73 dated in his **6th year** calls him Tribhuvanachakravartin **Rājēndra-Chōḷadēva** 'who revived the Manu dynasty and wore the legitimate (or righteous) crown'. It records an endowment of land after purchase made for worship and other requirements in the temple of Śrīdēvīśvaramuḍaiyār at Tiruveḷḷaṟai by **Siṅgaṇṇa-Daṇḍanāyaka** who had consecrated the image of the god therein. This Siṅgaṇṇa is perhaps the same as the general of Sōmēśvara who is stated in an inscription at Vēdāraṇyam in the Tanjore district (No. 501 of 1904) to have made an inroad into the Chōḷa territory in A. D. 1241, as a consequence of which worship was stopped in the temple of Kōḍikkuḷagar but was revived some time later. Now the construction of a temple by the same chief in the Chōḷa territory and provision for worship therein suggests that Rājēndra-Chōḷa's overlordship was acknowledged by Sōmēśvara and that the former had sufficiently consolidated his position and recovered the prestige lost during the time of his predecessor. This is also indicated by the titles *Manukulameḍutta* and *Neṟimuḍi-śūḍiya* assumed by him, as stated above.

Rājēndra-Chōḷa III.

THE PANDYAS.

44. The Pāṇḍya inscriptions of the year come from the portion of the ancient Chōḷa territory corresponding to the present Trichinopoly district and the region to the north of it.

The earliest is a verse inscription from Jambukēśvaram (No. 47) attributable to **Māṟavarman Sundara-Pāṇḍya I.** Above this record are crudely engraved the Pāṇḍya emblems of a pair of fish and an elephant-goad. This inscription states that in the 3rd year of his reign, the king Māṟaṉ celebrated the anointment of heroes at Āyirattaḷi and had this inscription engraved. The event is alluded to in the historical introduction of the king beginning with the words *Pūmaruviya*, etc., wherein it is stated that Sundara-Pāṇḍya burnt Tañjai and Uṟandai, drove the Śembiyaṉ (*i.e.*, the Chōḷa) to the forest, bestowed on a Bāṇa, the latter's golden crown set with gems and that thereafter he performed the anointment of heroes in the anointing hall of the unfriendly Vaḷavaṉ at Āyirattaḷi. That the Chōḷa country was conquered and given back to Kulōttuṅga III is specifically mentioned in two records of the Pāṇḍya king (Nos. 72 of 1924 and 9 of 1926). Sundara-Pāṇḍya assumed the title *Sōṇāḍu-koṇḍaruḷiya* from his 3rd year (No. 358 of 1916 and No. 549 of 1926) and the conquest must have been celebrated by the anointment at Āyirattaḷi in this year, as indicated by the inscription noticed above. The restitution of his kingdom to the Chōḷa king appears to have been made in the same year (No. 322 of 1927-28).

Māravarman Sundara-Pāṇḍya I.

There are three other records of this king (Nos. 3, 21 and 30) which were also secured from Jambukēśvaram. Of these, No. 3 which is dated in the 4th year and 154th day, was issued while the king was at Madura and gives an inventory of the jewels and other valuable articles belonging to the god Tiruvāṇaikkā-Uḍaiyār. Among the varieties of silk then in use in this temple are mentioned *Puliyukirpūmpaṭṭu*, *Śēndilāṉippaṭṭu* and *Āriyaṉ-Dēvāṅgu*. Another inscription (No. 21) refers to the provision made for conducting the *Sundara-Pāṇḍyaṉ-śandi* instituted in the temple in the name of the king, on the day of his natal asterism Aviṭṭam in the month of Āvaṇi. No significance is perhaps to be attached to the

month quoted here as a similar *śandi* was instituted to celebrate the king's asterism Aviṭṭam, in the month of Puraṭṭāśi in the Śiva temple at Tiruvālīśvaram (No. 340 of 1916), and in all the months of the year in the Rudrakōṭīśvara temple at Chaturvēdimaṅgalam (No. 303 of 1928). The latest record of this king (No. 30) in the year's collection is of his 11th year and mentions as donors Vēṇāḍuḍaiyār and his younger brother Maduraipperumāḷ *alias* Magadarāyar. It is not clear whether this Vēṇāḍuḍaiyār was identical with Araiyaṉ Pūvaṉ *alias* Vēṇāvuḍaiyār of Kīḻaikkoḍumaḷūr mentioned in a record of Māṟavarman Sundara-Pāṇḍya II (No. 149 of 1894).

45. Of the records of **Jaṭāvarman Sundara-Pāṇḍya** (Nos. 28, 373 and 492), No. 28 beginning with the introduction *Samasta-jagad-ādhāra*, etc., and therefore assignable to the first king of the name registers a royal remission of taxes made at the instance of his brother-in-law (*machchunaṉār*) Maḷavarāyar on the villages Muṭṭaipāḍi, Vīratoṅgapuram, and Pāgaṅguḍi in Viḷā-nāḍu, a subdivision of Pāṇḍikulapati-vaḷanāḍu for worship and offerings to the god Tiruvāṇaikkā-Uḍaiyār during the festival called **Śēraṉai-veṉrāṉ-tirunāḷ** celebrated in the temple in the name of the king on the day of his asterism **Mūlā** in the month of Chittirai. The *Śēraṉai-veṉrāṉ-maṇḍapa* at Śrīraṅgam should be also attributed to this Pāṇḍya king. As the title 'Śēraṉai-veṉrāṉ' is applied in the record specifically to this king, the suggestion made in the *Epigraphical Report* for 1926-27, para. 4, that it was possibly a title of Māṟavarman Kulaśēkhara would have to be modified. The special honours during auspicious and inauspicious occasions granted to the **Pāraśivas** (Pāraśavas) attached to the temple at Elavāṉāśūr in the South Arcot are district mentioned in No. 492 of the 13+3rd year of a Jaṭāvarman Sundara-Pāṇḍya. These were vouchsafed in a *vyavasthā-patra* granted by the *tāṉattār* of the temple of Ūrbāgaṅkoṇḍaruḷiya-Nāyaṉār extending to them the same privileges as were then obtaining in Pāṇḍi-maṇḍalam, Śōḷa-maṇḍalam, Magada-maṇḍalam and at Tirumudukuṉṟam, Tiruvāmāttūr, Tiruvadigai and Tiruveṇṇainallūr in Naḍuvil-maṇḍalam. A similar privilege granted to this community is also recorded in an inscription at Tiruvēndipuram, in the same district, which is dated in the same 13+3rd year of a 'Māṟavarman' Sundara-Pāṇḍya (No. 141 of 1902). Uniformity was sought to be effected in according temple honours to the **Pāraśivas** in the regions specified above, which nearly covered the whole of the Tamil country. According to the *Manusmṛiti*, the Pāraśava was an *anulōmaja*, being the offspring of a Brahman father and a Śūdra mother.

Jaṭāvarman Sundara-Pāṇḍya; his title 'Śēraṉai-veṉrāṉ'.

46. A damaged record of Sundara-Pāṇḍya without any distinguishing titles and dated in the 11+1st year, coming from Kuntrapākkam in the Chittoor district (No. 186) registers a gift of land for offerings and worship to the god Tiruvagattīśvaramuḍaiya-Nāyaṉār evidently of this village, situated in Tiruvēṅgaḍa-kōṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam by the **Yādava chief Vīra-Nāraśiṅgadēva.** As there are no inscriptions of any other Sundara-Pāṇḍya prior to Jaṭāvarman Sundara-Pāṇḍya I in this region, this record may be attributed to him. The Yādavarāyas were a family of feudatory chiefs figuring in Chōḷa inscriptions from the time of Kulōttuṅga III to about the 15th year of Rājarāja III, when they seem to have asserted their independence and issued records in their own name. In para. 42 above it is supposed that there must have been more than one chief bearing the name Vīrā-Nārasiṁha, and the chief mentioned in the present record was evidently a later member of that name as distinct from Vīra-Nārasiṁha figuring in the reign of Kulōttuṅga III (406 of 1896). An inscription from Tirupati (No. 89, *Tirupati Inscriptions*, Vol. I) equates his 50th regnal year with the cyclic year Vikrama corresponding to A. D. 1280, which would give A. D. 1230-31 as the initial year of his independent rule, which seems, however, to have received a temporary set-back in the time of Sundara-Pāṇḍya.

His subordinate Vīranārasiṅgadēva-Yādavarāya.

A slab now set up before the Vēdavyāsa-Bhaṭṭar-*tirumāḷigai* in the North Chittirai Street at Śrīraṅgam, contains an inscription (No. 122) belonging to the reign of **Perumāḷ Sundara-Pāṇḍya.** On the top of this slab is elaborately sculptured the Pāṇḍya emblem which consists of a pair of carps with two elephant goads between them. In the middle is also sculptured the Vaishṇava emblem of a *Chakra* surmounting a pillar, with an umbrella and a pair of *chauris* over it. This damaged record seems to indicate that the *maṭha* was probably

built under orders of the Pāṇḍya king. The Sundara-Pāṇḍya mentioned in this record may be identical with Jaṭāvarman Sundara-Pāṇḍya I whose benefactions to the Śrīraṅgam temple are well known.

47. Of the three records in the collection of another Sundara-Pāṇḍya who does not bear any distinguishing epithets (Nos. 77, 385 and 482), No. 77 is engraved high up on the north wall of the outermost *prākāra* of the Jambukēśvaram temple at Tiruvāṇaikkāval, along with the Pāṇḍya emblem of two carps and a goad sculptured near it. This inscription calls the wall 'Tirunīṟṟu-Sundara-Pāṇḍyaṉ-tiru-māligai', but in course of time, its connection with the Pāṇḍya name having been forgotten, the rampart is now known as 'Vibhūti(tirunīṟṟu)-prākāra'. Since the record belongs to the 14th century one of the Sundara-Pāṇḍyas who flourished in this century must have had the title of **Tirunīṟṟu Sundara-Pāṇḍya,** which evidently indicates his strong leaning towards Śaivism. In this connection it may be noted that kings Kulōttuṅga-Chōḷa I and II who were staunch Śaivas were also known as Tirunīṟṟu-Chōḷaṉ (No. 312 of 1901 and No. 196 of 1901).

Tirunīṟṟu Sundara-Pāṇḍya—
(c. 14th cent. A. D.).

The other record which comes from Kaḷumalam (No. 385) in the South Arcot district has probably to be assigned to **Jaṭāvarman Sundara-Pāṇḍya III** (accn. 1303 A.D.) and it refers to a gift made by Śōḷakōṉār in the days of Piḷḷai Mahābali-Vāṇarāyar. Chiefs with the dynastic title Mahābali-Vāṇarāyar and the appellation of 'Piḷḷai' or 'Makkaṇāyaṉār' figure in the reigns of (1) Māṟavarman Kulaśēkhara (A. D. 1268) with the simple name of Piḷḷai Mahābali-Vāṇarāya (No. 357 of 1922), (2) Māṟavarman Vikrama-Pāṇḍya under the name of Vikrama-Pāṇḍya Mahābali-Vāṇarāya (No. 46 of 1922), (3) Jaṭāvarman Vīra-Pāṇḍya (A. D. 1296) under the name of Kulaśēkhara Mahābali-Vāṇarāya (No. 430 of 1907) and (4) Jaṭāvarman Sundara-Pāṇḍya III (A. D. 1303) with the name of Parākrama-Pāṇḍya Mahābali-Vāṇarāya (No. 104 of 1916). Their relationship with one another is not clear at present. Śōḷakōṉ noticed in our record also figures in another epigraph of the same king (No. 580 of 1902).

48. In a fragmentary record (No. 436) of Vikrama-Pāṇḍya from Jambai in the South Arcot district, a certain **Mahābali-Vāṇarāyar** is mentioned as the *mudali* of the king. As an officer of this name occurs in a record of Māṟavarman Vikrama-Pāṇḍya (No. 46 of 1922) the king of the present record may be identified with the **Māṟavarman Vikrama-Pāṇḍya** whose date of accession was **A. D. 1269.**

Māṟavarman Vikrama-Pāṇḍya.

49. There is a single record of **Māṟavarman Vīra-Pāṇḍya** in the collection (No. 360), dated in the 14th year and with astronomical details corresponding to A. D. 1347, October 15. It registers a gift of land by Pañchavarāyaṉ Periyāṉ *alias* Laṅkēśvaradēvaṉ, a Kaikkōḷa resident of the street called Āvaṇavīdi-perunderuvu at Madura, for offerings and worship to the goddess Tāyilunalla-Nāchchiyār set up by him in the temple of Uḍaiyār Tirukkuṉṟamuḍaiya-Nāyaṉār at Kuñjaram in Paraṉūr-kūṟṟam.

Māṟavarman Vīra-Pāṇḍya.

50. Of the 8 records of **Māṟavarman Kulaśēkhara** (Nos. 438 and 95 to 101), No. 438 from Jambai in the South Arcot district is to be assigned to the first king of the name (acc. **1268 A. D.**), because of the high regnal year 39 given in it. This is a fragmentary inscription giving details of assessment to be collected in kind on different grades of cultivable land. Some records which come from Śrīraṅgam may be assigned to the later king whose date of accession was **A. D. 1314,** because they refer to Kōdaṇḍarāma-chaturvēdimaṅgalam which, as pointed out in the *Epigraphical Report* for 1936-37, was founded in the time of Jaṭāvarman Sundara-Pāṇḍya of accession date A. D. 1303. In No. 95, the king is wrongly styled a Jaṭāvarman instead of Māṟavarman. All these records refer to the sale of several bits of land to the *bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam by some *Śrīvaishṇavas* and *Dāsanambis*. From Dēviyandal in the South Arcot district comes a record of Kulaśēkhara (No. 391) without any distinguishing titles. Considering its palaeography which points to the 14th century, this inscription may be assigned to the same Kulaśēkhara-Pāṇḍya. This is a damaged inscription with the figure of a *triśūla*, a dog and a lamp engraved on its top.

Māṟavarman Kulaśēkhara.

It is dated in the 5th year and registers a gift of the village Dēviyārēndal to the god Vairava-Nayaṉār (*i.e.*, Bhairava), whose vehicle, the dog, is appropriately found sculptured on the top of the slab.

51. **Māṛavarman Parākrama-Pāṇḍya** is represented by a single inscription (No. 424) from Tiruppālaippandal in the South Arcot district. This incomplete record dated in the 3rd year of the king mentions the Paḷḷis of Muḍiyaṉūr, and may probably be assigned to the king of that name whose accession took place in A. D. 1335.

Māṛavarman Parākrama-Pāṇḍya.

THE HOYSALAS.

52. The year's records of the Hoysaḷa kings come mainly from Jambukēśvaram in the Trichinopoly district, and only two kings, *viz.*, Sōmēśvara and Rāmanātha are represented in them. In a fragmentary inscription (No. 439) dated in the 23rd year of Rājarāja III corresponding to A. D. 1239, reference is made to the **killing of** a **Ballāḷadēva** by a chieftain named **Gaṇḍagōpāla.** This inscription is historically interesting and in para. 42 above, the victim of Gaṇḍagōpāla has been identified with Narasiṁha II.

No. 5 belonging to **Vīra-Sōmēśvara** refers to the temple of god Saṅgamallīśvaramuḍaiya-Nāyaṉār, while No. 12 of the 6th year of Rāmanātha mentions Saṅgamīsvaram-Uḍaiyār at Vīranārasiṁha-chaturvēdimaṅgalam near Tiruvāṇaikkā. The latter and not Saṅgamallīśvaram appears to be the correct name of the god, and it may have owed its origin to some Hoysaḷa general named Saṅgamadēva, as suggested by the name Saṅgamadēvar-maṭha occurring in the former inscription. As this shrine is specifically stated to have been located at Tiruvāṇaikkā, the word 'Saṅgama' need not refer to the confluence of the Kāvērī and the Koḷḷiḍam which is about 4 miles distant from Jambukēśvaram. Sōmala-Mahādēviyār is referred to as an *avvai* (aunt) of the king in No. 5 and in the other record (No. 6) as the *kumāri* of Ballāḷadēva, evidently Ballāḷa II.

Vīra-Sōmēśvara.

53. It is stated in the record of king **Rāmanātha** mentioned above that another deity named Viśvēśvaradēva had been installed on the eastern side of the Saṅgamīśvaram-Uḍaiyār temple by a certain Śaṅkara-Bhaṭṭaṉ of Puḷḷalūr. No. 4 dated in the 14th year of Rāmanāthadēva mentions that the *gōśālai* in front of the Akhilāṇḍanāyakiyār shrine in the fourth *prākāra* was built by **Pālapaḷḷi Nīlakaṇṭha-Nāyakkar** and that the god Paśupatīśvaram-Uḍaiyār was also consecrated therein. In this inscription the mention of the name of a garden called 'Śilandiyai-Śōḻaṉākkiṉāṉ-tiruttōppu' is reminiscent of the *Periyapurāṇam* story, that a spider which had woven its web over the *liṅga* at this place to protect it from the sun's rays, was, as a reward for this meritorious deed, born in its next birth as the powerful Chōḻa king named Kōchcheṅgaṇṇāṉ. Another shrine of god Eḍuttaruḷiyapīḍīśvaram-Uḍaiyār which was newly consecrated on the eastern side of the first *prākāra* at the instance of a certain Tirujñānasambandar of Karuppūr is referred to in Nos. 25 and 26, dated in the 6th year of Rāmanāthadēva. The building activities of the Hoysaḷa kings at Jambukēśvaram have already been noticed in the *Epigraphical Report* for 1936-37, Part II, para. 48.

Vīra-Rāmanātha.

THE GANDAGOPALAS.

54. From Āvilāla in the Chittoor district comes a record (No. 187) of Tribhuvanachakravartin **Vijaya-Gaṇḍagōpāladēva** dated in the 18th year. It is highly damaged and some of the inscribed slabs are also missing. The inscription refers to the *Śivaliṅga-chalana*, probably the loosening of the *liṅga*, in the *Sanctum* of the temple of Kavilīśvaramuḍaiya-Nāyaṉār at Āvilāli. The *nāḍu* (district assembly) brought this fact to the notice of the *Māhēśvaras* of the Tirukkāḷatti-uḍaiya-Nāyaṉār temple and got the *liṅga* reconsecrated after obtaining the necessary *śattimugam*, *tirumugam* and *sādhanam* from the authorities. Since the inscription is damaged fuller details are not available.

Vijaya-Gaṇḍagōpāla.

Vijaya-Gaṇḍagōpāla's initial date is fixed as A. D. 1250 by a record from Conjeevaram (No. 27 of 1890) which equates his 16th year with Śaka 1187, and his latest regnal year so far known is 32 (No. 137 of 1916). Vijaya-Gaṇḍagōpāla ruled as an independent chief with the title 'Tribhuvanachakravartin' and issued records in his own name. During this period (*i.e.*, 1250-1281 A. D.), the Chōḷas under Rājēndra-Chōḷa III had lost their hold on Toṇḍai-maṇḍalam, as can be inferred from the absence of his inscriptions in this region. Vijaya-Gaṇḍagōpāla and Kōpperuñjiṅga shared this territory between themselves, the former taking the northern half and the latter the southern. That Rājēndra-Chōḷa had lost this region is also inferable from a record from Tirukkachchūr (No. 314 of 1909) in the Chingleput district which refers to Kulōttuṅga-Chōḷa (III), Rājarāja (III), and Jaṭāvarman Sundara-Pāṇḍya (I) as the successive rulers of the region, leaving out the name of Rājēndra-Chōḷa III.

The Yadavas.

55. From Gōrantla in the Kurnool district comes a single record (No. 315) belonging to the Yādava dynasty. It is dated in Śaka 1137, Yuva, corresponding to A. D. 1216, January 25, in the reign of **Śiṅgaḷadēva** (Siṅgaṇa), who ruled during the period A. D. 1210-1247. It states that when Mahāpasāyita **Lakshmīdēva-Daṇḍanāyaka**, who bore the *biruda* 'Paśchimarāya Bhōjadēva-diśāppaṭṭa' was governing the locality, the officer (*Sarvādhikāri*) Yindapa-Nāyaka who was in charge of Naḷavāḍi-vishaya, consecrated the image of Anmēśvaradēva in the name of his father in the temple at Gōraṭa and made a gift of land for worship and offerings therein. A Raṭṭa chieftain of Saundatti who flourished in this period was known as Lakshmīdēva II (c. A. D. 1228), (Fleet, *Kan. Dyn.*, p. 551), but he was perhaps different from the general figuring in the present record, who might be probably identical with Lakshmīdēva figuring in records of Jaitrapāla (B. K. No. 47 of 1937-38 and B. K. No. 157 of 1933-34) and in one of Siṅgaṇa himself (B. K. No. 51 of 1928-29).

Śiṅgaḷadēva.

The Kakatiyas.

56. Of this dynasty the earliest record in the collection is No. 233, which comes from Gaṅgavaram in the Cuddapah district and belongs to **Gaṇapatidēva.** This inscription dated in Śaka 1179, Piṅgala, corresponding to A. D. 1257, calls the king 'a worshipper of Svayambhudēva', and gives him the usual titles *Chalamartigaṇḍa Mūrurāya-jagadāḷa* and *Rāyagajakēsari*. It registers a gift of the village Gaṅgāpuram in Muliki-nāṇḍu by the king's subordinate **Gaṇḍapeṇḍāra Gaṅgaya-Sāhiṇi** of the Kāyastha family and his wife Kamalādēvī, for the worship of god Pushpēśvara-Mahādēva at Pushpagiri near Gaṅgavaram. This gift was entrusted to a certain **Īśānagurudēva** who was probably a Śaivāchārya attached to a branch of the Gōḷakī-maṭha situated in this locality. The same officer again figures in another record from Poḍadurti (No. 269) dated in Śaka 1178, Naḷa, wherein he is stated to have renewed a grant of land made formerly to the temple of Mūlasthānadēva at Poḍatoḷta.

Gaṇapatidēva.

57. The next Kākatīya record (No. 321) belongs to **Rudrakumāra** (Pratāparudra) and is dated in Śaka 1212, Vikṛiti (A. D. 1290). It comes from Malyāla in the Kurnool district and registers the establishment of a *maṭha* at Malyāla by **Sarvēśvarayyagiṁāru,** who endowed it with lands which he had obtained from Rudradēva, the son of Mahāsāmanta Cheṛaku Bollaya-Reḍḍi. He entrusted them to Mahādēva, the son of his elder brother Sadāśivayyaṁgāru. The *Bālabhāgavatamu* of Dōnūri Kōnērināthakavi contains a reference to Cheruku Rāchanarēndra who was defeated by Tāta Pinnama of the Āravīṭi family (*Bhārati*, Vol. VI, Part I, p. 848), who was thenceforth called *Cheruku-Rācha-Nāyaka-saptāṅga-haraṇa* (*Rāmarājīyamu* of Sōmadēva: *Sources of Vijayanagara History*, p. 79). Sarvēśvarayya mentioned above seems to have been an influential person in the time of the Kākatīya ruler Rudrāmbā. He is introduced with the eulogy '*Svasti samasta-praśasti-sahita*' etc., which is used ordinarily in the case of chieftains. In No. 322 he is stated to have constructed the Śiva

Rudrakumāra (Pratāparudra).

temple at Malyāla and to have consecrated the gods Sarvēśvara and Bollēśvara, named respectively after himself and the above-noted chief Bollayya-Reḍḍi who was the son of Cheraku Peda-Dēvaya. In Śaka 1213, Khara, he also made provision for the maintenance of lamps in the temple mentioned above (No. **323**). Besides these religious institutions, he had also founded a feeding house (*satra*) at Alaṁpura in Śaka 1208, which he maintained from the lands obtained from Brahmarājamayyaldēva and other chieftains (No. 320).

No. 352, is a fragmentary record belonging to Pratāparudra dated in Śaka 1214. It comes from Uṇḍavalli and seems to record some endowment made to god Anantaśayanadēva for the merit of the king.

The Reddis.

58. A copper-plate record (C. P. No. 11) which comes from Kommuchikkāla in the West Godavari district is dated in Śaka 1344, expressed by the chronogram *Vēdāmbudhiguṇaśaśi* and belongs to **Ana-Vōta** of the Reḍḍi family of Rajahmundry. He was the younger son of Ana-Vrōla, who was the eldest brother of Allāḍa-Reḍḍi, and made a grant of the village Chikkāla renamed Prōlaya-Komaragiripuram situated on the bank of the Gautamī (river) and to the north of Kshīrārāma in Pānnāra-sīmā, to a Brahman named Pinnayārya, son of Siṅgaya. An inscription from Tirupati in the Peddāpuram taluk of the Godavari district (*S. I. I.*, Vol. V, No. 104) mentions Kumāragiri and Ana-Vōta as the sons of Allāḍa along with Vēma and Vīrabhadra, who are definitely known to have been his sons. The present inscription is interesting in so far as it mentions the former two chiefs as the **sons of Ana-Vrōla.** Inscriptions of Ana-Vrōla extend up to A. D. 1422, and so Ana-Vōta, his son and donor of the present grant, seems to have been ruling over the Pānāra-sīmā in which the village granted lay, as a subordinate of his uncle Allāḍa-Reḍḍi who was alive till A. D. 1431. This **Pānāra-sīmā** may be identified with Pāvanavāra-or Pāgunāra-vishaya mentioned in inscriptions from Juttiga in the Tanuku taluk of the West Godavari district (*Ep. Rep.* for 1921, Part II, paragraph 83). As the villages Kommuchikkāla, which is identical with the grant-village Chikkāla *alias* Prōlaya-Komaragiripuram, and Kshīrārāma which is the sanskritised name of Pālakollu are also stated to have been situated in the same division, this sīmā must have comprised the present Tanuku and Narsapur taluks of the West Godavari district. A village named Ana-Prōlāreḍḍi-Komaragiripuram is already known to us from the Vēmavaram grant of Allaya Vēma-Reḍḍi of Śaka 1356 (*Ep. Ind.*, Vol. XIII, page 240).

Ana-Vōta-Reḍḍi.

The donor Ana-Vōta bears the characteristic Reḍḍi titles *Rājavēśyābhujaṅga*, *Vasantarāya* and *Vīranārāyaṇa* and calls himself a worshipper of god Mārkaṇḍēya at Rājamahēndranagarī on the banks of the Gōdāvarī. His brother Komaragiri had probably predeceased him, as the grant-village was named after him for his merit. The donee **Pimnaya,** son of Siṅgaya and grandson of Piṁnaya of the Kāśyapa-gōtra, is described as well-versed in the *Jyōtisha* and *Śakuna* sciences and bore the titles of *Śakuna-Brahmā* and *Jyōtirmārga-nirargaḷa.* He divided the gift village into fifty shares among 25 Brahmans of several *gōtras*, and thus earned the title *Bandhuchintāmaṇi.* The composer of the record was **Śrīvallabha,** son of Śrīvallabha of the Kāṇva-gōtra.

Incidentally it may be remarked that Dr. L. D. Barnett who has edited the Vēmavaram grant of Allaya-Vēma-Reḍḍi in the *Epigraphia Indica* (Vol. XIII, page 237 f) does not illustrate clearly the relationship between Kāṭaya-Vēma and Kāṭaya II, in the genealogical table given on page 239 of that journal. From the statements made in the connected records but not noticed by Dr. Barnett, it is clear that Kāṭaya-Vēma, the husband of Mallāmbikā, must be shown as the son of Doḍḍāmbikā and Kāṭaya II of the table. From the genealogy of the Reḍḍis given in an inscription at Śrīśailam (No. 20 of 1915, *Ep. Rep.* for **1915**, page 115, paragraph 59), we find that Prōla, the son of Pōla, married Annamāmbā, a daughter of Doḍḍaya, and begot through her five sons, *viz.*, Mācha, Vēma, Doḍḍa, Anna and Malla. It is clear that the first two of these sons, *viz.*, Mācha

and Vēma, are respectively identical with Mācha and Vēma, sons of Prōla, given in Dr. Barnett's table above referred to.

Our grant says that Kōṭa, the first member of this family, was 'Lord of Dūvūru' on the Pinākinī. The village Dūvūru is evidently identical with the modern village Duvvūru in the Kovur taluk of the Nellore district lying not far from the northern bank of the river Pennār. It is therefore clearly established that this branch of the Reḍḍis should have migrated originally from the Nellore district. It must also be mentioned here that Addaṅki, the earlier capital of the Reḍḍis of Koṇḍavīḍu, lies on the borders of the same district and was originally included in this district. The grant under review has been published in the *Journal of the Andhra Historical Research Society* (Vol. III, pages 223 ff.) by Mr. B. V. Krishna Rao. The text given by him is inaccurate in some places and seems to require emendation.

The Vijayanagara kings.

59. The records belonging to the Vijayanagara kings in this year's collection come mainly from the Cuddapah, South Arcot, and Trichinopoly districts. The earlier ones of these belong to the time of **Kampa,** son of Bukka. No. 513 from Peruvaḷūr, in the Gingee taluk (South Arcot) refers to the founding of a Brahman colony called Sōmaya-Daṇṇāyaka-chaturvēdimaṅgalam by **Gaṇḍaragūḷi Māraya-Nāyaka,** son of Mahāpradhāna Sōmaya-Daṇṇāyaka, in the name of his father, and records the exemption of taxes granted by him on the lands presented to the temple of Tirukkōṭīśvaram-Uḍaiyār at the village. This record is dated in the cyclic year Sādhāraṇa, which corresponded to Śaka 1292. No. 511 from the same village dated in Śaka 1298, Naḷa, records the gift of a plot of land and of house-site to Vēmapōsai Saurirāja-Bhaṭṭa by **Dharaṇi-Appar,** brother of the above-said Māraya-Nāyaka. This general Māraya-Nāyaka is already known from two records at Maḍam in the North Arcot district (Nos. 267 and 268 of 1919), to have captured the Rājagambhīraṇmalai, the headquarters of the Śambuvarāyas and to have defeated Veṇrumaṇkoṇḍa-Śambuvarāya at that place in Śaka 1285. No. 480 from Elavānāśūr in the Tirukkoyilur taluk which is dated in Śaka 1284, Subhakṛit, registers the order of Gōpaṇa-Uḍaiyar, though it is not specifically stated to have been issued in the reign of Kampaṇa. This inscription registers a gift of land after purchase by Māṇikkanāyaṇār-Gāṅgēyarāyaṇ, son of Sembōdi Villavadaraiyar of Paḷampaṭṭiṇam in Paṭṭiṇa-nāḍu, a subdivision of Sembūr-koṭṭam, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam.

Kampa, son of Bukka.

60. **Viruppaṇa,** son of Harihara, is represented by 5 inscriptions ranging in date from Śaka 1305 to 1309. Of these No. 88 from Śrīraṅgam dated in Śaka 1305 mentions a certain **Sōmanāthadēva,** son of Pradhāni Viṭṭappa, son of Apparasa of the Bhāradvāja-gōtra, as having made a gift of cows to the Raṅganātha temple for a lamp, while No. 455 from Gāṅgayaṇūr in the Tirukkoyilur taluk dated in Rudhirōdgārin corresponding to Śaka 1306, states that some lands belonging to the temple of Tiruvaṇṇāmalai-uḍaiya-Nāyaṇār which became fallow by neglect, were reclaimed for cultivation by a certain Ulaguḍai-Nāchchiyāravvai and her father-in-law Yādavarāyar and that as a recompense for this, her son Maṇḍalapurusha was assigned this land for cultivation on favourable terms as *araivariśai-paṟṟu.* A similar transaction is registered in No. 457 from the same village, which is dated in Śaka 1308 (wrongly quoted as 1303), Krōdhana. This tenure *araivariśai* probably represents the enjoyment of the produce in equal halves by the landlord and the tenant. In the Telugu country round about Nellore this system is known as *kōrumēḍi-pālu* and in the Vizagapatam district as *saṅgōru-pālu.** No. 433 dated in Prabhava which corresponded to Śaka 1309 provides for the service called the 'Tiruttūdu-viṇṇappam-śeydal' in the temple of Tiruttāntōṇṟi-Āḷuḍaiyār at Sambai, by gift of land to a certain Sūryadēva, son of Vaṇṇeñjapperumāḷ. This function is part of a festival, in which a reconciliation after an amorous quarrel (*praṇaya-kalaha*) between the god and the goddess is supposed to be effected by one of the Nāyaṇārs as a love-messenger (*tūdu i.e., dūta*) by the recitation of suitable songs. This service of

Viruppaṇa.

* Evidently a contraction of *sagamukōru-pālu.*

singing the appropriate songs is assigned to a member of the Oduvār class belonging to the temple establishment. The donee in the present record was probably one such functionary.

61. **Bukka II** is represented by 5 inscriptions. A gift of service-land is made in No. 417 of his reign, dated in Śaka 1326 to an *āvañjikkāraṉ* who was newly appointed to do service in the temple of Tirunāgēśvaram-Uḍaiyār at Tiruppālaippandal in the Tirukkoyilur taluk. An *āvañjikkāraṉ* is 'a drummer', who has to beat the drum during the time of worship in the temple. An officer of the king named **Tripurāridēva-Uḍaiyar** is referred to in two inscriptions from the same taluk, No. 411 dated in Vikrama (corresponding to Śaka 1322), and No. 491 dated in Śaka 1326, in the former of which he granted the right of collecting taxes in specified *paṟṟus* in Magadai-maṇḍalam. In Śaka 1327, a gift of a tax-free village was made to the temple at Tiruppālaippandal for the welfare of the king (No. 413). **Śivandeluṇḍāṉ-Sāmantaṉār** was the officer who was in authority in the Trichinopoly region at this period, and his gift of some land, cows and a silver salver to the Raṅganātha temple at Śrīraṅgam is mentioned in No. 86. This record which is dated in Śaka 1327, Pārthiva, does not mention the name of the Vijayanagara king, who evidently was Bukka II.

Bukka II.

62. The next ruler is **Vīrabhūpati-Uḍaiyar**, son of Vīra-Dēvarāya (I), whose records in this year are dated from Śaka 1333 to 1338. One of them from Tiruppālaippandal (No. 409), dated in Śaka 1337 registers a provision made by Mahāpradhāna **Mañjappa-Uḍaiyar** for a service to be conducted in the temple of Tirunāgīśvaramuḍaiya-Nāyaṉār for the welfare of his overlord. Another (No. 406) from the same place dated a year later (Śaka 1338) provides for midnight offerings to the god, also for the welfare of the king, by Mahāpradhāna **Annadāta-Uḍaiyar,** son of Chavuṇḍappa-Uḍaiyar. He has figured already in two records from the North Arcot district (No. 568 of 1902 and 209 of 1911), dated in Śaka 1335 and 1339 respectively. In the former record his *gōtra* is specified as Vāsishṭha. From Jambukēśvaram also two records (Nos. 75 and 76) dated in Śaka 1357 which falls in the time of Bhūpati's successor Dēvarāya II, refer to the construction of a *gōpura* in that temple by Chauṇḍapēndra, son of Ādityarasa of the same Vāsishṭha-gōtra (*Ep. Rep.* for 1936-37, para. 56). It may be noted that Chauṇḍaparasa of the Vāsishṭha-gōtra, who is described as the son of Chinnayārya and Kāmāmbā and the (elder) brother of Ādityadēva and Mañchapārya, was the author of the work called *Prayōgaratnamālā*, and that he was a *mantrin* and lived in the reign of Vīra-Bhūpati (*Sources of Vij. Hist.*, p. 54). Ādityarasa also figures in a Chidambaram record (No. 315 of 1913) of the reign of Vīra-Bhūpati.

Vīrabhūpati-Uḍaiyar.

63. Records belonging to the time of **Dēvarāya-Mahārāya II** are fairly numerous in the collection, and they come mainly from Śrīraṅgam. Two of these are connected with the gift of villages made by the king for worship to god Raṅganātha during the trusteeship of **Uttama-Nambi** and his brother **Chakrarāya** (Nos. 121 and 119). The income from the villages Śuṇḍekkāyi, Kōvattakkuḍi, Toḍeyūr and Karuguḷe are stated to have been made over for the expenses of worship in the temple. The several other benefactions made to the temple by these two persons are also enumerated in a few inscriptions which are in Sanskrit and Tamil verse. No. 84 states that Uttama-Nambi was the recipient, evidently on behalf of the temple, of the presents of a pearl umbrella, a pair of *kāhaḷas* and of *dīpikās* (lamp-stands), a golden seat, a gold vessel and an ivory shield from king Prauḍha-Dēvarāya. The additions made to the Śrīraṅgam temple during the time of Chakrarāya, the brother of Uttama-Nambi, are mentioned in some records in Tamil verse. He is said to have constructed a portion in the Perumāḷtōḷaṉ-tirumaṇḍapa in the temple (No. 80). He cleared the jungle to the east of the temple and colonised the precincts of the temple of Aḻagiyaśiṅga. In the Raṅganātha temple itself, he built a *maṇḍapa* in front of the shrine of **Annamūrti** and installed an image of Hanumān in a *maṇḍapa* near by, and the image of Lakshmī in the porch which he had erected near the kitchen of the temple (No. 82). Another inscription credits him with the

Dēvarāya II.

Annamūrti shrine in the Śrīraṅgam temple.

consecration of the Daśāvatāra images in a temple on the southern bank of the Sahyajā (Kāvērī) in Śaka 1360, Kāḷayukti (No. 83).

Uttamanambi and Chakrarāya.

These two famous brothers of the Kāśyapa-gōtra belonged to the family of the Pūrvaśikhā sect of Brahmans who are said to have migrated to Śrīraṅgam along with the Vaishṇava saints Periyāḻvār (Vishṇuchitta) and his daughter Āṇḍāḷ from Śrīvilliputtūr. The genealogy of this family is collected in a recently published pamphlet, called the *Uttamanambi-vaṁśa-prabhāvam.* Garuḍavāhana-Paṇḍita, the contemporary of the great Rāmānuja, who is stated to have been in charge of a hospital in the Raṅganātha temple, is said to have belonged to this family. Uttama-Nambi and Chakrarāya lived in the time of Dēvarāya and through their influence, the king is said to have granted the revenue of as many as 52 villages to the Raṅganātha temple. Some of these facts are also mentioned in the temple chronicle called the *Kōyiloḻugu.* A Sanskrit work named the *Lakshmīkāvyam* composed by Tirumalainātha-Uttamanambi, another member of this family who lived about this period, contains some information on the genealogy of the author's predecessors and this has been noticed in *Epigraphia Indica,* Volume XVIII, page 139. A few verses in Sanskrit in praise of this Chakrarāya are stated in No. 82 to have been composed by an ascetic named **Vyāsabhārati**, who is also referred to in an inscription at Lālguḍi (No. 131 of 1928-29) as being the disciple of Rāmachandra-yati and the son of Dakshiṇāmūrti and Marakatavallī of the Chillamantāgrahāra in Toṇḍai-maṇḍalam.

Agreement between the *Valaṅgai* and *Iḍaṅgai* classes.

64. Anther record of Dēvarāya from Elavānāśūr (No. 490), dated in Śaka 1359 is of interest, as it relates to an agreement between the *Valaṅgai* and *Iḍaṅgai* classes of Vaḷudilambaṭṭu-śāvaḍi, which had assembled in the *maṇḍapa* of the Ūrbāgaṅkoṇḍaruḷiya-Nāyaṉār at Eṟaivāṇaraiyūr for the purpose of deciding as to how best they could withstand unauthorised levy of taxes by the king's officers. The following resolutions were passed :—

1. As the tenants of this *maṇḍalam* had been harassed by the king's officers and the *jīvitakkāras*, they agreed to adhere to the old rates of taxation only, both in kind and money, and to pay towards *tarakkāṇikkai* (quit-rent) only one *paṇam* per *mā* (of cultivated land).

2. No other taxes such as *nallerudu, naṟpaśu, naṟkiḍā, jōḍi, viniyōgam, nērōlai-kāṇikkai* and *kudirai-kāṇikkai* was to be levied.

3. The tax payable per loom by the *Kaikkōḷas* should not be altered.

4. The Brāhmaṇas and the Veḷḷāḷas born in the *rājya* should not allow *vāravari* to be collected, neither should they be guilty of *nāṭṭudrōha* by writing accounts, taking service with the *bhaṇḍāra* in the *taravukkaḷam* or with the *araśukkārar* or *jīvitakkārar*, nor of carrying tales against them to the authorities.

5. Cases classifiable as *śeṟṟa-kuṟṟam* (homicide ?) should be properly adjudged by them in full assembly, leaving out cases of *kuṟṟa-kuṟṟam* (minor offence ?).

6. Any one purchasing as *mānya* or *jīvita* the service lands other than (of) their own (group) and those collecting taxes other than what is due to be paid as *rājakaram* should also be considered a *nāṭṭu-drōhis.*

7. As regards the collection of *āyam,* 1½ *paṇam* per loom should be levied as *nūlāyam,* this rate being halved in the case of *paṟai-taṟi* looms.

8. The *jīvitakkārar* should not cultivate lands other than those assigned to them by the *Ūravar* (assembly).

The gift of the village Suravipaṭṭu to a certain Sambandāṇḍār presiding over the *maṭha* at Tiruvaṇṇāmalai in Śaka 1359 is recorded in No. 384 from Soraiyappaṭṭu, South Arcot district. A Telugu record (No. 242) from Kōdūru in the Cuddapah district registers the gift of that village to the temple of Chennakēśava-Perumāḷ by Mahāmaṇḍalēśvara **Avubaḷadēva-Mahārāja** in the cyclic year Saumya, which evidently corresponded to Śaka 1351 in Dēvarāya's reign.

65. No. 416 from Tiruppālaippandal (South Arcot), a record of **Sāḷuva Narasiṅgadēva-Mahārāja** dated in Śaka 1393, is a copy of those found at several places such as Tirukkōyilūr, Neṛkuṇam, etc., in the Tirukkoyilur taluk. It states that owing to the *Oḍḍiyaṉ-galabhai*, worship in the temples of gods Tirunāgēśvaram-Uḍaiyār at Tiruppālaippandal and Brahmīśvaram-Uḍaiyār at Pāśāṟu, and in the Jaina temples at Paṉaippāḍi and Poṉparappu had ceased and that by the grant of some exemptions of taxes on the deserted *dēvadāna* lands belonging to them, worship was revived in these temples during the king's reign. As this was a copy of the same original, the irregular details of date found in the other records are also repeated here (*Ep. Rep.* for 1936-37, paragraph 59).

Reference to Oḍḍiyaṉ-galabhai.

66. Mahāmaṇḍalēśvara **Kōnēridēva-Mahārāja** figures in four inscriptions. Two of them (Nos. 115 and 116) coming from Śrīraṅgam are dated simply in the cyclic year Parīdāpi and register his gift of the doors of the *gōpura* now called the Chokkappāṇai-vāśal-gōpura, and an endowment of three *vēli* of land in Pichchāṇḍārkōyil for providing *musarōdaram* (curd-rice offerings) to the god in his name. No. 145 from Tiruchchenduṟai is also dated in the same cyclic year, which must have corresponded to Śaka 1414 (=A.D. 1492-3), and registers an incomplete transaction relating to the exemption of taxes on the lands belonging to the temple of Tiruchchenduṟai-Uḍaiya-Nāyaṉār at Īśāṉamaṅgalam. Regarding this Kōnēridēva-Mahārāja and his partiality for Śiva temples, the *Kōyiloḻugu* contains some interesting details which have already been referred to in the *Report* for 1936-37, para. 78.

Kōnēridēva-Mahārāja.

67. Two records from Anbil in the Trichinopoly district belong to the time of Mahāmaṇḍalēśvara **Sāḷuva Saṅgamadēva-Mahārāja** (Nos. 149 and 152). One of them (No. 149) which is dated in Śaka 1400, Vikāri, and which gives him the titles *Śambuvarāya-sthāpanāchārya*, *Dakshiṇa-suratrāṇa-vibhāṭa*, *Kalyāṇapuravarādhīśvara* and *Dharaṇīvarāha*, does not mention the name of the Vijayanagara overlord. In two other records copied from the same village (Nos. 593 and 594 of 1902), the same Sāḷuva chief figures with the same *birudas*. In No. 593 of 1902 dated in Śaka 1408, the Vijayanagara overlord Prauḍhadēvarāya is mentioned, while the other of Śaka 1403 is issued independently by the chief. Owing, perhaps, to a temporary weakness of the central government in this distant part of the empire, Saṅgamadēva seems to have been semi-independent in Śaka years 1400 and 1403, while a few years later, he appears to have been forced to acknowledge the overlordship of the king (*Archl. Survey Report* for 1909, page 167). The two titles *Śambuvarāya-sthāpanāchārya* and *Dakshiṇa-suratrāṇa-vibhāṭa* may have been assumed by him in virtue of the fact that an earlier member of the Sāḷuva family, *viz.*, Sāḷuva-Maṅgu had actually taken part in the campaigns against Rājanārāyaṇa-Śambuvarāya resulting in the installation of another Śambuvarāya named Veṉṟumaṉkoṇḍa and against the Madura Sultan, because there were no Śambuvarāya chieftains or Madura Sultans about A. D. 1486, the date of this record. The chief is said to have constructed a *maṇḍapa* in the Vishṇu temple at Anbil and called it the '**Saṅgamarāyaṉ-tirumaṇḍapam**' (No. 152).

Sāḷuva Saṅgamadēva-Mahārāja.

68. **Vīra-Narasiṅgarāya** of the Tuḷuva dynasty figures in only one inscription in the collection (No. 214), which comes from Chidipirāla in the Cuddapah district. Reference is made in it to **Sāḷuva Gōvindarāju**, son of Rāchirāju of the Kauṇḍinya-gōtra and the Yajuś-śākhā as governing this region as a *nāyaṅkara* under the king. The object of the grant in this damaged record is not clear, but as in its concluding portion the *suṅkam* (tolls) leviable on the head of cattle, sold probably in the locality, such as, buffaloes, bulls, cows and horses, is specified, and the taxes on marriages performed in the region are also mentioned, it is probable that these taxes had to be collected and given over for providing worship in the temple of Agastīśvara at Chadupurēla (*i.e.* Chidipirāla).

Tuḷuva Vīra-Narasiṅgarāya.

69. Of **Krishṇarāya,** a copper-plate record was secured from the Anantapur district (C. P. No. 10). It is dated in Śaka 1449, Sarvajit, and states that when the king was visiting the temple of Virūpāksha on the bank of the Tuṅgabhadrā

Krishṇarāya—his Śeṭṭūru Copper-plate grant of Śaka 1449.

at Hēmakūṭa, he gave to **Timmā-Bhaṭṭa**, son of Tippā-Bhaṭṭa of the Vāsishṭha-gōtra and several other Brahmans of various *gōtras*, shares in the village called Seṭṭūru renamed Krishṇarāyapura in the Rāyadurga-sīma. The composer of the grant was Sabhāpati and the engraver was Vīraṇa, son of Mallaṇa.

Of the stone records of the king, No. 282 from Tippalūru in the Cuddapah district dated in Śaka 1430 (wrong for 1450) is of interest as it refers to the '**Ashṭa-diggaja-kavīśvarulu**', or the eight famous poets who flourished in the king's court, to whom the village Tippalūru had already been granted as an *agrahāra*. It is stated in the inscription that when Kumaragiri-Reḍḍi and Kūtari Sūraparāju, two leaders of the Dommari community, were staying at this village, they made over the *dommaripannu* tax due from the *agrahāra* to the 24 families of their community, for worship and offerings in the temples of Śiva and Vishṇu for the merit of these families and of the king. The eight famous poets of Krishṇarāya's court are traditionally known to have been Allasāni Peddana, Nandi Timmana, Ayyalarāju Rāmabhadra, Dhūrjaṭi, Mādayyagāri Mallayya, Pingaḷi Sūrana, Rāmarājabhūshaṇa and Tenāli Rāmakrishṇa.

The eight poets (known as the *Ashṭadiggajas*) of his court.

Of the other inscriptions of the king, a Sanskrit verse (No. 120) engraved on a jamb of the Nāṇmugaṇ-gōpura at Śrīraṅgam records that the doors of this *gōpura* were plated with gold in the Śaka year 1448, expressed by the chronogram *jīvadvākyē*, while another verse in the same record mentions that a certain Īśvara of the Bhāradvāja-gōtra, and the brother of one Ananta gave to the god Raṅganātha a circular *pīṭha* and a footstool in the same year expressed differently by the chronogram *dēvabhōgyē*. Two records from Elavāṇāśūr (Nos. 494 and 495) mention **Vāśal Mallapa-Nāyaka** and his four sons Timmappa-Nāyaka, Ādiyappa-Nāyaka, Channappa-Nāyaka and Mallappa-Nāyaka, some of whom already figure in other records (No. 182 of 1922, No. 230 of 1927 and No. 246 of 1916). A certain Rāmaiyar, son of Vasava-Nāyaka, was the agent of Chinnappa-Nāyaka noted above in the tract of country round about Iṛaivānaraiyūr. Among the taxes leviable from this village are mentioned some new ones such as *śārkall-āyam*, *karuvip-paṇam*, and *tirikai-āyam*. In No. 494, dated in Śaka 1442 Timmappa-Nāyaka, one of these sons, is said to have halted at Tillasthānam on the banks of the Kāvērī during a lunar eclipse, when he restored the gift of the village Sembiyaṇmahādevi free of taxes to the Śiva temple at Elavāṇāśūr in Tirumuṇaippāḍi which was his *nāyakattaṇam*. Another record (No. 161) engraved on a slab buried underground near the Eḻukaḍal-tīrtham at Madura which is dated in Śaka 1438, Dhātu, states that the **Saptasāgara-tīrtham** in front of the Chokkanātha temple was constructed by Sāḷuva Narasā-Nāyaka Narasayaṇ, whose identity is not clear.

Saptasāgara-tīrtha at Madura.

70. King **Achyutarāya** is represented by a few copper-plate records and about a dozen stone inscriptions. The copper-plate grants come from Lēpākshi in the Anantapur district, which rose to importance during the Vijayanagara times. This village consisted of two divisions, the old and the new, the old being now almost deserted. The Vīrabhadra temple here, whose construction is connected with the name of **Vīrapaṇṇa of Penukoṇḍa**, an officer who was apparently in charge of this locality during the reign of this king, is a fine monument of the Vijayanagara period. The stone inscriptions copied from this temple (Nos. 88 to 90 and 569 to 583 of 1912) were almost all of them issued during the reign of king Achyutarāya and record endowments made at the instance of this officer Vīrapaṇṇa. Some local legends connecting this temple with the name of Vīrapaṇṇa are recorded in the *Anantapur District Gazetteer*, page 172. Of the copper-plate grants belonging to him, No. 19 which is dated in Śaka 1463, Plava, towards the end of the king's reign is of interest, as it gives a complete version of the king's historical introduction, in which are included the Sanskrit verses describing his gift of *muktā-tulābhāra* in Śaka 1454 at Kāñchīpuram, the *svarṇamēru* in Śaka 1455 at Hampi, and the *ānandanidhi* in Śaka 1461 at the same place, copies of which are independently found engraved in several temples in the Vijayanagara dominions. The object of the present record is to register a grant of the village Sirivara inclusive of the suburbs Mañchenahaḷḷi and Māyināyakahaḷḷi in

Achyutarāya—his officer Vīrapaṇṇa.

the Roḍḍha-nāḍu of the Penugoṇḍa-rājya for the expenses of the annual car-festival of god Vīrabhadra at Lēpākshi, at the request of the local feudatory Vīrapaṇṇa-Mahīpati. Incidentally the record devotes about 15 verses for giving a detailed iconographical description of god Vīrabhadra. The feudatory Vīra-paṇṇa is said to have been the son of Lakhi-Śeṭṭi and Muddamā of Lēpākshi and to have been an ardent follower of the religious tenets of the Vīraśaivāgama. He had a brother named Vīraṇa-Nāyaka (No. 570 of 1912). His grandfather's name is given as Māṇikka-Seṭṭi in the other copper-plate of the king (C. P. No. 16) which relates to the gift of three villages Hambaṇanahaḷḷi, Kansārehaḷḷi and Timmagoṁṇunahaḷḷi which were clubbed together under the name of Veṅkaṭādrisamudra, by the king at the instance of the same Vīra-paṇṇa. The same gift is also recorded in a stone inscription of the King (No. 574 of 1912) engraved on the walls of the same temple. Vīrapaṇṇa also purchased the village Kottūru *alias* Prauḍhadēvarāyapuram from several Brahmaṇs to whom it had originally been endowed by Dēvarāya in Śaka 1361, Siddhārthin (C. P. No. 17) and presented it to the Vīrabhadra temple in Śaka 1461, Vikārin (C. P. No. 18).

His Sirivara copper-plate grant of Śaka 1463.

Achyutarāya's stone records range in date from Śaka 1452 to 1464. The earliest (No. 449), dated in Śaka 1452 (wrong for Śaka 1454), Nandana, comes from Paḷḷichchandal in the Tirukkoyilur taluk of the South Arcot district, and it states that on the representation of **Vaiyappa-Nāyakarayyaṉ** certain exemptions of taxes were granted on the lands belonging to (the shrine of) **Vijaya-Nāyaka,** during the regime of Vēlūr Bommu-Nāyaka who was wielding authority in this region as the subordinate of Vaiyappa (the Gingee chief). He was apparently different from Chinna-Bommu-Nāyaka of Vēlūr, the patron of Appayya-Dīkshita, for whom a record at Adaippaḷam (No. 395 of 1911) furnishes the date Śaka 1504 (A.D. 1582) which is half a century later. A copy of this record (No. 449) is also engraved at Jambai (No. 127 of 1906) but issued in favour of the Śiva temple at that village. As the village was called Paḷḷichchandal which appears to be the same as *paḷḷichchandam*, Vijaya-Nāyaka of the present inscription should be the name of a Jaina deity and this is established in fact by the very name Śainiyammaṉ (Jaina Ammaṇa ?)-kōyil by which the low mound on which the slab stands is known, coupled with the existence of a mutilated image of Bāhubali lying in its precincts.

Jaina image called Vijaya-Nāyaka.

King Achyuta is given the titles of *Tiruvaḍi-saptāṅga-haraṇa*, and *Pāṇḍyarājya-paripālana*, and is called *Īśvara-Narasiṁha-kumāra* in No. 479 dated in Śaka 1453, Khara, and contains details giving the equivalent A.D. 1532, March 7. It registers the gift of two hamlets reconstituted into one village called Tirumalairāja-puram in the name of his brother-in-law Tirumalarāja to a certain Varadarāja-Bhaṭṭar Varadarāja-Sarasvati-Dīkshitar of the Bhārgava-gōtra and Āśvalāyana-sūtra and a resident of Iraivānaraiyūr. The gift is said to have been made in the presence of god Virūpāksha on the bank of the Tuṅgabhadrā. The *biruda Tiruvaḍi-saptāṅga-haraṇa* 'he who captured the seven constituents of royalty of the Tiruvaḍi ruler' was assumed evidently in commemoration of his success in the campaign conducted on the king's behalf by his brother-in-law against the Travancore king Udaiyamārttāṇḍavarman. This record is about the earliest to mention these achievements of Achyuta, and so his southern campaign has to be placed at the end of A.D. 1531 or the beginning of A.D. 1532, shortly after Krishṇarāya's demise. No. 123 from Śrīraṅgam mentions that the *maṇḍapa* to the west of the tank outside the Jambukēśvaram temple was enlarged to its present dimensions to provide additional accommodation, by **Śaṅkarasa,** son of the *avasaram* officer Mallarasayyaṉ, on behalf of the king, and that provision was made for offerings, etc., on the occasion of the god's halt at this *maṇḍapa* during the seventh-day festival called the *Ellaikkarai-tirunāḷ*.

Date of Achyuta's Southern Campaign.

It may be remarked that while the Vijayanagara emblem of a boar and dagger is sculptured on a pillar of this *maṇḍapa*, a few implements of the *Rathakāras* such as a pair of pincers, a hammer, a chisel, etc., are also carved on another pillar of the same *maṇḍapa*, testifying to the fact that the original *maṇḍapa* was perhaps the gift of the *Rathakāras.* No. 483 from Elavānāśūr, is an interesting document. It does not refer itself to the reign of any Vijayanagara king, but

Sketches of artisan's tools in his inscription.

introduces a certain **Anandatāṇḍavapperumāḷ Toṇḍaimāṇār** of Vaḷudilambaṭṭu who bears a number of *birudas* such as *Mahāmaṇḍalēśvara*, *Gaṇḍanārāyaṇa-tirup-paḍi-Vēḷaikkāraṇ*, *Vaḷudi-mānaṅgātta-Perumāḷ* and *Tulukka-moharaṇ-tavirttāṇ*. The record is peculiarly worded and dated in Śaka 1461, Viḷambi, when this chieftain is stated to have accomplished his conquests (*digvijaya*). At the request of a certain Veṇṟumālaiyiṭṭār Kaliyugarāma-Toṇḍaimāṇār, this chieftain is said to have made over as *tirunāmattukāṇi* the village Vīramaṅgalam, which had already been in the enjoyment of the temple of Ūrbhāgaṅkoṇḍaruḷiya-Mahādēva at Eriyānaraiyūr *alias* Śōḷakēraḷa-chaturvēdimaṅgalam, a *brahmadēya* in Paraṇūr-kūṟṟam, as a *paṇḍāravāḍai*, for the expenses of the car festival in the temple. He is also stated to have laid out a street called the Ānandatāṇḍavaṇ-tiruvīdi after levelling up the rocky ground and built the car for the festival. From his title *Vaḷudi-mānaṅgāttār*, it can be supposed that this local chieftain probably in charge of Vaḷudilampaṭṭu-sīrmai had taken part in Achyutarāya's southern expedition against the Tiruvaḍi king and the Sāḷuva rebel Śellappar and rendered assistance to the then Pāṇḍya king (*Vaḷudi*).

His subordinate Ānandatāṇḍavap-perumāḷ Toṇḍaimāṇār.

Gift of a *paṇḍāravāḍai*.

71. Sadāśivarāya's records are somewhat numerous in this year's collection and they come from the Cuddapah, Trichinopoly and the South Arcot districts. As usual they mention a number of his officers who were governing these tracts of country under him, and register their endowments to several temples. They are :—

Sadāśivarāya—his officers.

1. Periya-Timmarāja, son of Āravīṭi Rāmarāja-Timmarāja, whose wife was Krishṇammaṇ (No. 93), who endowed the income on the village called Maṭṭēri for feeding Brahmans in the Kandāḍai-Aṇṇaṇ Rāmānujakūṭam at Śrīraṅgam in Śaka 1475.
2. Rāmarāja, son of Rāmarāja Jagarāja of Āravīḍu who endowed in Śaka 1475 lands in several villages for conducting the Vaigāśi festival in the temple at Śrīraṅgam (No. 94).
3. China-Timmayadēva-Mahārāja, son of Rāmarāja-Timmarāja, who made gifts to the *karaṇas* of Peddanapāḍu in Śaka 1470 (No. 264).
4. Nandēla Timmayadēva-Mahārāja who was in charge of the Ghaṇḍikōṭa-sīma (Nos. 244, 243) in Śaka 1470 and 1478.
5. Guruvaya-Dēvachōḍa-Mahārāja, son of Maṅgarāja, the recipient of two copper-plate grants from Sadāśiva and donor of some villages to the temple of Saṅgamēśvara at Animala. His wives were Aubaḷamma and Yaramma and his brothers' sons were, Peda-Saṅgarāju, Pina-Saṅgarāju, Tammarāju, Rudrarāju, Basavarāju, Pedda-Chiṭirāju, Pina-Chiṭirāju, Poṭṭi-Saṅgarāju and Pāpa-Saṅgarāju (No. 197).
6. Kōnēṭi Rāmarāja Ōbaḷayyadēva-Mahārāja, for whose merit his agent Tirumalainambi Śrīrāmayyaṅgār made a gift of some taxes in Śaka 1479, Piṅgaḷa (No. 421).
7. Araśunilaiyiṭṭa Krishṇappa-Maḷavarāya of Ariyalūr, who was a subordinate of Krishṇama-Nāyaka, probably of Gingee, in Śaka 1495, Āṅgirasa (No. 493).
8. Vaiyappa-Nāyaka (the chief of Gingee) in Śaka 1469 (No. 418).
9. Kūnapuli Immaḍi Basivi-Nāyuḍu in Śaka 1472 (Nos. 294 and 295).
10. Rāmarāja Pāpa Timmayyadēva-Mahārāja and his agent Daḷavāyi Timmarāja in Śaka 1473 (No. 239).
11. Kōnayadēva-Mahārāja, son of Gōbūri Timmarājayadēva-Mahārāja in Śaka 1476 (No. 257).
12. China Ahōbalēśvaradēva-Mahārāja (Avubhaḷarāja), son of Nandēla Ahōbalēśvaradēva-Mahārāja in Śaka 1479 and 1480 (No. 276 and No. 215).

13. Raghunātharājayadēva-Mahārāja in Śaka 1484 (No. 265).

14. Sūrappa-Nāyaka, son of Pottappi-Nāyaka of the Kāśyapa-gōtra, wielding authority at Ādanūr in Magadai-maṇḍalam in Śaka 147- (No. 465).

72. King **Veṅkaṭapati** is represented by six inscriptions. Of these No. 198 dated in Śaka 1514 which comes from Animala in the Kamalapuram taluk of the Cuddapah district mentions the gifts made by **Gaṅgādhararāja Dēvachōḍa-Mahārāja,** son of Guruvarāja-Basavarāja of the Kāśyapa-gōtra, evidently a Matla feudatory in charge of the territory. No. 271 from Sambaṭūru in the Cuddapah district refers to a certain Nārappa as the *Mudrakartā* of Raghunātharāya, who was himself under Mahāmaṇḍalēśvara **Jillēḷḷa Raṅgapatirājadēva-Mahārāja** in Śaka 1527, while No. 325 of Śaka 1522 registers the gifts of lands made by a certain Nārāyaṇayya, son of Purāṇam Bhūpaya for worship in certain temples at Prāntakōṭa (the modern Prātakōṭa) for the merit of Mahāmaṇḍalēśvara Rāmarāja Gōpālarājayyadēva-Mahārāja. Of the Tamil records of the king from the Tirukkoyilur taluk of the South Arcot district, No. 506, dated in Śaka 1517 refers to Veṅkaṭapati I and the (Gingee) chief Koṇḍappa-Nāyaka; for whose merit some lands called Malaiyārēndal appear to have been endowed by Veṅka[ṭama-Nāyaka], to a Vishṇu shrine at Elavānāśūr. In No. 426 from Tiruppālaippandal which is dated in Śaka 14[7]6, Ānanda, and purports to belong to the reign (*prithvi-rājyam*) of Mahāmaṇḍalēśvara **Veṅkaṭapatirāya**, the date quoted would appear to be wrong if Veṅkatapati were not identical with Veṅkaṭādri, the brother of Aḷiya Rāmarāya, who was in charge of the country round Tiruvaiyāṟu in Śaka 1480 (*A. S. R.* 1911-12, p. 179). The inscription under notice mentions a chief by name Kulaśēkhara-Vāṇādarāya for whose merit a gift of land was made.

Śrīraṅgarāya.

73. Two copper-plate grants (Nos. 13 and 14) received from Nandyal in the Kurnool district, are both of them dated in Śaka 1569, Sarvajit, in the reign of **Śrīraṅgarāya-Mahārāya.** They purport to have been issued by the *Nāḍigas*, *Reḍḍis*, *Karaṇas* and merchants of Nandyāla to one Timmaya, son of Saruvaya of the Dāsari community, authorising him to collect some specified contributions from several communities and villages in that locality, for the expenses of the *Chapparam* festival in the temple of god Veṅkaṭēśvara apparently at Nandyal itself, which had been discontinued for some years previously owing to *avāntaram* (troublous times). The grants bear at the beginning the word, 'Śrī-Veṅkaṭēśvara', which appears to be an invocation to the god of that name, and does not stand for the sign-manual of the later Vijayanagara kings. As such, these two documents may have been in the nature of private arrangements between the specified parties, which apparently did not require or obtain the cognizance of the authorities. A local Muslim chieftain or officer by name Hajarati Khān Khān Sāheb is mentioned in both these records for whose merit the gift is said to have been made. A fragmentary stone record of the same king which comes from Tiruchchendurai (No. 148) is dated in Śaka 1581, Vikāri and registers some provision made for the sacred bath of the god at that village.

The Madura Nayakas.

Vīrappa-Nāyaka.

(74. The earliest records of this family copied this year belong to **Vīrappa-Nāyaka** of the family of Viśvanātha-Nāyaka (Nos. 1 and 2). These are engraved on the pedestal of the two bronze images of *dvārapālakas* flanking the entrance into the central shrine of the Jambukēśvara temple at Tiruvāṇaikkā. These images are said to be the gift of Karaṇikam **Deyvaṅgaḷperumāḷ,** son of Iḷaiyanayiṉār of Karuppūr in Iruṅgōḷappāṇḍi-vaḷanāḍu. The images are 4 feet high and stand on pedestals about 18″ high, and are good specimens of the metallic sculptural art of the 16th century A. D. As a record of Krishṇa-Vīrappa-Nāyaka of Śaka 1517 is found at Jambukēśvaram (No. 136 of 1936-37), it is possible that these bronze images were also cast during his time.)

75. A copper-plate record (C. P. No. 25) in the possession of a member of the **Srīkanṭhākāśavāsi** family of Jambukēśvaram belongs to the Madura Nāyaka ruler **Tirumala-Nāyaka** of the family of Nāgama-Nāyaka. It is dated in Śaka 1584, Śubhakṛit, and contains astronomical details giving the English equivalent A.D. 1662, March 24, Monday. As Tirumala-Nāyaka is known to have passed away in February 1659 A.D. the present record which purports to have been issued in March, A.D. 1662, 'while Tirumala-Nāyaka was ruling', is open to suspicion, unless it be that it had been issued earlier during the life-time of the Nāyaka ruler and was actually engraved and granted to the donee later, on the day specified in the copper-plate. It will be hazardous to lengthen the reign of this Nāyaka ruler to A.D. 1662 on the strength of this solitary grant. In the present record, it is also further stated that members of the Ākāśavāsi family were the *kulagurus* of the earlier Madura Nāyakas and a certain Śrīkanṭhākāśavāsi is said to have been the recipient of five villages from his disciple Viśvanātha-Nāyaka. The donee of this grant, Mahādēva-Dīkshita was a later member of the family and was the spiritual preceptor of Tirumala-Nāyaka and received gifts of lands in several villages. He was also the recipient of certain honours and privileges in the temples at Jambukēśvaram, Mātṛibhūtēśvaram, Rāmēśvaram and Chokkanāthapuram. No. 50 states that he died in Viśvāvasu (A.D. 1665-66). It may be noted that the early Madura Nāyaka rulers were Śaiva devotees up to the time of this Tirumala, and that the later members from Chokkanātha onwards were ardent Vaishṇavites who lavished their patronage on the Śrīraṅgam and other Vishṇu temples.

A posthumous (?) grant of Tirumala-Nāyaka.

76. Of **Chokkanātha-Nāyaka** there are three Telugu records (Nos. 102 to 104) engraved on the walls of the Garuḍa shrine in the Raṅganātha temple at Śrīraṅgam. Two of them are dated in Śaka 1596 and refer to the construction of a shrine for Ashṭabhuja-Gōpālakṛishṇa between the Kūṟattāḻvār and the Viṭṭhalēśvara shrines, apparently in the fifth *prākāra*, by a certain **Chinna-Bomma-Nāyuḍu of Madura,** and to the gift of land made for providing worship and offerings to this deity and to the image of god Raṅganātha while halting in front of this shrine during festivals. The third record dated in Śaka 1593, Virōdhikṛit (No. 103), is damaged and registers a gift of land to the temple by **Pradhāni Chōḍi-Aḷagādri,** son of Kāpa-Nāyaka and grandson of Chōḍi Aḷagādri-Nāyaka. No. 105, dated in Śaka 1596 has also to be attributed to the same Nāyaka ruler though his name is not mentioned.

Chokkanātha-Nāyaka.

77. The next Nāyaka ruler **Raṅgakṛishṇa Muttu-Vīrappa** figures in No. 106 engraved in the same Garuḍa-maṇḍapa. It is dated in Śaka 1613, Pramōdūta (A. D. 1690, September 8), and refers to Vīrapratāpa **Vīra-Dēvarāya-Mahārāya** 'ruling at Ghanagiri', as his overlord. There appears to be some mistake in the name of the Vijayanagara suzerain as quoted, since there was no king of that name about this period except Veṅkaṭa III whose rule was however confined only to the Bellary district (Sewell's *Hist. Ins. of S. Ind.*, p. 290). It is possible that he was identical with Veṅkaṭa III or his son Śrīraṅga for whom records dated in A.D. 1690 and 1692 are known. The inscription registers the restitution of certain rights and privileges in the Raṅganātha temple to **Kumāra Veṅkaṭa-Varadāchārya,** son of Varadāchārya and grandson of Āchchi Śrīraṅga-Nārāyaṇāchārya of the Gārgya-gōtra, which had been in the enjoyment of the family from the time of Uḍaiyavar (Rāmānuja) but had lapsed when some of his ancestors had proceeded to the northern parts to participate in religious disputations with the Śaivas. From this record, it is clear that this Nāyaka ruler was alive till at least September, A.D. 1690, though according to the *Mṛityuñjaya Manuscripts* his last date is said to have been A.D. 1689. This corroborates the date given for him in the *Maduraittalavaralāṟu.*

78. The names of a few Nāyaka chiefs and officers are mentioned in the labels (Nos. 126 to 129) engraved on four pillars in a *maṇḍapa* on the bank of the Koḷḷiḍam river, a mile to the east of the Raṅganātha temple, which is known by the name of the Ellaikkarai-maṇḍapa on account of its situation near the boundary wall separating the *dēvadāna* lands of the Raṅganātha temple from those of the Jambukēśvaram temple. Crude portraits of some of the persons mentioned

Labelled sculptures of some Nāyaka chiefs.

in the labels are also sculptured on the pillars. Of these, **Achyutappa-Nāyaka** (No. 127) and **Muttalagiri-Nāyaka** (No. 128) are historical persons and may be identified respectively with the Tanjore Nāyaka ruler Achyutappa (A.D. 1580-1614) and Aḷagiri-Nāyaka, the brother of Chokkanātha of Madura who was the viceroy of Tanjore from A.D. 1674.

MISCELLANEOUS.

79. The Jainas in the Tamil country are mainly confined to the North Arcot, South Arcot and Chingleput districts, and the pontiff who looks after their spiritual needs has his headquarters at **Chittāmūr** in the Gingee taluk of the South Arcot district. His *maṭha* claims connection with the parent institution at Śravaṇa-Beḷgoḷa in the Mysore State. There are two temples at Chittāmūr. one of which is called the Malainātha temple and consists of a boulder of rock on which an oblong panel of the *Tīrthaṅkaras* Bāhubalin, Pārśvanātha, Nēminātha and Mahāvīra flanked by *Yakshis* is elegantly sculptured in half relief. A modern *maṇḍapa* added in front provides shelter for the altar and the worshippers. This must have been the original Jaina temple of importance at this place, which is referred to as Kāṭṭāmbaḷḷi or Tiruvūrāmbaḷḷi in two records of the time of Rājakēsarivarman (17th year) and Rājādhirāja (10th year) engraved on two stray slabs (Nos. 201 and 202 of 1902) at that village, which are now lost. The other, more modern, temple of Pārśvanātha is the official temple in the charge of the *Maṭhādhipati* of this place, and it has now grown in importance to the subordination of the older monument. The earliest inscriptions in this temple are two records dated in Śaka 1500, engraved on the base of the *Mānastambha* in front, which refer to the erection of the column by a merchant of Jagatāpi-Gutti named **Buśśeṭṭi**, also called Būśrēshṭi, son of Bāyi-Śeṭṭi (Nos. 517 and 518). About seventy-five years ago the temple was considerably improved and new structures were added during the pontificate of Abhinava Ādisēna-Bhaṭṭāraka (No. 520). The inscription recording this information is dated in Śaka 1787 corresponding to the 2529th year of the *mōksha* of Vardhamāna.

Two Jaina temples at Chittāmūr.

An interesting monument of late Vijayanagara workmanship kept in front of this Jaina temple is a stone chariot on wheels, represented as being dragged by a pair of caparisoned elephants. This is said to have been brought from the Veṅkaṭaramaṇasvāmin temple in the fort at Gingee. A seated image of a Jaina *Tīrthaṅkara* (Nēminātha) set up in the compound of this temple is similarly alleged to have been brought here from a Jaina site at Mylapore in Madras. From the *Tirunūṟṟandādi* of the Jain divine Avirōdhiyāḻvār (cf. *Ajātaśatru*), it is learnt that a Jaina temple of Nēmichandra was in existence at Mylapore in his period and that the Jaina devotees, anticipating danger to the temple from the threatening erosion of the sea, had the image removed to Śiṟṟāmūr. It is possible that the two images are identical, and it is unfortunate that this Jaina image which had been removed to this village with so much devotion, is now lying neglected in a corner of that temple.

80. No. 401 from Tiruppālaippandal in the Tirukkoyilur taluk of the South Arcot district is not dated, but can, from its paleography, be attributed to the 16th century A.D. It registers a gift of lands, a house site and a portion of the daily offered food from the temple by the authorities to Kāliṅgarāyar Uṇṇāmulai-Nayiṉār **Ellappa-Nayiṉār,** for having composed an *ulā* in honour of the god Madhyasthanāthasvāmin at Tiruppālaippandal. From the verse inscriptions engraved on the *gōpura* at Tiruvaṇṇāmalai (No. 419 of 1928-29) and Pandanallūr (Nos. 117 and 118 of 1931-32), it is learnt that Ellappa-Nāyaṉār was a poet who flourished in the court of Śevvappa-Nāyaka of Tanjore in about A.D. 1572 (*Ep. Rep.* for 1928-29, Part II, para. 69 and for 1931-32, Part II, para 49). He was the author of the *Aruṇagiri-purāṇam*, and it is further learnt from the present record that he was the author of an *ulā* also. It has not however been possible to trace this work now.

Poet Ellappa-Nayiṉār.

Another inscription relating to the composition of a literary work in Tamil is No. 485 from Elavāṉāśūr in the same taluk. It registers a gift of land and a house-site to the author of the work called *Iṟaiśai-purāṇam*, (i.e.), a *sthalapurāṇam* on the god Śiva of Iṟaivāṉaraiyūr, which was the old form of

Chandraśēkhara, author of *Iṟaiśai-purāṇam*.

the present name of the village, namely Elavāṇāśūr. This author's name was **Tirumalai-Nayiṇār Chandraśekhara** and he was the disciple of Satyajñāna-Dariśaṇigaḷ of the Meykaṇḍa-santāna of Tiruvaṇṇāmalai. The record is dated in Śaka 1432 and as such the author must have flourished in the 16th century A.D.

81. In the Tirukkoyilur taluk of the South Arcot district have been found a few crudely dressed slabs bearing inscriptions in Tamil characters assignable to about the 10th and 11th centuries A.D. (Nos. 458 to 461). These slabs whic hare called *taṟi* or ' upright posts ' in one of the four records (No. 460) bear no sculptural representations on them, but mention merely the names of the women who had observed some (unspecified) vow (*nōṇbu*), which in No. 234 of 1936-37 from the same taluk is specifically stated to have been performed in a Durgā temple. Such records are peculiar to this locality and period, and have not been met with anywhere else in the Tamil districts. It may be presumed that these slabs had been set up to serve as memorials for some vow, possibly of self-immolation by fasting or otherwise, observed by the ladies mentioned in the records. In two instances these are specifically stated to be Brahman ladies (Nos. 227 of 1934-35 and No. 458) with the names of their husbands mentioned, while in the case of the women referred to in the Kaṇḍāchchipuram tablets (Nos. 57 to 59 of 1935-36) their fathers' names alone are given. Memorial stones are common in the Kannaḍa country, where they are called *tōḷ-kai-koṭṭa-kambha* ; and they are easily distinguishable by the representations of an arm bent at right angles at the elbow and raised up, which are generally sculptured on them. In the case of the Tirukkoyilur records, however, the vows performed by these women are called simply *paraṇi* or *nōṇbu*, without any specific clue to their nature.

Memorials of self-immolation.

It may also be mentioned in this connection that in some sculptures of Durgā dating from early Pallava times in the 7th century A.D. as in the Lower rock-cut cave at Trichinopoly, the figure of a man is represented as cutting off his head with a sword as a sacrifice in front of the goddess. A record from Mallām in the Nellore district (No. 498 of 1908) states that the person, whose figure is also sculptured underneath it in the act of cutting off his own head, sliced out pieces of flesh from several parts of his body, and finally offered his head to the goddess Durgā-Bhaṭāri. A few other slabs containing sculptures of a later period depicting such acts of self-decapitation are also found in front of the same temple*. Instances of voluntary human sacrifices in fulfilment of some vows are also found in Tamil literature. Sculptures representing such acts have been noticed in the Kannaḍa and Telugu countries also. Mr. Rice draws attention to the existence of similar figures belonging to the tenth century A.D. during the Gaṅga and later periods (*Coorg Inscriptions*, Introduction, p. 9). Similar sculptures were recently noticed by me at Gurazāla in the Palnad taluk of the Guntur district. The Vīraśirōmaṇḍapa which the Reḍḍi chief Anna-Vēma had built at Śrīśailam was possibly meant for such sacrifices (*Ep. Rep.* 1915, page 93, para. 15). This would throw an interesting light on the forms of propitiation practised by the ardent devotees of god Mallikārjuna or his consort Bhramarāmbā.

Attention may here be drawn to a Bengali custom mentioned in Rajendralal Mitra's *Indo-Aryans* (quoted in *Q. J. M. S.*, Vol. XXIX, p. 505), according to which Hindu women shed a few drops of their own blood from between their breasts as an act of propitiation of the goddess Durgā in fulfilment of a vow made for the recovery of a patient. This seems to be merely a symbolic act of self-sacrifice practised in earlier times. It is possible that the *nōṇbu* referred to in the present epigraphs might have been of a similar nature and it did not involve actual loss of life.

82. An inscribed pillar at Mādala in the Sattenpalle taluk of the Guntur district contains five inscriptions (Nos. 344 to 348) ranging in dates from Śaka 1047 to 1204. Of these records, two, Nos. 348 and 346, belong to the chiefs of the **Durjaya family** who bear the characteristic epithets ' a lion in the mountain viz., the Durjaya race ', ' the ornament to the Valaraṭla-kula ', ' the

Chiefs of the Durjaya family.

* A few slabs of this type are also found at Tiruvoṟṟiyūr near Madras.

protector of Kāñchīpura', etc. The former record is dated in Śaka 1047 and registers a provision made for maintaining a perpetual lamp in the temple of Sakalēśvara-Mahādēva by **Pinnama-Nāyuṇḍu,** son of Viṭṭapa-Nāyuḍu and grandson of Nāmi-Nāyuṇḍu, who was the lord of Māvundalapura. Other members of this family viz., Maṇḍe-Nāyaka, and his brothers Paṇḍe-Nāyaka and Sāde-Nāyaka are known to us from an inscription of this village copied in previous years (No. 289 of 1932-33), but their relationship to the chief of the present record is not known.

The other record No. 346 dated in Śaka 1204, mentions **[Erra]-Nāyuṇḍu,** son of Dēvi-Nāyuṇḍu, and his elder brother Kommi-Nāyuṇḍu as the grandsons of Buddhavarman and registers the provision made for a perpetual lamp by the former and Pōnti-Nāyuḍu, son of the latter, to god Sagarēśvara-Mahādēva of Māvundala which is said to be their *vṛitti* in Koṇḍapaḍumaṭi country. The chiefs Maṇḍe-Nāyaka, Paṇḍe-Nāyaka and Sāde-Nāyaka referred to above also claim to have owned Māvundala as their *vṛitti.* Pōnti-Nāyuḍu of the present record seems to be identical with the Pōti-Nāyuḍu of the family who figures as a *sāmanta* of the Kākatīya queen Rudrāmbā in Śaka 1199 (*Ep. Rep.* for 1916, para. 52).

No. 344, dated in Śaka 1077 introduces the Brahman minister **Karṇa,** his son Goṅka and the latter's son Nāma by Kommamā. Nāma or Nāmana who makes a provision for a perpetual lamp to the god Sakalēśvara-Mahādeva of the village is described as 'an ornament to the Yājñavālkya-kula' and is said to have belonged to the Kāśyapa-gōtra.

A spurious (?) Persian copper-plate grant.

83. A set of three copper-plates inscribed in Persian characters (C. P. No. 21) was secured for examination from a resident of Hāvinaḷ in the Indi taluk of the Bijapur district. It was kindly read for me by Mr. Yazdani, Government Epigraphist for Moslem inscriptions. It is dated in the 7th Rājab, 992 H. (=1584 A.D.) and purports to record the grant of some *inām* with all its rights and the office of *muquaddam* over the village Mauzai Oj in the Pargana of Bidrūr without the obligation of renewal of the *sanad* every year, on two brothers **Lakh-Gōvinda** and **Kanak-Gōvinda** by king **Shah Ibrahim Bādshāh** (Ibrahim Qutb Shah) for rather queer reasons. A report had been made to the royal court during a *Jamābandi* in which all officials high and low had gathered, that these two persons who were *muquaddams* of Muzai Oj under the *sarkār* had not paid the revenue (*tankawa*) amounting to 450 *huṇs* due from them up to date. They were produced before the king to whom they represented that they had no income wherewith to pay the sum. The king being convinced of the helplessness of the two persons, not only excused them from the payment of the revenue but also granted them the *ināms* as stated above. Qutb Shah ruled from 957-988 H., while the year given in the *sanad* is Shahur San 984 corresponding to 991-992 H., and as the subject matter is confused and the language is also defective, the Moslem Epigraphist is of the opinion that the *sanad* may not be a genuine document.

Reference to marionette plays and theatre hall.

84. References to marionette play and to dramatic art are found in three records of this year's collection. One of these which is in Telugu and comes from the Cuddapah district (No. 216) is dated in Śaka 1501 and registers the endowment of the village Chadupurēla as *sarvamānya* by a certain Chandramayya to one Pedachiṭṭayya for the performance of screen-dramas (*teranāṭakam*). The donor who was probably a local chieftain appears to have been himself an art-connoiseur and composer and an adept in the art of marionette plays, as indicated by the *birudas* 'Bommalāṭa-rayitu' and 'Bommalāṭa-amṛitakavi' borne by him. The other two records respectively dated in cyclic years corresponding to A.D. 1722 and 1723 (Nos. 49 and 48) are from Jambukēśvaram near Trichinopoly, and refer to the donor of a *maṇḍapa* as Pāṭakam Vaidyappayya, the son of Veṅkaṭēśvarayya, an instructor in the theatre-hall (*nāṭakaśāla-sikshakam*) of Vijayaraṅga Chokkanātha-Nāyaka. This theatre was probably attached to the royal palace situated at Trichinopoly. The Madura and Tanjore Nayaka rulers are known to have been great patrons of music and other fine arts, and the present inscriptions from Jambukēśvaram afford interesting epigraphical confirmation of the encouragements given by them to these arts.

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied by Mr. R. S. Panchamukhi during the year 1937-38.

NOTE.—This appendix is paged in continuation of Appendix F to the *Epigraphical Report* for 1936-37.

Inscriptions copied at the following places in the Bombay-Karnatak during the year 1937-38 are registered in this Appendix :—

No.	District.	Taluk.	Village.	Number in the Appendix.
1	Bijapur . . .	Indi . . .	Agarkhēḍ	1-5
2	Do. . . .	Do. . . .	Arjuṇgi	6-8
3	Do. . . .	Do. . . .	Athargā	9
4	Do. . . .	Do. . . .	Bablād	10
5	Do. . . .	Do. . . .	Barḍōl	11
6	Do. . . .	Do. . . .	Benakanhaḷḷi . . .	12
7	Do. . . .	Do. . . .	Bhatguṇki	13
8	Do. . . .	Do. . . .	Bhūyār	14-16
9	Do. . . .	Do. . . .	Chaḍchaṇ	17-21
10	Do. . . .	Do. . . .	Chikka-Masli . . .	22
11	Do. . . .	Do. . . .	Chūrgi	23
12	Do. . . .	Do. . . .	Halsaṅgi	24-32
13	Do. . . .	Do. . . .	Hirē-Bēvinūr . . .	33-36
14	Do. . . .	Do. . . .	Horti	37
15	Do. . . .	Do. . . .	Jīrankalgi	38
16	Do. . . .	Do. . . .	Kappa-Nimbargi . . .	39
17	Do. . . .	Do. . . .	Khēḍgi	40
18	Do. . . .	Do. . . .	Kūḍigi	41
19	Do. . . .	Do. . . .	Maṇṇūr	42
20	Do. . . .	Do. . . .	Marasanhaḷḷi . .	43-44
21	Do. . . .	Do. . . .	Nāda (Khurd) . . .	45-47
22	Do. . . .	Do. . . .	Nandargi	48
23	Do. . . .	Do. . . .	Nimbāḷa	49-57
24	Do. . . .	Do. . . .	Rūgi	58-65
25	Do. . . .	Do. . . .	Sālōtgi	66-67
26	Do. . . .	Do. . . .	Saṅkh	68-69
27	Do. . . .	Do. . . .	Sātulgāv	70
28	Do. . . .	Do. . . .	Shirkanhaḷḷi . . .	71
29	Do. . . .	Do. . . .	Tadavalga	72-77
30	Do. . . .	Do. . . .	Taddevāḍi	78
31	Do. . . .	Do. . . .	Tākaḷi	79
32	Do. . . .	Do. . . .	Tāmbe	80
33	Do. . . .	Do. . . .	Tēnihaḷḷi	81
34	Do. . . .	Do. . . .	Umrāj	82-84
35	Do. . . .	Do. . . .	Zalki	85
36	Do. . . .	Sindgi . . .	Tōṇṭāpūr	86-87

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT.					
	INDI TALUK.					
1	**Agarkhēḍ.**—Slab set up in the compound of the temple of Bhairappa.	Western Chāḷukya	Tribhuvanamalladēva	Chāḷukya-Vikrama year 34, Virōdhin, Mārgaśira, puṇṇame, Monday, lunar eclipse, Uttarāyaṇa-saṅkrānti.	Kannaḍa	Records a remission of *aṛuvaṇa* (taxes) on the land of the temple of Svayambhudēva at Khēḍa in the One Thousand-division, made by Lakshmīdhara-Bhaṭṭōpādhyāya, preceptor of the king's eldest son Yuvarāja Mallikārjunadēva, in favour of the same temple, when the latter was governing the Taddavāḍi-1000 division. Also records gifts of money-income, taxes, etc., made for the same temple by Mahāpradhāna Permmāḍiyarasa and his subordinate Mahāmaṇḍalēśvara Gōvaṇarasa of the Śiḷāra family and by the Five Hundred Svāmins of Ayyāvoḷe and the Eight *nāḍus*.
2	Same slab	Do.	Do.	Chāḷukya-Vikrama year 43, Viḷambi, Bhādrapada, śu. 6, Va[ḍḍavāra*].	Do.	Records a gift of taxes made by the tax-officer Sāmi-Seṭṭi to the temple of Svayambhudēva. Also registers a grant of toll-incomes made to the same temple by the Sixty *Vokkalu* and the *Prabhu-Gāvuṇḍas*.
3	Slab fixed into the wall of the temple of Śaṅkaraliṅga.	Kaḷachurya	Rāyamurāri Sōmidēva	Vikṛita, Jyēshṭha, amāvāsyā, Monday.	Do.	Records a gift of land made to Duggajīya by Daṇḍanāyaka Basavarasa, an officer of Maiḷaya-Nāyaka, his brother Kopparasa, Mahāmaṇḍalēśvara Vārarasa, the *Prabhu-gāvuṇḍas* of Khēḍa, etc., out of the land which had been (formerly) bestowed on the temple of Kaiḷāsadēva at Khēḍa, the *rājadhānī* of the Thirty-six villages (division) included in Tarddavāḍi-nāḍu, by Mahāmaṇḍalēśvara Kaiḷāsarasa, a subordinate of Śubhatuṅgadēva. Also registers gift of oil-presses, etc., to the same temple by Daṇḍanāyaka Basavarasa and Babba-Gāvuṇḍa and Lakshmādēvī on the occasion of a solar eclipse.
4	Slab built into the wall of the temple of Hanumān.	Yādava	Kannaradēva	Śaka 1170 (in words), Kīlaka, Jyēshṭha, śu. paurṇamāse, Monday, lunar eclipse.	Do.	Damaged. Records a gift of land made by the Mahājanas of the Piriya-agrahāra (i.e. Agarkhēḍ), the *Manneyas*, the *Prabhus*, the *Eṇṭu-Hiṭṭus*, etc., to a temple (name lost).
5	Slab lying in the field called *Kāḍappanavarahola*, about 3 miles from the village.			Śaka 1273, [Kha]ra, Bhādrapada, śu. puṇṇami, Wednesday, lunar eclipse.	Do.	Damaged. Seems to record a gift of land and taxes to the temple of [Sōma]nāthadēva.
6	**Arjuṇgi.**—Hero-stone standing near the temple of Hanumān.	.....			Do.	In characters of the 12th century A. D. Seems to praise [the hero] Rannavīra as the 'fortress of his lord', (and) the 'store-house for his father'.
7	Another hero-stone standing in the same place.				Do.	Do. Damaged and mutilated. Mentions Mahāmaṇḍalēśvara I[sa]rasa of Tarddavāḍi-1000 and Bijjaṇadēva-Chakravartin.
8	Slab lying in the field called *Ākaḷa-kallu-hola*.	.....			Do.	In characters of the 16th-17th century A. D. States that this is the *śāsana-kallu* (marking the) boundary of the field to the south of Arjunige and to the north of Mārisiṅganahaḷi.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	INDI TALUK—*contd.*					
9	**Athargā.**—Slab lying in Survey No. 87.	[Chāḷukya]		Chāḷukya-Bhūlōkakāla year ** Parīdhāvi, Māgha, śu. 5, Sunday.	Kannaḍa	Records a gift of land made by Daṇḍanāyaka Vaijanāthayya, the Perggaḍe of Tarddavāḍi-nāḍu and Daṇḍanāyaka Kalidēvayya, the *Prabhu* of Taḍavalage, for a local tank.
10	**Bablād.**—Stone built into the platform in front of the temple of Hanumān.			Śaka 1362, Raudri, Bhādrapada, śu. 11, Tuesday.	Do.	Badly damaged and effaced. Seems to record a gift of land.
11	**Bardōl.**—Pillar in the temple called Kumbhāradēgula.	Yādava	Prauḍhapratāpa-Chakravartin Rāmachandradēva.	Śaka 1226, Krōdhin, Jyēshṭha, first 12th day (prathama-dvādaśī).	Do.	Records a gift of land and houses made by Kañchagāra Rēvi-Seṭṭi and all the *prajas*, at the instance of *Sarvādhikāri* Viṭhaladēva-Nāyaka during the administration of Mahāmaṇḍalēśvara Jaitapāḷadēva-Rāṇe, to Chalamma of Kauśika-gōtra, who was born in the royal family (*rājavaṁśōdbhava*). See No. 41 below.
12	**Benakanhaḷḷi.**—Stone leaning on the wall of the temple called Hiroḍeya.				Do.	In characters of about the 13th century A. D. Records the gift of land made for a charity picotta (*dharmēta*).
13	**Bhaṭgunki.**—Broken slab built into the pial in front of the Hanumān temple.	Yādava	Siṅghaṇadēva	Śaka ...2, Śārvari, Jyēshṭha, śu.., Monday, solar eclipse.	Do.	Fragment. Mentions Mahāpradhāna Sēnādhipati Bommeya-Nāyaka with a string of descriptive epithets.
14	**Bhūyār.**—Broken slab standing near the ruined Mallikārjuna temple on the bank of the Bhīmarathī river.	Kaḷachurya	Tribhuvanamalladēva 'ruling at Kalyāṇa'.	7th year, Chitrabhānu, Vaiśākha, amāvāsyā, Monday, vyatīpāta.	Do.	Records a gift of land and toll-incomes made by *Perggaḍe* Nāgyaṇa-Nāyaka and other *Karaṇas* as well as all the *mānyakāṛas* (at the instance of ?) Mahāpradhāna Lakshmīdēva-Daṇḍanāyaka, the governor of the 36-villages (division), on the occasion of the latter's visit to Buyyāra for a bath in the river, to the temple of Abhinava-Mallikārjunadēva at the place, for the benefit of Śivayōgi Sātayya of Neluvige. The gift was entrusted to one Basavayya, servant of Sātayya. Also records gifts of land made to the same temple by Kopparasa, officer of Maiḷeya-Nāyaka, Chikka-Chandarasa, etc., for the same temple in the year Sarvadhārin.
15	Side of the above slab	Do.	Rāyamurāri Sōvidēva	4th year, Khara, Phālguṇa, amāvāsye, Monday.	Do.	Records a gift of land made for the temple of Kūḍaladēva by Dhāyya Māya-Sāhaṇi, Rēcha-Gāvuṇḍa, etc.
16	Slab standing near the ruined Mallikārjuna temple on the bank of the Bhīmarathī river.				Do.	Badly damaged and effaced. Seems to record a gift of money-income for a lamp in the Mallikārjuna temple.
17	**Chaḍchaṇ.**—Two faces of a rectangular stone standing in front of the village Chāvaḍi.	Western Chāḷukya	Traiḷōkyamalladēva	Śaka [9]79, Viḷambi, Chaitra, puṇṇame, [Sunday], lunar eclipse, Mēsha-saṅkrānti.	Do.	Damaged and partially mutilated. Records a gift of land and money made by Mahāmaṇḍalēśvara Bijjarasa, described as 'Lord of Kā[ḷa]ñjara]pura', to a temple (name lost). Also records a gift of land probably to the same temple by Dharmaśiva-Bhaṭāra.
18	**Third face of the same stone**		....		Do.	Beginning badly mutilated. Seems to record a gift of land for conducting the worship (of a deity).

19	Fragment of stone built into the basement of the village gate.				Do.	Damaged. In characters of the 13th century A. D. Contains a portion of Siddharāma's *vachana* beginning with '*Oṁ jaya Paramēśvara*', dedicated to Kapilasiddha Mallikārjunadēva.
20	Another fragment built into the same gate.	Yādava	Siṅghaṇadēva	Śaka 1148, Vya [ya], ..., ba. amāvāsyā, Monday, saṅkramaṇa.	Do.	Damaged. Contains portions of the descriptive epithets of an officer who was a '*Bāhattara-niyōgādhipati*'.
21	Slab built into the prākāra wall of the temple of Paramānanda.			Śaka 988, Sarvadhārin, Phālguṇa, śu. pañchamī, saṅkrānti.	Do.	States that Mahāmaṇḍalēśvara Kannamarasa also called Kṛishṇarāja ruling at Maṅgaḷivēḍa, granted certain money-incomes to his officer [Chaṇḍama]-Gāvuṇḍa and that the latter after receiving it bestowed one-sixth of it (*chaṭṭa ?*) upon the *prajes*. Mentions Prabhu Dāsa, son of Prabhu Rājachaṭṭa of the *rājadhānī* Chaṭṭhatāṇa, and Maddarāja.
22	**Chikka-Masli.**—Stone standing in front of the temple of Hanumān.			Śaka 1229, Plavaṅga, Bhādrapada, ba. Monday, amāvāsyā.	Do.	Records a gift of land made by *Śrīkaraṇādhipati* Haridēva-Rāṇeya to Mahāprabhu Kēśavadēva.
23	**Chūrgi.**—Nandi-pillar standing in front of the Hanumān temple.	Yādava	Lost	...., Sādhāraṇa, Jyēshṭha, śu. [1]1, Monday, ... Uttarāyaṇa-saṅkrānti.	Do.	Records a gift of the village Chōrahārige included in the division of 36 villages in the province of Taddavāḍi—1000, made by Mahāmaṇḍalēśvara [Vīraṇa] Dugidēvarasa and Mahāpradhāna Māyidēva-Daṇṇāyaka, for the benefit of the temple of Kapilasiddha Mallikārjunadēva of Sonnalige.
24	**Halsaṅgi.**—Fragment of stone lying in the village *Chāvaḍi*.				Do.	Badly damaged and worn out. Seems to record a gift of land and house-sites made by several people (*halaru*) and the *Mūligas* to the temple of Svayaṁbhudēva.
25	Fragment of stone lying in the same place.			Śaka 1090, ... lunar eclipse and .... Āśvayuja, paurṇamāse, Thursday, lunar eclipse.	Do.	Badly damaged. Seems to record a gift of land to a Jain temple called Dōra-Jinālaya. Also registers a gift of land and taxes made on the latter date by a Mahāmaṇḍalēśvara (name lost) of the Seḷara family to the temple of Svayaṁbhudēva.
26-29	Four stones lying in the same place	Bahmani	Alau d-Din Ahmad (1436-58 A. D.).		Persian Naskh	The Government Epigraphist for Moslem Inscriptions says that these four are boundary stones each having the following inscription engraved thereon:—' Hadd Ālā-ud-Daula Wad Ahmad Shah Sulṭān ' (" The boundary stone of Sulṭān Alā-ud-Din Aḥmad Shāh).
30	Stone standing in the dargā				Moslem	Not legible.
31	**Hāvināl.**—Slab lying in Mādaragēri				Nāgarī in Marāṭhī	Indistinct.
32	Stone built into the wall of the local mosque.				Moslem	" Language is neither Persian nor Arabic."
33	**Hirē-Bēvinūr.**—Fragment of a slab standing near the temple of Siddharāmēśvara.			Śaka 955, Srīmukha, ba. 2, Wednesday, Siddhayōga, Viśākhā.	Kannaḍa	Broken away after the date portion.
34	Stone standing near the same temple				Do.	In characters of the 13th century A. D. Records the imprecation against the misappropriation of the gifts (?) made to the temples of Bhōganātha, Rēvaṇasiddha Mallikārjuna, Taleyakava-Rāmēśvara, Brahmēśvara and Mailāradēva.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	INDI TALUK—*contd.*					
35	Slab set up in the same temple . .	Western Chāḷukya .	Tribhuvanamalladēva . .	Chāḷukya-Vikrama year 49, Krōdhin, Chaitra, ba. 5, Thursday.	Kannaḍa .	Records a gift of land, money, etc., made by Mahāmaṇḍalēśvara Piriya Gōvaṇarasa, Ḍākarasa, etc., of the Jīmūtavāhana lineage to [Dēvaśakti]-Paṇḍitadēva on the occasion of the consecration of the image of Bhōgēśvaradēva at Hiriya-Bēvinūr. Also records gifts of taxes, made for the same temple by the Seṭṭis, Mummuridaṇḍas, Ubhaya-Nānādēsis of the 36-villages division and the Five Hundred of the place.
36	Slab set up near the temple of Bhōgaliṅga.	Yādava . .	Bhillamadēva .	Śaka 1112 (in chronogram), Sādhāraṇa, Śrāvaṇa, paurṇamāse, Thursday.	Do. .	States that Māyidēva-Daṇḍanāyaka planted several trees and inaugurated the charity fair (*dharma-santhe*) at Bēvinūr in Taddavāḍi-1000, in the presence of the Gāvuṇḍas, Seṭṭiguttas, Mummuridaṇḍas and other trade guilds of the 36-villages division, at the request of Siridēvī, wife of his officer Boppaṇa-chamūpa, the governor of the 36-villages division. Also records a gift of land and house made by him to Bandarasa, the *manneya* of Tarddavāḍi-1000 and to Boppaṇa-Nāyaka, for maintaining the above charities. Minor gifts of trees to the temples of Rēvaṇēśvara, Bhōgēśvara, Taleyakāvadēva, etc., are also registered.
37	**Hoṛti.**—Fragment of stone built into the platform of the mosque.				Do. .	Beginning and end lost. In characters of the 12th century A. D. Only the boundaries of the gift-land are preserved. Mentions Hoṛati.
38	**Jīrankalgi.**—Fragment of a slab built into the floor of the mosque.				Do. .	Damaged. In characters of the 12th century A. D. Refers to the gift of a garden.
39	**Kappa-Nimbargi.**—Broken Nandi-pillar lying in front of the temple of Hanumān.	Yādava . .	Siṅghaṇadēva .	Śaka 11 [6] 5, Śōbhakṛit, Āshāḍha, ... 1, Monday, Dakshiṇāyana-saṅkramaṇa, vyatīpāta.	Do. .	Badly damaged and mutilated. Seems to record a gift of village (name lost) in a group of 8 villages included in Tarikāḍu-300 made for worship and offerings to god Kapilasiddha-Mallikārjunadēva of Sonnaligepura, by Mādhava-Nāyaka and his son Kēśava-Nayaka while governing (the country) from *rājadhānī* Ummaḍe.
40	**Khēḍgi.**—Broken slab built into the back wall of the temple of Hanumān.	Western Chāḷukya .	Tribhuvanamalladēva .		Do. .	Damaged fragment. Records a gift of land made by the lady Lakshmādēvī and her parents Kaṁkōja and Rēvi-Nāyikiti for the benefit of the temple of Dharma-Kaṁkēśvaradēva at Khēḍage. Contains the *praśasti* of a Śilāhāra chief (name lost).
41	**Kūḍigi.**—Nandi-pillar standing in front of the temple of Basavaṇṇa.	Yādava . .	Jaitapāladēva .	1[1]th year, Durmati, Pushya, śu. 11, Monday, vyatīpāta, Uttarāyaṇa-saṅkrānti.	Do. .	Damaged. Records a gift of land made to the temple of Kapilasiddha-Mallināthadēva by Sōvadēva-Daṇḍanāyaka and other Karaṇas and Māyidēva-Nāyaka.
42	**Mannūr.**—Slab standing in front of the Bhīmēśvara temple on the hillock called Bhīmēśvarabeṭṭa.	Western Chāḷukya .	Bhūlōkamalladēva .	Śaka 1056, Ānanda, Āshāḍha, amāvāsyā, solar eclipse.	Do. .	Damaged. Records a gift of land made by certain Gāvuṇḍas for the benefit of the temple of Svayambhū-Bhīmēśvaradēva.

43	**Marasannalli.**—Slab built into the wall of the Patil's house near the Lakshmī temple.	Do.	Trailōkyamalladēva	Śaka 988, Parābhava, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti.	Do.	Records that Trailōkyamalla Noḷamba-Pallava Permānaḍi Jayasiṁhadēva granted the village Mārasiṅganapaḷḷi included in 'the division of 36 villages', after purchase from Ballavarasa, for the benefit of the students and ascetics of the *maṭha* attached to the temple of Uttarēśvaradēva at Eḷamēḍu.
44	Stone standing in front of the Hanumān temple.				Do.	Damaged. In characters of the 16-17th century A. D. Seems to record a gift of land.
45	**Nāda (Khurd).**—Stone standing near the village gate.				Do.	In characters of the 13th century A. D. States that this is the stone indicating the boundary of the field to the west of the village Arjunige and east of Nāda.
46	Slab standing near the village Chāvaḍi	Western Chāḷukya	Sarvajñachakravartin Bhūlōkamalladēva.	9th year, Ānanda, Kārttika, śu. [5], Thursday.	Do.	Records a gift of land, house and oil made by Chaṇḍimarasa the Prabhu of Chikkanāḍa, a village in the 36-villages division for the temple of Chaṇḍēśvaradēva after consecrating the image therein. Also records a gift of toll-income made by the Mummuridaṇḍas and the *Nāḍu* for the same temple.
47	Same slab	Yādava	Jaitugidēva	2nd year, Piṅgaḷa, Āshāḍha, śu. 3, Vaḍḍavāra.	Do.	Records a gift of land made to the temple of Chaṇḍēśvara by Kēta-Gāvuṇḍa and Mudrahasta Malleṇṇa, an officer of Mahāmaṇḍalēśvara Lakhmidēva.
48	**Nandargi.**—Slab lying in Survey No. 115.		....		Do.	States that Mahāmaṇḍalēśvara Bijjaḷadēvarasa granted land to the temple of Dārapēśvaradēva at Nandurage.
49	**Nimbāla.**—Slab built into the wall (inner side), left of entrance into the central shrine of the Śaṅkaraliṅga temple.	Yādava	Bhillamadēva	3rd year (in words), Plavaṅga, Bhādrapada, amāvāsyā, solar eclipse, vyatīpāta, saṅkramaṇa.	Do.	Records a gift of toll-income made by Māyidēva and others for the benefit of the temple of Kōṭiśaṅkaradēva at Nimbāpura. Also registers gifts of money and land in different villages (specified) made by the Seṭṭhis headed by the community of Mūvattāru-bīḍu (thirty-six villages) for the same temple.
50	Fragment of stone built into the wall (inner side), left of entrance into the raṅga-maṇḍapa of the same temple.		....		Do.	Beginning and end lost. In characters of the 13th century A. D. Seems to record a gift of toll incomes on certain articles of merchandise.
51	Fragment of stone lying in the compound of the same temple.	Kaḷachurya	Vīra-Tribhuvanama[lla]	......, śu. 5, Monday	Do.	Do. Damaged. Records a gift of land made to the temple evidently of God Kōṭiśaṅkaradēva by Bammarasa-Mūliga, the Prabhu of Goṇavalage, Ayicha, Kalleya-Nāyaka, etc., and the Eight *Hiṭṭu-sthāna*. Mentions Tarddavāḍi-nāḍu.
52	Same slab	Do.	Rāyamurāri Sōvidēva	8th year, Jaya, Chaitra śu. 2, Monday.	Do.	Records a gift of land, house sites, etc., made by Vāvarasa-Basavarasa, the Prabhu of Taḍavalage, Bīcharasa, etc., and the Eight *Hiṭṭu-sthāna* for the temple of Kōṭiśaṅkaradēva of Nimbahaḷḷa.
53	Same slab	Do.	Do.	10th year, Durmati, Chaitra, śu. 5, Wednesday.	Do.	Badly damaged and mutilated. Seems to record a gift of land made by a Mahāmaṇḍalēśvara (name lost) for the temple of Kōṭiśaṅkaradēva. Mentions the [Tardda]vāḍi-nāḍu-1,000 province.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*contd.*					
	INDI TALUK—*contd.*					
54	Right face of the same slab				Kannaḍa	Damaged. In characters of the 13th century A. D. Records a gift of land and house site made by Sōmayya, a devotee of Kōṭiśaṅkaradēva, to Bammayya for maintaining a charity picotta (*dharmmēta*).
55	Fragment of slab built into the wall (outside), left of entrance into the raṅga-maṇḍapa of the same temple.				Do.	Do. Do. Seems to record a gift of certain incomes, land, house sites, etc., evidently for the temple.
56	Stone fixed as arch-stone at the top of the front gate-way of the same temple.			.... year 20, ...	Do.	Ends of lines broken away and lost. In characters of the 13th century A. D. Contains the boundaries of the gift land of the temple. Also registers a gift of land for the temple of Pañchaliṅgadēva.
57	Another stone fixed in the same place				Do.	Contains the imprecation against the destruction of some gift.
58	**Rūgi.**—Stone standing near the front wall of the temple of Hanumān (back and left sides).	Western Chāḷukya	Jagadēkamalla Jayasiṅghadēva, 'ruling at Ētagirinelevīḍu'	Śaka 941, Siddhārthin, Pushya, ba. 10, Thursday, Uttarāyaṇa-saṅkrānti.	Do.	States that Mahāsāmanta Dhanasaṅgrahayyarasa of the Seḷara family protected (*i.e.*, ratified), the gift of land which had been made with the permission of Ballavarasa by Mahāsāmanta Dasiavarmarasa, the governor of Eighteen agrahāras including Rūvige in Tarddavāḍi-nāḍu, to Bāḷachandra-Paṇḍita for the temple of Nagarēśvaradēva at Āneya-Rūvige.
59	Same stone (front and right sides)	Do.	Ayyaṇadēva's brother (not specified).	Śaka 936 Ānanda, Phālguṇa, amāvāsyā, Sunday, saṅkrānti.	Do.	Records a gift of land and oil-press made by Mahāsāmanta Dēvaṇarasa, a servant of Vasudhaikamalladēva, to the temple of Nagarēśvaradēva.
60	Same stone	.....			Do.	Incomplete. In smaller characters than the above. Mentions the Five-hundred (community) headed by the Ūroḍeya Āchimayya, Ūroḍeya Damana-Bhaṭṭa-Sōmayāji and Ūroḍeya Annamayya.
61	Left side of the Elephant stone (*ānekallu*) set up in the same place.	Rāshṭrakūṭa	Amōghavarsha	Śaka 863 (in words and figures).	Sanskrit in Nāgarī	Seriously damaged and mutilated. Seems to record a gift of land.
62	Another stone leaning against the front wall of the same temple (front side).	Western Chāḷukya	Bhuvanaikamalladēva	(1) Śaka 991, Kī[laka], amāvāsye, Sunday, Dakshiṇāyana-saṅkramaṇa. (2) Śaka 967, Pārthiva, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti.	Kannaḍa	Seriously damaged. In characters of the 11th century A. D. Seems to record a gift of certain money incomes made by Mādhavayya-Nāyaka with the permission of the king for the benefit of the temple of Nakharēśvaradēva at Rūvige. Below this is another record with the second date, which registers a gift of oil made by the Fifty Telliga tenants for a lamp in the temple of Kēdāradēva of the place. Both are probably copies of earlier records.

63	**Another stone standing close to the front wall of the Hanumān temple (right side).**	....	....	....	Kannaḍa	Damaged. The characters are of the 12th century A. D. Refers to Mahāmaṇḍaḷēśvara Chāvuṇḍarasa as governing the Tardevāḍi Thousand division. Records a gift of land to the teacher Sarbēśvara.
64	Same stone (left side)				Do.	Do. Seriously damaged and worn out. The characters belong to the 12th century A. D.
65	Third stone in the same temple	Western Chāḷukya	[Bhuva]naikamalla	Śaka 993 (?), Virōdhikṛit (?)	Do.	Damaged. Refers to Mahāmaṇḍalēśvara [Sō]yiyarasa as governing the Tardevāḍi Thousand division. Records a gift (not clear) to the god Nagarēśvara of Āneya Rūvige.
65-A	Same stone			Śaka 967, Pārthiva, Pushya, śu. 7, Sunday, Uttarāyaṇa-saṅkramaṇa.	Do.	Refers to a gift by *Telligar-Ayvattokkalu* led by Goṁkayya, Hōchayya and others.
66	**Sālōṭgi.**—Broken slab set up against the front wall of the chāvaḍi at Holagēri.	Yādava	Bhillamadēva	Śaka..10 (in chronogram), ...	Do.	Damaged and worn out. Records a gift of the village Māvuliganūru made by Bandarasa, son of Chāvuṇḍa-Bhūpāla, born in the family of Dhanasaṅgraha (see No. 58 above), residing at Vijayapura to Amarēśvaradēva-Muni, the *āchārya* of the temple of Bhōgēśvara, for repairs, renovation an educational institution (*khaṇḍikā*), etc., in the temple.
67	Fragment of a stone lying in the temple called Mallayyanaguḍi.				Do.	In characters of about the 12th century A. D. Only a mutilated verse describing a village probably Sālōṭgi is preserved.
68	**Saṅkh.**—Three fragments of a slab built into the wall of the ruined village chāvaḍi.	Kaḷachurya	Mahāmaṇḍalēśvara Bij[jaḷa-dēva] 'ruling at Maṅgaḷivēḍa'.	....va, Pushya, amāvāsyā, solar eclipse, Monday.	Do.	Damaged. Records a gift of land, oil-press and money made by the king for the temple of Mahimēśvaradēva.
69	Broken stone built into the pial of the Lingāyata-maṭha.	Yādava	[Jaitrapā]ḷadēva	Śaka 1115, Pramādi, Māgha, Monday, Śivarātri.	Do.	Badly damaged and effaced. Records gift of a village (name lost) made by Māyidēva-Daṇṇāyaka for the temple of Mallikārjunadēva at Sannalige.
70	**Sātulgāv.**—Top of the door frame of the Hanumān temple.			Plava, Mārgaśira, śu. [7], Saturday.	Do.	In late cursive characters. Records the completion of a hall evidently in the Hanumān temple during the regime of some officer (name not clear).
71	**Shirkanhalli.**—Slab set up near the temple of Jaṭṭiṅgarāya.			Chāḷukya-Vikrama year 37, Khara, Pushya, śu. puṇṇame, Friday, Uttarāyaṇa-saṅkrānti.	Do.	Stops abruptly after giving the date.
72	**Tadavalga.**—Stone standing in the site of Hirē-maṭha near the Dharma-śālā.				Do.	In characters of about the 15th-16th century A. D. States that 'this is the [gift of] 50 *mattar* of land in the field at Indi'.
73	Stone now used as door frame of the central shrine of the Hanumān temple, (right and left jambs).	Western Chāḷukya	Jayasiṅghadēva	(1)...., Pushya, amāvāsyā; (2) Īśvara,...., saṅkrānti.	Do.	Incomplete. Ends of lines mutilated. Contains the eulogy of a subordinate chief (name lost). Mentions Rēvaṇa-Bhaṭṭa and seems to record a gift of land on the latter date.
74	Same stone (lintel, front side)	....			Do.	Damaged. Seems to record a gift of land and money made by Daśavarmadēva. Mentions Kailāsa-nṛipa, his son Dhanasaṅgraha and the latter's son (name not specified). See No. 66 above.
75	Do. (bottom side)			Śaka year 9..,.... amāvāsyā	Do.	Ends of lines broken and lost. Mentions Āychapayya and Nimbadēva-Bhaṭṭa.

E.—Stone inscriptions in the Bombay-Karnatak copied during the year 1937-38—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*concld.*					
	INDI TALUK—*concld.*					
	Tadavalga—*contd.*					
76	Slab built into the left wall of the well near the Darga at Pīrāpūr, about 2½ miles from Tadavalga.			1001-H. : 1593 A. D.	Persian Naskh	Read by the Government Epigraphist for Moslem inscriptions. Records the building of a well by a lady, mother of Malikh-Abdul-Qadir.
77	Another slab built into the same wall			....	Arabic Naskh	Do. Records the building of a mosque by Abdul-Qadir, son of Ahmed Khan.
78	**Taddevāḍi.**—Slab lying in the old village site on the bank of the Bhīmarathī.	Yādava	Siṅgaṇadēva	......, Kattale(darkness) grahaṇa (*i.e.* total solar eclipse).	Do.	Damaged. Records a gift of land made by Chaṇḍarasa, the *Manneya* of Taddavāḍi-nāḍu to Bijja-Jīya, the *āchārya* of the temple of Sōmanāthadēva at Takkalige for the benefit of the temple of Chaṇḍēśvara at Taddavāḍige.
79	**Tākaḷi.**—Broken slab built into the plinth of the local mosque.	Do.	Kanhara		Sanskrit in Nāgarī	Fragment. Preserves the genealogy of the king from Mallugi. A Sanskrit rendering of Siddharāma's *vachana* beginning with *Ōm Tōya* (*Jaya* ?) *Śrī-Paramēśvara* is given at the beginning.
80	**Tāmbe.**—Broken slab built into the front wall of the Police quarters.				Kannaḍa	Fragment. Badly damaged. In characters of the 12th century A. D. Refers to a *Mahāsāmantādhipati* whose name is not clear.
81	**Tēnihaḷi.**—Broken stone built into the wall of the house of the Jahagirdar.	Kaḷachurya	Mallugidēva	2nd year, Durmukhi, Mārgaśira, amāvāsyā, Thursday, saṅkramaṇa.	Do.	Fragment. Records a gift of incomes in 30 villages attached to Chikka Rūvige made to Piṁnayya. The gift was to be protected by the Seṭṭiguttas, the Nāḍu and the Mummuri-daṇḍas.
82	**Umrāj.**—Fragment of stone built into the back wall of the village school.				Do.	Damaged. In characters of the 13th century A. D. Records a gift of land made by Muttarasa to Trikūṭadēva.
83	Another fragment built into the left wall of the same school.	Kaḷachurya	(Lost)	....	Do.	Broken after a portion of the king's *praśasti.*
84	Fragment of slab lying in the village chāvaḍi.			....	Do.	In characters of the 12th century A. D. Records a gift of toll-income made by Basavarasa for the benefit of the temple of Yōgēśvaradēva, at the instance of Bijja-Gāvuṇḍa (servant) of Vāmarasa, the Suṅka-Verggaḍe of Tardevāḍa-nāḍu.
85	**Zalki**:—Broken stone built into the wall of the Hirēmaṭha.			....	Do.	Damaged. In characters of the 14th century A. D. Only the imprecatory portion is preserved.
	SINDGI TALUK.					
86	**Tōṇṭāpūr.**—Stone standing near the bastion.	....			Do.	In characters of the 14th century A. D. States that this is the stone of the northern boundary of the land (*vritti*) belonging to Bhilladēva-Nāyaka.
87	Stone lying in Hullappanahola			....	Do.	Do. States that this is the stone of the Western boundary of the land belonging to the temple of Nāyimēśvaradēva.

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris.*

Nó. of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA.
	Ayyaṇadēva's brother (name not specified).
59	Śaka 936, Ānanda, Phālguṇa, amāvāsyā, Sunday, saṅkrānti =A. D. 1015, February 20, Sunday ; f.d.t.·56. The Mīna-saṅkrānti occurred on the next day.
	Jagadēkamalladēva.
58	Śaka 941, Siddhārthin, Pushya, ba. 10, Thursday, Uttarāyaṇa-saṅkrānti =A. D. 1019, December 24, Thursday.
	Trailōkyamalladēva.
17	Śaka [9]79, Viḷambi, Chaitra, puṇṇame, Monday, lunar eclipse, Mēsha-saṅkrānti =A. D. 1057, March 23, Sunday ; ·60. It was a day of lunar eclipse and Mēsha-saṅkrānti, but the cyclic year was Hēmaḷambi.
43	Śaka 988, Parābhava, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti =A. D. 1066, December 24, Sunday ; ·20.
	Bhuvanaikamalladēva.
62	(1) Śaka 991, Kīlaka, amāvāsyā, Sunday, Dakshiṇāyana-saṅkrānti. In Śaka 991 (expired), amāvāsyā fell on Sunday in the month of Jyēshṭha (=A.D. 1069, June 21, Sunday), and the Dakshiṇāyana-saṅkrānti occurred on the following Wednesday, *i.e.*, 24th June. The cyclic year was Saumya.
	(2) Śaka 967, Pārthiva, Pushya, śu. 5, Sunday, Uttarāyaṇa-saṅkrānti. Irregular. The given tithi fell on Sunday, December 15, A. D. 1045, while the Uttarāyaṇa-saṅkrānti took place on Tuesday, 24th December.
	Tribhuvanamalladēva.
1	Chāḷukya-Vikrama year 34, Virōdhin, Mārgaśira, puṇṇame, Monday, lunar eclipse, Uttarāyaṇa-saṅkrānti. Irregular. In Virōdhin (Śaka 1031), the lunar eclipses occurred on Jyēshṭha-puṇṇame and Kārttika-puṇṇame (=Tuesday, November 9, A. D. 1109 ; ·53), and the Uttarāyaṇa-saṅkrānti on Pushya, śu. 2 (=Saturday, December 25, A. D. 1109).
21	Chāḷukya-Vikrama year 37, Khara, Pushya, śu. puṇṇame, Friday, Uttarāyaṇa-saṅkrānti. Irregular. In Khara (Śaka 1033) the given tithi fell on a Sunday and was not a day of Uttarāyaṇa-saṅkranti. In the next year, *i.e.*, Nandana (=Śaka 1034) the tithi and the week-day combined on January 3, A. D. 1113 ; ·92. But the Uttarāyaṇa-saṅkrānti had occurred on December 24 of the previous year. In this case the Śaka year would be an expired one.
2	Chāḷukya-Vikrama year 43, Viḷambi, Bhādrapada, śu. 6, Vaḍḍavāra =A. D. 1118, August 24, Saturday ; ·27.
35	Chāḷukya-Vikrama year 49, Krōdhin, Chaitra, ba. 5, Thursday =A. D. 1125, March 26, Thursday ; ·07. The cyclic year was Krōdhin (expired) and Viśvāvasu current.

APPENDIX F—*contd.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris.*

No. of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA—*contd.*
	Sarvajñachakravartin Bhūlōkamalladēva.
9	Chāḷukya-Bhūlōkakāla year, Paridhāvin, Māgha, śu. 5, Sunday =A. D. 1132, January 24, Sunday; ·96. The cyclic year was Virōdhikṛit and the king's regnal year was evidently 6.
42	Śaka 1056, Ānanda, Āshāḍha, amāvāsyā, solar eclipse =A. D. 1134, July 23, Monday. There was a solar eclipse on this day.
46	9th year, Ānanda, Kārtika, śu. [6], Thursday =A. D. 1134, October 25, Thursday; ·18.
	KALACHURYA.
	Mahāmaṇḍalēśvara Bijjaḷadēva.
68	... va, Pushya, amāvāsyā, solar eclipse, Monday. The cyclic year ending in 'va' during Bijjaḷa's reign was Pārthiva in which year the given tithi fell on Monday, A. D. 1166, January 3; ·94. But it was not a day of solar eclipse, nor did there occur a solar eclipse during any month of the year Pārthiva.
	Mallugidēva.
81	2nd year, Durmukhi, Mārgaśira, amāvāsyā, Thursday, saṅkramaṇa =A. D. 1176, December 2, Thursday; f.d.t. ·19; but there was no Saṅkramaṇa on this day.
	Rāyamurāri Sōvidēva.
3	Vikṛita, Jyēshṭha, amāvāsyā, Monday =A.D. 1170, June 15, Monday; f.d.t. ·10.
15	4th year, Khara, Phālguṇa, amāvāsyā, Monday. Probably A.D. 1171, March 8, Monday; ·47. The cyclic year was Vikṛita not Khara as cited in the record.
52	8th year, Jaya, Chaitra, śu. 2, Monday. In Jaya (Śaka 1096) the given tithi fell on Wednesday (not Monday), March 6, A. D. 1174. In the next year, however, the details regularly corresponded to A. D. 1175, February 24, Monday; ·60. The month was Adhika-Chaitra.
53	10th year, Durmati, Chaitra, śu. 5, Wednesday. =A. D. 1176, March 17, Wednesday; ·36. The cyclic year quoted in the record is evidently a mistake for Durmukha.
	Tribhuvanamalladēva 'ruling at Kalyāṇa'.
14	7th year, Chitrabhānu, Vaiśākha, amāvāsyā, Monday, vyatīpāta. In the given year (=Śaka 1084), Vaiśākha, amāvāsyā commenced on Monday at ·95 and ended at ·01 of Wednesday, May 16, A.D. 1162, Tuesday being a *rikta-tithi.*

APPENDIX F—*contd.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris.*

No. of inscription.	Details of dates with their English equivalents and remarks.
	YADAVA.
	Bhillamadēva.
36	Śaka 1112 (in chronogram), Sādhāraṇa, Śrāvaṇa, paurṇamāse, Thursday. Probably A. D. 1190, July 18, Wednesday ; ·72. On this day there occurred a lunar eclipse, which is not quoted in the record. The week-day cited here is evidently a mistake.
49	3rd year (in words), Plavaṅga, Bhādrapada, amāvāsyā, solar eclipse, vyatīpāta, saṅkramaṇa. =A. D. 1187, September 4, Friday. There was a solar eclipse on this day. But the Kanyā-saṅkramaṇa had occurred on the previous Friday, August 28.
	Jaitrapāladēva.
41	1[1]th year, Durmati, Pushya, śu. 11, Monday, Vyatīpāta, Uttarāyaṇa-saṅkrānti. Irregular. In Durmati (Śaka 1123), Pushya, śu. 11 fell on Friday, December 7, A. D. 1201, and the Uttarāyaṇa-saṅkrānti occurred on Tuesday, December 25. In the previous year the tithi and the week-day combined on December 18, A. D. 1200, while the Uttarāyaṇa-saṇkrānti took place on the next Monday, *i.e.*, December 25. In this case the cyclic year would be Raudra.
69	Śaka 1115, Pramādin, Māgha, Monday, Śivarātri =A. D. 1194, February 21, Monday ; ·77.
	Siṅghaṇadēva.
13	Śaka ... 2, Śārvari, Jyēshṭha, śu. .., Monday, solar eclipse =A. D. 1240, May 7, Monday ; ·59. There occurred a lunar eclipse (not solar) on this day. The month, however, was Nija-Vaiśākha and not Jyēshṭha as cited in the record.
20	Śaka 1148, Bya [ya], ... ba. amāvāsyā, Monday, saṅkramaṇa. In the given year saṅkramaṇa and amāvāsyā did not combine on Monday. The nearest equivalent would be A. D. 1226, May, 26, Tuesday, on which day the Mithuna-saṅkrānti occurred and the Jyēshṭha-amāvāśyā commenced at ·62 of the day.
39	Śaka 11[6]5, Śōbhakṛit, Āshāḍha, ... 1, Monday, Dakshiṇāyana-saṅkrānti, Vyatīpāta. Probably A. D. 1243, June 29, Monday ; ·77. Dakshiṇāyana-saṅkranti had occurred on the previous Saturday—*i.e.*, 27th June. The Śaka year was 1165 and the tithi was Āshāḍha, śu. 11.
	Kannaradēva.
4	Śaka 1170 (in words), Kīlaka, Jyēshṭha, śu. paurṇamāse, Monday, lunar eclipse. Probably A. D. 1248, June 7, Sunday ; ·82. There was a lunar eclipse on this day. The month was Nija-Jyēshṭha. The week-day cited in the record is evidently a mistake.
23	..... Sādhāraṇa, Jyēshṭha, śu. [1]1, Monday, Uttarāyaṇa-saṅkranti. Probably A. D. 1249, May 24, Monday ; ·11. Mithuna-saṅkranti (in Uttarāyaṇa) occurred the next day. The cyclic year was however, Saumya (not Sādhāraṇa).

APPENDIX F—*concld.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

No. of inscription.	Details of dates with their English equivalents and remarks.
	MISCELLANEOUS.
5	Śaka 1273, [Kha]ra, Bhādrapada, śu. puṇṇame, Wednesday, lunar eclipse. Irregular. The given tithi ended at ·29 on Tuesday, September 6, A. D. 1351. There was no lunar eclipse on this day. The only lunar eclipse during the year was in the month of Kārttika.
21	Śaka 988, Sarvadhārin, Phālguṇa, śu. pañchamī, Saṅkrānti. In Śaka 988, which was Parābhava (not Sarvadhāri) the details regularly corresponded to A. D. 1067, February 21, Wednesday; ·33. This was a day of Mīna-saṅkranti. Sarvadhārin is evidently a wrong citation.
33	Śaka 955, Śrīmukha, (month not given), ba. 2, Wednesday, Siddhi-yōga, Viśākhā. Probably A. D. 1033, March 21, Wednesday on which day the tithi was *rikta*, nak. ·92.
25	(1) Śaka 1090 .... lunar eclipse, and (2) .... Āśvayuja, paurṇamāse, Thursday, lunar eclipse. (1) There were two lunar eclipses during Śaka 1090, one in Chaitra (A. D. 1168, March 25, Monday) and the other in Āśvina (A. D. 1168, September 18, Wednesday, f.d.t. ·03). (2) A. D. 1168. September 19, Thursday, ·03. The lunar eclipse occurred on the previous day when paurṇimā commenced at ·04 of the day.
10	Śaka 1362, Raudri, Bhādrapada, śu. 11, Tuesday = A. D. 1440, September 6, Tuesday; f.d.t. ·92.
22	Śaka 1229, Plavaṅga, Bhadrapada, ba. Monday, amāvāsyā = A. D. 1307, August 28, Monday; ·85. The month was Adhika-Bhādrapada.

ANNUAL REPORT

ON

SOUTH INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31st MARCH 1939

सत्यमेव जयते

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ANNUAL REPORT ON SOUTH INDIAN EPIGRAPHY FOR THE YEAR 1938-39.

PART I.

Personnel

During the year 1938-39, I was in charge of the Office of the Superintendent, Archaeological Survey, Southern Circle, Madras, in addition to my own for over two months, *i.e.* from 11th October to 19th December 1938 (*vide* Government of India, Notification—Education, Health and Lands No. F. 1-17/38-F, dated 10th November 1938).

Tours of the Superintendent and the Assistants

2. I was on tour during the year for a total period of about 2 months. I visited Bapatla and Arumbāka in the Guntur district to secure 2 important Eastern Chālukya copper-plate grants which would have been lost but for my timely intervention. I inspected the monuments at Nāgārjunakoṇḍa also along with the Superintendent, Archaeological Survey, for about 10 days in September 1938, and later in November while holding charge of the Archaeological Superintendent's office, I conducted some excavations at the place. I also visited in addition Mācherla, Amarāvati, Dharaṇikōṭa and Uṇḍavalli in the same district and Mogalrājapuram near Bezwada where I examined the so-called Akkanna and Mādanna caves. Later on I camped at Hampi where my assistant Mr. R. S. Panchamukhi joined me in connection with the preparation of a popular edition in Kannaḍa and Telugu of a guide on 'the Hampi Ruins'.

3. During my stay at Nāgārjunakoṇḍa opportunity was taken to explore some more sites in this area. In the cavern called Siddhuladari on the bank of the Kṛishṇā were discovered two dwarf-images in white marble with peculiar head-dresses. These had been lying neglected for a long time and were removed to the local museum for better preservation. They appear to have originally functioned as *dvārapālas* of some Buddhist shrine the nature of which is hard to guess now. They are undoubtedly counterparts in the round of the dwarfish figures sculptured in *chaitya* slabs below the Buddha (*The Buddhist Antiquities of Nāgārjunakoṇḍa*: A. H. Longhurst, plate XXII, b). From the absence of the *yajñōpavīta* it is certain that they are not of Brahminic origin. From the style and technique of the images they must be assigned to a late Buddhist period (*circa* 4th to 5th century A.D.), and barring the statues of Buddha found in the several *stūpas* of the area, these are the only two images discovered in the locality which are carved in the round. One of the images is lamentably broken to pieces, but its value lies in serving as a complement to the other in revealing the nature of the object held in the hand. The other image which is not damaged in other respects is lacking in this interesting object. The faces of these images are full of animation and feeling. One is depicted in a happy mood while the other presents a depressed aspect. So far as I know, statues of these characters, whatever they may stand for, are found nowhere else in India.

In site No. 11, was discovered an interesting *stūpa* slab, though broken, in association with the remains of a *maṇḍapa* marked by 3 rows of 4 pillars in each bay. In the vicinity was discovered a hitherto unnoticed inscribed white marble pillar bearing an epigraph in Brāhmī characters of the 3rd century A.D. belonging to the reign of Sirī Vira Purisadata. The pillar has been removed to the local museum. Within a few yards of this site was noticed a small mound composed of stone and earth bearing clear signs of having been formed by human agency. It is not unlikely that when opened this might prove a prehistoric burial. Mr. Longhurst has already drawn attention to the existence of a primitive cist in the neighbourhood of the monastery near the store shed. Remains of a very large *maṇḍapa* or more probably a river-side quay were noticed on the very bank of the Kṛishṇā. Several pillars with the upper portion broken off

are lying fixed in the soil in the extensive forest-area adjoining the quay. These sites appear to demand early attention for excavation. The huge mound called *Stambhālabōḍu* (meaning in Telugu 'the mound of pillars') is also awaiting exploration and from the nature of brick foundations and courses found in this area, the site promises to be of value. It may be remarked here that a site in the Buddhist area on the hillock at Reṇṭāla also goes by the name of *Stambhālabōḍu* (*Vide A. R. on S.I.E.* for 1936-37, p. 1).

4. The several monuments at Bezwada and Mogalrājapuram were also examined, in company with the Assistant Engineer, P.W.D., Bezwada, and conservation notes were drawn up for the improvement of some of the monuments. The caves at Uṇḍavalli, were also thoroughly examined and photographs * of some interesting interior views of the caves were taken. Suggestions have also been made to the Director General of Archaeology in India for transferring the present open-air museum at Hampi to the 'Queen's Bath' as the latter would provide shade and protection for the exhibits. Attention has also been drawn to the rapid deterioration and disintegration to which the monolithic Narasiṁha statue at Hampi is exposed and suggestions have been made for the better preservation of the monument. The so-called Jaina temples near the Pampāpati temple at Hampi were examined by me in close detail, and I found that they are Brahminic temples of the *Trikūṭa* style meant for enshrining Śiva, Vishṇu, Sūryanārāyaṇa, etc. This *Trikūṭa* from of temple was particularly popular in the Bellary area during the period of the Kalyāṇi Chālukyas. It is therefore high time to disillusion the public and the tourists by changing the name boards on these monuments which are quite misleading: The so-called Sarasvatī temple in the Hampi ruins was also examined on this occasion and found to bear Vaishṇavite symbols and scenes carved on pillars and walls; and these associations establish that the temple was one of Vishṇu, which is also corroborated by an inscription found in the temple itself belonging to the reign of the Vijayanagara king Sadāśiva which calls the deity of the temple as Tiruvēṅgaḷanātha (No. 337 of 1935-36). It is suggested here that the name-board of this temple also may be corrected.

5. Under instructions from the Director General of Archaeology in India, I made a programme of tour for Sir Leonard Woolley for his South Indian tour in the latter half of January 1939, and inspected along with him some important archaeological sites in the Bellary, Coimbatore, Guntur, Nilgiri, Trichinopoly and Tinnevelly districts.

6. Owing to urgent work at headquarters, my Senior Assistant Mr. G. V. Srinivasa Rao, did not go out on tour except to Kīḻachchūr in the North Arcot district and to Kunnattūr near Tinnevelly, in the latter of which places he arranged, in consultation with the Revenue Department, for the conservation of a prehistoric site on the neighbouring hillock which had been previously examined by me.

7. The Second Assistant and the Tamil Assistant, Messrs. A. S. Ramanatha Ayyar and V. Venkatasubba Ayyar, resumed work in the Raṅganātha temple at Śrīraṅgam in the Trichinopoly district which was taken up last year. They also visited the villages Tiruppaṅgili and Tiruveḷḷaṛai close by. The three places are rich in epigraphs and have altogether yielded 212 inscriptions excluding those which are yet to be copied in them. Later on the Second Assistant inspected selected places in the South Arcot and Salem districts, while the Tamil Assistant visited a few in the Madura, Tanjore and North Arcot districts. Some of the inscriptions copied by them are important and their contents are discussed in Part II in the Chōḷa, Pāṇḍya and Vijayanagara sections.

At Tiruppaṅgili they discovered an early rock-cut panel of Sōmāskanda which is sculptured on a boulder of the streaked variety of rock peculiar to the locality. God Śiva is seated on a throne with one of his legs hanging down and placed on the Apasmāra-purusha and the goddess Umā seated to his right. Between them is the figure of Skanda. Though there are no inscriptions here, this panel may be attributed to the Pallava period as the Sōmāskanda group was a favourite motif of the Pallava period from the time of Narasiṁha II, and rock-cut temples at Tiruveḷḷaṛai and Trichinopoly close by are definitely ascribable to the Pallavas.

* These are included in the collection of the Archaeological Superintendent, Southern Circle.

8. The Reader, Mr. H. K. Narasimhaswami, was on tour for about 3 months during which he completed the epigraphical survey of the Cuddapah taluk in the Cuddapah district, besides inspecting a few other select places in the same district and in Bellary, Nellore and Guntur. He visited 130 villages in all and copied 121 inscriptions from 46 villages. The ancient ruined Kēśava temple at Vallūru which he examined is in the Chāḷukyan style, while the sculptural and other ornamental features on the outer walls of the main shrine appear to be Chōḷa. At Alidena in the Kamalapuram taluk, he excavated a prehistoric cairn on the hill-side near the village.

9. The epigraphical survey conducted during the year in the Bombay-Karnatak by Mr. R. S. Panchamukhi covered the Ramdrug and Jamkhandi States besides a few selected places in the Bijapur and Dharwar districts. He was on tour for about 3 months and secured 121 inscriptions and obtained on loan a copper-plate from the Rajah Saheb of Jamkhandi. The plate which is circular, is embossed with fine bold Hebrew characters containing some passages eulogising king Solomon's reign. In the last week of November 1938, he was engaged with me at Hampi in checking *in situ* certain topographical and iconographical details in connection with his edition of the " Guide to Hampi "

10. The earliest inscriptions in his collection are short labels engraved in characters of about the 6-7th centuries A.D. on the rocky sides of the Southern and Northern forts at Bādāmi recording names or *birudas* of some important persons possibly connected with the construction of the forts. These read *Śrī-Nāḷpayan, Śrī-Tanuchalvan, Śrī-Gōindan, Vipramanōharan, Śrī-Chitrakā..*, etc. In Cave No. III at the place, on the inner side of the over-hanging caves containing the ancient fresco paintings, is found a line of writing in black paint in early Chāḷukyan characters which reads *Duttamanōdāruṇa*. Close to it is another line of writing, also in paint, in apparent shell-characters similar to the one found engraved on the left side of the front rock-wall of the same cave. These are probably names of the sculptors who executed the elaborate carvings on the caves.

11. At Rāmatīrtha situated in the thick forest of Mullūr in the Ramdrug State, was discovered an interesting sculpture of a hero in the act of cutting off his head with a small dagger. The inscription engraved on its base, dated in Śaka 895, Śrīmukha, states that Nāḷchuga, the younger brother of Adahalekāḷamma cut off his head and offered it to god Bhairava.

12. Among the records of the later Chāḷukya dynasty copied in this region mention may be made of an inscription in the *basadi* at Guḍigēri, dated in Śaka 994 and belonging to Bhuvanaikamalla Sōmēśvara II mentioning for the first time his chief queen (*piriyarasi*) Kañchala-Mahādēvī as administering the country from the *nelevīḍu* Mulugunda.

13. An important inscription at Chikkalgi in the Jamkhandi State belongs to Bijjala of the Kaḷachurya family. It is dated in his 5th regnal year corresponding to A.D. 1157. This record does not mention the then ruling Western Chāḷukya monarch who must be Taila III, but introduces Bijjaṇa with all the imperial titles of his family. In A.D. 1157 and 1158, Bijjaṇa is mentioned as a subordinate of Taila III in some records at Hāvēri, Tāḷgund and Baḷagāmve ; so the omission of the Chāḷukya overlord in the present instance perhaps indicates that independence was assumed by Bijjaṇa as early as A.D. 1157, at least in a portion of the Chāḷukya dominion.

14. In the course of the survey of the Jamkhandi State, was discovered between Asaṅgi and Kulhaḷḷi, a hill called Gombi-guḍḍa, containing a number of linear carvings and drawings of fighting bulls with prominent humps and pointed horns, elephants, antelopes, camels, men, etc. These pictures are cut about 1 foot, 6 inches deep and some at least are reported to be similar to those found on the hill near Kappagallu in the Bellary district (*Bellary Gazetteer*, p. 225). Another important discovery in the same region is a much-weathered and withered rock-cut cave near the Śambhuliṅga temple at Kundgōḷ excavated about 25 feet below the ground level. This place as well as its neighbourhood is full of Jaina vestiges and so was evidently occupied by Jaina monks. No sculptures or other vestiges of art are extant here now.

WORK DONE DURING THE YEAR

COLLECTION

15. During the year 156 villages were visited in the Madras Presidency, of which 70 yielded a total collection of 452 inscriptions. In the Bombay-Karnatak 118 villages were visited, of which 32 yielded 121 inscriptions. Nineteen Copper-plate grants were also examined and 64 photographs were taken of objects of archaeological and epigraphical interest.

The strike order for the *Annual Report* for 1934-35 was given on 21-4-1938 to the Manager, Government of India Press, Calcutta, and it was issued in June 1938. The proofs for the Report for 1935-36 were received in batches from June, from the Government Press, Madras, and its stitched proof was received in February 1939.

PUBLICATION.

16. The manuscript for Volume XII, *South Indian Inscriptions* (Pallava Section) was revised and a general introduction for this part was drawn up. About 90 inscriptions for the next two parts of this volume dealing with the Pāṇḍya and Chōḷa inscriptions were studied and introductory notes on them were got ready. For the *Bombay-Karnatak* volume (*S.I.I.*, Vol. XI, Part I) pp. 1-118 of the fourth proof were corrected and sent to the Press for page proof to be issued as part I of the volume. Index for this matter was also prepared. Introductory notes in English on 126 inscriptions of the Western Chāḷukya and Kaḷachurya dynasties that are to go into the next part of the volume were also drawn up. During the year, I contributed three articles entitled, 'Viḻavaṭṭi grant of Pallava Siṁhavarman', 'Śāsanakōṭa plates of Gaṅga Mādhavavarman I' and 'Epigraphical Notes' for publication in the *Epigraphia Indica*, and two others, *viz.*, 'A short note on the Nāgārjunakoṇḍa sculptures', and 'Sāñchi Inscription of Vaskushāṇa' to the Director-General, the former for inclusion in his *Annual Report* and the latter for publication in the *Bibliography of Indian Archaeology*. My assistant (the late) Mr. A. S. Ramanatha Ayyar also sent an article on 'Ambāsamudram inscription of Śōḻaṉṟalaikoṇḍa Vīra-Pāṇḍya' for publication in *Epigraphia Indica*.

17. As usual, the office has helped scholars and others interested in Epigraphy with its records, both published and unpublished, the chief among them being the Indian History Department of the Madras University which consulted more than 1,200 transcripts of the office during the year. Recently, the Hindu Religious Endowments Board has been taking keen interest in the past history of the numerous temples under its charge, and through the efforts of the Board there has been a wide awakening of popular interest in the architecture and inscriptions of the South Indian temples. The Board must be complimented on the great care it has also been bestowing on the preservation and renovation of temples.

18. Inscriptions copied at the following 70 villages* are registered in Appendix B :—

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
1	Trichinopoly	Trichinopoly	Śrīraṅgam	1—155
2	Do.	Lalgudi	Tiruppaṅgili	156—193
3	Do.	Do.	Tiruveḷḷarai (Tiruvaḷḷarai)	194—212
4	Madura	Mēlur	Aḷagarkōyil	213—221
5	Do.	Do.	Poyyakaraippaṭṭi	222—224
6	Tanjore	Nannilam	Śrīvāñjiyam	225—234
7	Do.	Do.	Tiruvīḷimiḷalai	235—237
8	North Arcot	Vellore	Kīḷachchūr	238
9	Do.	Polur	Kāṅgaṇūr	239
10	Do.	Do.	Puḍuppāḷaiyam	240—243
11	Do.	Do.	Kāppalūr	244—289
12	Do.	Do.	Kalaśapākkam	290—291
13	Chingleput	Sriperumbudur	Poonamallee	292—304
14	Do.	Saidapet	Tiruvāṇmiyūr	305
15	Madras		Government Museum, Madras	306 and 447
16	South Arcot	Gingee	Gingee	307—310
17	Do.	Tindivanam	Iḍaiyāḷam	311—314
18	Do.	Vriddhachalam	Kūṭṭākkuḍi	315—317
19	French India		Pondicherry	318—320
20	Salem	Namakkal	Bommasamudram	321—322
21	Do.	Do.	Kuḷippaṭṭi	323
22	Do.	Do.	Pullūr	324—325
23	Do.	Do.	Nāmakkal	326—329
24	Do.	Omalur	Naṅgavalli	330
25	Cuddapah	Cuddapah	Ambavaram	331
26	Do.	Do.	Bayanapalle	332—333
27	Do.	Do.	Chēmuḷḷapalle	334
28	Do.	Do.	Chīmalapeṇṭa	335—336
29	Do.	Do.	Chinnadāsaripalle	337—340
30	Do.	Do.	Chintakommudinne	341—344
31	Do.	Do.	Chintalapaṭṭūru	345—355
32	Do.	Do.	Cuddapah	356—363
33	Do.	Do.	Dēvuni-Cuddapah	364—372
34	Do.	Do.	Eguvapalle	373—374
35	Do.	Do.	Ēlūrpāḍu	375
36	Do.	Do.	Ēṭūru	376
37	Do.	Do.	Gaṅganapalle	377
38	Do.	Do.	Gurrampāḍu	378—381
39	Do.	Do.	Gōṭūru	382—385
40	Do.	Do.	Kopparti	386—389
41	Do.	Do.	Kammavāripalle	390
42	Do.	Do.	Lēbāka	391
43	Do.	Do.	Māchanūru	392
44	Do.	Do.	Mōyiḷḷakālava	393—398

* 86 other villages were also visited but were found to contain no inscriptions.

Serial Number.	District.	Taluk.	Village.	Number in the Appendix.
45	Cuddapah	Cuddapah	Muttalūrpāḍu	399
46	Do.	Do.	Nallingāyapalle	400
47	Do.	Do.	Nandimaṇḍalam	401—403
48	Do.	Do.	Paiḍikālava	404—405
49	Do.	Do.	Peddaputta	406
50	Do.	Do.	Peṇḍlimarri	407—408
51	Do.	Do.	Polatala	409
52	Do.	Do.	Pushpagiri	410
53	Do.	Do.	Puṭlampalle	411—412
54	Do.	Do.	Rāmarājupalle	413
55	Do.	Do.	Rāvulapalle	414—415
56	Do.	Do.	Rudrayagiripalle	416
57	Do.	Do.	Tāḍigoṭla	417
58	Do.	Do.	Tappeṭla	418
59	Do.	Do.	Tippireḍḍipalle	419—420
60	Do.	Do.	Tōḷlagaṅganapalle	421
61	Do.	Do.	Tuḍumaladinne	422—425
62	Do.	Do.	Vellūru	426—437
63	Do.	Do.	Vallaṭūru	438—441
64	Do.	Jammalamadugu	Gaṇḍlūru	442—443
65	Bellary	Hospet	Hampi	444
66	Nellore	Kanigiri	Nalajanampāḍu	445
67	Do.	Kandukuru	Peṭlūru	446
68	Guntur	Palnad	Mācherla	448—449
69	Do.	Do.	Gōli	450—451
70	Do.	Do.	Nāgārjunakoṇḍa	452

Ootacamund ;
Dated 20th July 1942.

C. R. KRISHNAMACHARLU,
Government Epigraphist for India.

APPENDIX A.

List of copper-plates examined during the year 1938-39.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the Original.	Where to be published.	Remarks.
1	The District Munsiff, Kundāpūr, South Kanara district.	Keḷadi . .	Sōmaśēkhara-Nāyaka .	Śaka 1596, Pramādi, Jyēshṭha, śu. 15.	Kannaḍa .	Returned to the District Munsiff.	S.I.I. . .	Records an order issued by queen Chennammāji, making a gift of all the money incomes derived from the village Sēnāpura in Halasanāḍu-sīme and the village Beḷegrāma in addition, for the expenses of worship in the temple of Veṅkaṭēśvara at Gaṅguvaḷi in Muguvina-sīme, built by a certain Nārāyaṇa. Gives the ancestry of the king for 4 generations and states that the family was descended from Keḷadi Sadāśivarāya-Nāyaka, who receives a number of *birudas*.
2	Sri Yellapragaḍa Hanumanta Rao, Headmaster, Board School, Chandavōlu, Bapatla taluk, Guntur district.	Eastern Chāḷukya.	Vijayāditya-Mahārāja (II)		Sanskrit in archaic characters.	Purchased by the Indian Museum, Calcutta.	*Ep. Ind.* .	Records a grant made by the king, of land at the village Maṅgavēḍu in Gudrahāra-vishaya to the Vedic scholar Yajñaśarman of the Bhāradvāja-gōtra and Āpastamba-sūtra, residing at Krōvaśiri, who was the son of Bandhuśarman and grandson of Kuppaśarman. The king is called the son of Vishṇuvardhana and the grandson of Vijayāditya. The *ājñapti* of the grant was Paṇḍaraṅga.
3	Sri B. V. Krishna Rao, M.A., B.L., Rajahmundry.	Do. . .	Vijayāditya (III) . .		Do. .	Returned to Mr. Krishna Rao.	Do. .	Records the grant by the king, of the village called Kāṭlaparru in the Vēṅgī-1000 *vishaya* as an *agrahāra*, on the day of a solar eclipse, to a Brahman by name Rājāditya who distinguished himself in the king's service in war. Gives an account of the donee's parentage and states that his great-grandfather Kumāramūrtti, the lord of Kāṭūr and Vāyulūr, left his place unable to bear the (bad) treatment of the Toṇḍaimān king and settled down at Uṇḍi in the Vēṅgī country.
4	Sri M. S. Sarma of the *Bhārati* office, Madras.	Haihaya . .	Kōna Manma-Malla .	Śaka 1140 (expressed by the phrase *viyadabdhirudra*).	Sanskrit in Telugu .	Returned to Mr. Sarma.	S.I.I. . .	Records an order issued by the king to the residents of Guddēśa-vishaya on the occasion of a lunar eclipse, granting the village Kandikuppa separated from Pallamakurti in that *vishaya* for (the maintenance of worship in) the temple of Chōḍēśvara-Mahādēva located in the Samavidyāsthāna, with separate allotment of lands yielding specified quantities of paddy for god Bhairava enshrined in the same temple and to the four *Ādi Śaiva-Sthānādhipatis* of the temple. (Published in *Bhārati* for June 1938, pp. 555f.).

APPENDIX A—*contd.*

List of copper-plates examined during the year 1938-39—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the Original.	Where to be published.	Remarks.
5	Sri M.S. Sarma of the *Bhārati* office, Madras.		Prōlaya-Nāyaka		Sanskrit in Telugu	Returned to Mr. Sarma.	*Ep. Ind.*	Records the gift of the village Vilasā in Kōnāvani-maṇḍala by the king to the scholar Vennayaśarman of the Bhāradvāja-gōtra who in turn along with his brother Gaṇapaya settled it as an *agrahāra* in shares to 108 Brahmans well versed in the *Vēdas* and *Śāstras*, whom he assembled from several places and settled in this village. Relates the circumstances in which the chief rose to power in the Tiliṅga country after the capture and fall of the Kākatīya Pratāparudra at the hands of the Turushkas (Mussalmans).
6	Sri Settīpalli Ramayya, a resident of Ārambāka, Repalle taluk, Guntur district.	Eastern Chālukya.	Bādapa		Do.	Purchased by the Indian Museum, Calcutta.	Do.	Registers the grant of the village Intēru in Velanāṇḍu-vishaya by the king to his minister Māveṇaśarman of the Kuṇḍina-gōtra for being made over by the latter to his son Yuddhamalla, the namesake of the donor's father. Mentions Tāḷapa, the younger brother of the king, as helping him in the administration of his kingdom.
7	Sri B. Ramachandra Reddi, O.B.E., of Buchchireddipalem, Nellore district.	Gajapati	Pratāparudra	Śaka [12]23 (expressed by chronogram *guṇa lō-chanārka*, mistake for 1443), Durmati, Vaiśākha Monday, lunar eclipse.	Sanskrit in Nāgarī	Returned to the owner.	*S.I.I.*	Registers the grant made by the king in the presence of god Saṅgamēśvara in the course of his victorious march of an *agrahāra* named Rājamāmbāpuram to two Brahmans by name Nārāyaṇa and Nannaya who were agnate cousins.
8	Sri Boya Chauḍappa of Khaderpeta, Gooty taluk, through the District Collector, Anantapur.	Vijayanagara	Harihara-dēva-Mahārāya 'ruling from, Vidyānagara'.	Śaka 1270, Sarvajit, Vaiśākha, śu. 15.	Telugu	Do.	Do.	Records a grant of 35 *puṭṭi* of land at Dēvarapalle *alias* Bhāskarakshētram in Guti-rājya to a certain Hampā-Jōsya (probably) for (the worship of god) Doḍḍi Ahōbalēśvara after allotting specified portions to the members of the several working classes of the village (for their services); (same as C.P. No. 9 of 1920-21).
9	Sri Yerlam Yella-Reddi of the same village, through the District Collector.	Do.	Do.	Śaka 1271, Sarvadhāri, Māgha, śu. 15.	Do.	Do.	Do.	Records the grant of the village Jambulaviṇḍla *alias* Bhāskarakshētra in the Gutti-rājya as *Sarva*[*mānya**]-*agrahāram* to the same donee mentioned above, and the grant of *reḍḍirikam* to Nakkā Gaṅgaya and Yarayalam Kōvi-Reḍḍigāri Nārapa-Reḍḍi.

10	Do.			Śaka 1712, Sādhāraṇa, Bhādrapada, śu. 10.	Do.	Do.	Do.	Records the sale of the *mirāśi* (right) of *talāikam* of the village Dēvarapalle with its appurtenances of land to a certain Dēgala Sōma by Mahānāyaṅkāchārya Timmā-Nāyanigāru, son of Giriyappa-Nāyuḍu Doḍḍappa-Nāyuḍu of Nāgasamudram.
11	Do.			Śaka 1719, Piṅgala, Śrāvaṇa, [ba] 10.	Do.	Do.	Do.	Records a similar sale of the *mirāśi* of *talārikam* of Khādarapēṭa to the same person mentioned above by Mahānāyaṅkāchārya Rājaśrī Topile Vōmbuḷa-Nāyanigāru of Nāgasamudra.
12	Talāri of Gundala, Gooty taluk, through the District Collector, Anantapur.				Do.	Do.	Do.	This plate evidently formed part of a complete document of which the other plates are missing. Seems to record that on receipt of the *parvānā* (*firman*) of the Nawab demanding compensation to certain merchants for theft committed within the limits of some lands at Prātakottacheruvu, the residents of the village represented that the lands were not theirs but belonged to two brothers Pedda Timma and Chinna Timma living at Nakkadoḍḍi village and that accordingly the latter who were pproached by the messengers, agreed to pay the compensation after satisfying themselves that the lands were really theirs. The characters seem to belong to the 17th century A.D.
13	Sri Manyam Suryanarayanamurti of Vetapalem village, Coconada taluk, East Godavari district, through the Collector.		Uṇḍiśvaradēva	Śaka 1299, Piṅgala, śu. pañchamī, Wednesday, the sun in Mithuna, Vaidhṛiti-[vōga].	Sanskrit in Telugu	Returned to the owner.	*Ep. Ind.*	Records the grant by the king, of the village Gōdaparru renamed Uṇḍiśvarapuram after himself, divided into equal *vrittis* or shares among 32 specified Brahmans. Recounts also the formation on previous occasions of similar Brahman colonies out of several villages which were respectively renamed Tammavaram, Vīravaram and Uṇḍiśvarapuram after his father, mother and himself. The king is stated to have been born in the Solar race and had his residence in Sūrāvaram in Goṇṭūri-vṛitti.
14	Secretary, The Historical Research Society, Dharwar, through Mr. R. S. Panchamukhi.	Western Chāḷukya.	Vīra Satyāśrayadēva-Chakravarti, son of Vīra-Nārāyaṇa 'ruling from Ayōdhipura'.	Parā [bha*] va, Vaiśākha, [śu.] 8, Monday.	Kannaḍa in Nāgarī	Do.	Do.	The inscription is engraved in characters assignable to about the 12th century A.D. The language is an obscure mixture of Kannaḍa and Mahrāṭhī. The king receives a number of Western Chāḷukya *birudas*. Seems to record a grant of land and house-site in the village Maramuri made by the king, while camping at Kapaḍi-Saṅgama in the course of his victorious campaign in the south, to a certain Rāmagāvuṇḍa. (Cf. C.P. No. 1 of 1935-36).

APPENDIX A.—*contd.*

List of copper-plates examined during the year 1938-39—*contd.*

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the Original.	Where to be published.	Remarks.
15	District Collector, Anantapur	Vijayanagara	Veṅkaṭapatidēva I	Śaka 1511, Virōdhi, Kārttika, śu. dvādaśī.	Sanskrit in Nāgarī	Returned to the Collector.	*S.I.I.*	Records the grant by the king, as *sarvamānya* of three villages Tūmakuṇṭa in Kambadūru-sthala, Nilvugallu-Rāmāpura in Nūtima[jja]-sthala and Chintapalli in Kāmasamudra-sthala, all located in Kundurpi-sīma, a sub-division of Rāyadurga-rājya, to a Brahman named Siṅgari-Bhaṭṭa of the Jāmadagnya Vatsa-gōtra, Āśvalāyana-sūtra and Ṛik-śākhā, who was the son of Nāga-Bhaṭṭa and the grandson of Tippārya. (Reviewed in *Mys. Arch. Report* for 1921, p. 31.)
16	Superintendent, Government Museum, Madras.	Do.	Immaḍi Prauḍhadēva	Śaka 1383, Vrisha, Kārttika, śu. Utthāna-dvādaśī.	Do.	Returned to the Superintendent.	Do.	Records the grant made by the king in the presence of god Virūpākshadēva on the banks of the Tuṅgabhadrā at Bhāskara-kshētra (Hampi), of the villages Tenpēḍu. Amaṇambākkam and Pāchchūrpākkam in Kaḷattūr-kōṭṭam, (a sub-division) of Paḍavīḍu-rājya, formed into an *agrahāra* named Mallikārjunarāyapuram and divided into shares to several learned Brahmans.
17	Raja Saheb of Jamkhandi, Bombay Presidency, through Mr. R.S. Panchamukhi.			....	Hebrew	Returned to the Raja Saheb.	Do.	This is a circular copper tray with writing embossed on it in the body. This was kindly got read and translated for the office by the Rev. Father L. D. Murphy of the Loyola College, Madras. Gives the heading as "Tale from the History of Solomon's throne and greatness" and contains some passages eulogising King Solomon's reign.
18	Syed Muhammad Ghouse Saheb, Inamdar of Samayavaram, Trichinopoly, through the High Court, Madras.	Vijayanagara	Vīra Veṅkaṭadēva-Mahārāya 'ruling at Ghanagiri'.	Śaka 1655, Pramādicha, Chaitra, śu. Chaturthi, Sunday, Kṛittikā.	Telugu		Do.	From a photograph. Records a grant of the village Samayavaram on the bank of the Kāvēri by Mīnākshi, the queen of Vijayaraṅga-Chokkanātha-Nāyaka of Madura to a certain Ramudalla-Sāyabu (probably for the maintenance of a mosque).
19	Sri Devulapalle Venkatakrishna Reddi of Ulavapāḍu, Kandukur taluk, Nellore district.	Do.	Harihara	Śaka 1298, Nala, ba. 1, [Monday].				Only a set of impressions was received in the office. Registers the grant of the village Krāku surnamed Bukkarāyapuram by the king to a number of Brahmans.

APPENDIX B.

List of Stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT.					
	TRICHINOPOLY TALUK.					
1	**Srirangam.**—East wall of the second prākāra in the Raṅganātha temple.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1461, Viḷambi, Pushya, ba. 30, Sunday.	Kannaḍa	Records (royal) gift of a *kirīṭa* and a *karṇa-patra* to god Raṅganātha at Śrīraṅgam through Veṅgaḷayya, the *rāyasam* of Rāmābhaṭlayya.
2	Same wall	Do.	Do.	Śaka 1457, Manmatha, Karkaṭaka, ba. Amāvāsyā, Wednesday, Puṉarpūśam.	Tamil and Grantha	Registers gift of the village Kaḍambankuṟichchi in Kiḻaṅgu-nāḍu belonging to Rājarājapurachchāvaḍi, for providing curd-rice offerings to Uṟaiyūrvalli-Nāchchiyār, by Ōṁkarāja Chenna-Bālayadēva-Mahārāja who has a number of *birudas* such as 'Uraiyūr-puravarādhīśvara', 'Chōḷakula-tilaka' etc. Registers also a gift of gold and silver ornaments by the same chief to the goddess.
3	Do.	Do.	Do.	Śaka 1457, Manmatha, Dhanus, śu. 8, Thursday, Rēvatī.	Tamil	Registers gift of gold by Periya Kōnammaṉ, wife of Periya Tirumalaidēva-Mahārāja, son of Salakkaiyadēva-Mahārāja of the Sūrya-vaṁśa, for offerings to the god, from which Śrī-Vaishṇavas had to be fed in the *tirumāḷigai* of Kandāḍai Aṇṇaṉ Appaṉ of the Vādhūla-gōtra.
4	Do.			Paritāpi, Arpaśi 5	Do.	Incomplete. Appears to refer to some wrongful collection of *Nāṭṭukkāṇikkai* taxes on the *tiruviḍaiyāṭṭam* lands belonging to the temple.
5	Do.			Śaka 1419, Piṅgaḷa, Karkaṭaka, ba. 4, Tuesday, Pūraṭṭādi.	Do.	Registers gift of gold by Narasammaṉ, the wife of Mahāmaṇḍalēśvara Kommarāja Periya Timmarāja-Uḍaiyar for offerings to the god from which latter, a portion was to be utilised for a feeding charity in the *Rāmānujakūṭam* conducted by Kandāḍai Rāmānujayyaṅgār.
6	Do.			Nandana, Paṅguṇi, Ēkādaśī.	Do.	Incomplete. Refers to some gift (not specified) by Rudramū-[r*]ttiyappaṉ, son of Nallama Mummuḍi...........of Kāṅgayanallūr, on behalf of Vīrappa-Nāyaka.
7	Do.	Vijayanagara	Dēvarāya-Mahārāya	Śaka 135[5], Pramādi, Makara, ba. 6, Friday, Hasta.	Do.	Registers gift of the villages Koḍiyālam and Śiṟudavūr to Uttama-Nambi, the officer in charge of the temple, by [Aṇṇa] Chauṇḍappa, son of Ādityadēva for conducting a car festival in the temple on the day of Uttirāḍam, the natal star of the donor's father. An elephant was also presented to the temple for service during the same festival.
8	Do.	Do.	Veṅkaṭapatidēva-Mahārāya	Śaka 1534, Paridhāvi, Mēsha, śu. 3, Thursday, Rōhiṇī.	Do.	Registers gift of money by Rāmānuja-Jīyar of the lineage of Yatīndrapravaṇaprabhāva Piḷḷailōkāchārya-Jīyar for offerings to the god during the *tiruvaddhyayanam* festival in the month of Chittirai.
9	Do.	Do.	Achyutadēva-Mahārāya	Śaka 1458, Durmukha.	Telugu	Incomplete. Registers gift of gold and ornaments to the temple by Akkājamma, daughter of Timmarāju Salakarāju, who was the son of Peddayadēva-Mahārāja who has a number of *birudas*.
10	Do.			Viḷambi, Māgha, śu. 11.	Do.	Connected with No. 1 above. Veṅgaḷaya is stated to be the son of Pōchirāju Timmaya of the Kauṇḍinya-gōtra.

APPENDIX B.—*contd.*

List of stone inscriptions copied during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* TRICHINOPOLY TALUK—*contd.* Śrīraṅgam—*contd.*					
11	Same wall			Śaka 1590, Kīlaka, Makara, śu. 13, Sunday, Rōhiṇī.	Telugu	Registers gift of gold by Muddirai Rāmaṇ, son of Aḷagiya Siṅga, a *Sāttada Śrīvaishṇava* of the Śrīvatsa-gōtra, for providing some offerings to god Raṅganātha when the latter halted at the stone platform which he had built in the Chitra-maṇḍapa of the temple.
12	Do.				Kannaḍa	Damaged. Seems to register an order of Achyutarāya regarding the grant of three villages, probably to the temple.
13	Do.			Śaka 1411, Saumya, Rishabha, śu. 10, Sunday, Uttiram.	Tamil	Registers gift of the villages, Śaṭṭuvantāṅgal and Arapperuñchelvi on the southern bank of the Pālār in Paḍaivīḍu-śāvaḍi in Toṇḍaimaṇḍalam, by Kandāḍai Ayōddhya Rāmānujayaṅgār, a *Sāttāda-parama-ēkāṅgi* of Tiruvaraṅgam Tiruppati, who got them from their Brahman owners, for offerings to the god during the Rāmānujan-avasaram and to feed with the offerings Śrīvaishṇava Brahmans in the Rāmānujayaṅgār-Rāmānujakūṭam situated to the west of the Pallavarāyarmaṭha on the eastern portion of the southern row of the Vikramaśōḷan-tiruvīdi.
14	Do.	Vijayanagara	Pratāpa Gajavēṭṭai Dēvarāya-Mahārāya	Śaka 1357, Rākshasa, Makara, śu. 11, Saturday, Rōhiṇī,	Do.	Registers a gift of lands in Śendanpāḷan-Kaṇṇankuḍi as *bhaṭṭavritti* to Uttama-Nambi, son of Uttama-Nambi of the Kāśyapa-gōtra and the Āśvalāyana-sūtra, to supervise the conduct of the car festival instituted in the name of Āditya-dēva-Uḍaiyar referred to in No. 7 above.
15	Do.	Do.	Achyutadēva-Mahārāya	Śaka 1461, Vikāri, Bhādrapada, śu. 12, Tuesday, Tiruvōṇam.	Do.	Contains two verses by Ōduva Tirumalaidēvi-Amman, the *rājamahishi* of the king on the occasion of the king's performing the *tulābhāra-dāna*. The record was engraved during the time of Śrīraṅgappa-Nāyaka, son of Tuḷuva Veṅgaḷa-Nāyaka.
16	Do.	Do.	Do.	Śaka 1454, Virōdhi, Kārttigai, ba. pañchamī.	Do.	Registers gift of 1,200 *poṉ* and 3 villages made by the king on the occasion of his visit to the temple with his queens Varadāchchi-Amman and Ōduva Tirumalai-Amman and prince Chikka Veṅkaṭādri, for conducting with the income thereon, services to the god in their respective names. Gives a full list of the king's military achievements in the introductory portion.
17	Do.			Śaka 1453 (in chronogram in Sanskrit), Manmatha, Uttarāyaṇa, śu. 5, Wednesday, Pūraṭṭādi.	Do.	Registers gift of money by Śrīraṅgarājan Sōmayāji Tirukaḷirkanṟidāsan, son of Kōyil-piḷḷai Nālukavipperumāḷ Śiyā-Bṛihaspati Sarvayājiyār Sōlaimalai-perumāḷ Aḷagiyamaṇavāḷapperumāḷ of the Kāśyapa-gōtra and the Jaimini-sūtra, to provide, with the interest therefrom, offerings to the god. Mentions the donor's disciple Nāgadēva of Tirunāgappaṭṭaṇam and the *maṭha* called Aḷagiya-maṇavāḷa-jīyar-maṭha (which was probably built) by Tirumalairāja.

18	Do.	Chōḷa	Tribhuvanachakravartin Vīradēva.	Tribhuvana	32nd year, Dhanus, Sunday, Mūla.	Do.	Registers a gift of land, after purchase by Ōlaimaṅgalamuḍaiyāṉ Tiruveṉkāḍuḍaiyāṉ Śiriyāṇḍāṉ, a merchant of Kulōttuṅgaśōḷapaṭṭaṇam in Śellūr-nāḍu, a sub-division of Rājarājavaḷanāḍu for offerings to the god during the *śandi* instituted in the temple, in the name of the donor.
19	Do.				Śaka 1451, Hēviḷambi, Paṅguṇi, 3.	Do.	Registers gift of money by Malaikuṉiyaniṉraperumāl Ayyaṅgār, son of Vēdavyāsabhaṭṭar Raṅgayaṅgār of the Harita-gōtra, for offerings, etc., during the *Kauśikatirunāḷ* festival in the temple.
20	Do.	Vijayanagara	Mahāmaṇḍalēśvara Dēvarāya.	Vīrapratāpa	Śaka 1355, Pramādi, Pushya, ba. 6, Friday.	Kannaḍa	Copy of No. 7 above.
21	Do.				Śaka 1514, Nandana, Mithuna, śu. 7, Tuedsay, Uttiram.	Tamil	Registers gift of land, by purchase, at Lekkaṇadaṇṇāyakapura in Maḷa-nāḍu by Śevvandinātha, the headman of Maṉrachchanallūr for providing offerings, when the god was taken to the maṇḍapa at Nochchiyam on the 5th day of the festival. Chakkirarāyar Tirumalayar was the recipient of a share of the offered food.
22	Do.				Śaka 1405, Śōbhakṛit, Siṁha, ba. 11, Thursday, Pūśam.	Do.	Registers gift of land, after purchase, by Mahāmaṇḍalēśvara Timmayar, son of Kamparasar Mallayar for providing offerings to the god Tiruvaraṅga-chelvar subsequent to the service called Ayōdhyā-Rāmānuja *avasaram*.
23	Do.				Dundubhi, Kārttika, śu. 15, lunar eclipse.	Kannaḍa	Registers gift of land, by purchase, by Chikka Narasaṇa-Nāyaka, for rearing a flower-garden.
24	North wall of the same prākāra	Vijayanagara	Achyutadēva-Mahārāya		Śaka 1453, Khara, Dhanus, ba. 5, Wednesday, Makhā.	Tamil and Grantha	Registers gift of land in Pudukkuḍi in Maḷa-nāḍu by Ellamarasa, son of Anantayyaṉ of the Ātrēya-gōtra, a resident of Pādirikkuppam in the Chandragiri-rājya, for providing offerings and worship to the god during the festival called Bhūpati-Uḍaiyar-tirunāḷ, evidently after the king, in the month of Tai. The donor is said to have been a mace-bearer (*Chinnaḷaḍi-piḍikkum*) to the god.
25	Same wall					Telugu verse	In characters of the 16th century A.D. Verses in praise of Raṅganātha. At the end of the inscription are found the names of Avasara Mallarasa, Timmappa, Ullappa, etc. Another line in continuation, in bigger characters, contains the names of Hullarasa Liṅgaya and his son Dēvarāya.
26	Do.				Śaka 1459, Hēviḷambi, Āḍi 5.	Tamil	Registers gift of the village Naṉṉūr in Rājagambhīra-vaḷanāḍu by Aḍaippattu Śirumallappa-Nāyaka for providing offerings and flower-garlands to the god.
27	Do.					Sanskrit in Grantha	Registers gift of ornaments, etc., to the god by Muddu Aḷagādri of the lineage of Viśvanātha-Nāyaka, at the request of his teacher called here by the appellation Āchārya Vādhūla-chūḍāmaṇi.
28	Do.				Śaka 1451, Virōdhi, Mēsha, ba. 9, Friday, Śravaṇa.	Grantha and Tamil	Registers gift of gold by Kuppaya *alias* Nārāyaṇaśarma, son of Tiruvāḷi-Āḷvāṉ of the Kauśika-gōtra, for providing offerings while the god was taken in procession to a maṇḍapa in the donor's garden.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Srīraṅgam—*contd.*					
29	Same wall				Telugu	Records the perpetual devotion of Kāḷahasti Arasa, son of Bācharasa Kōnēridēva and the *Karaṇika* of Paḍavīḍu.
30	Do.	Vijayanagara	[Kṛishṇa]dēvarāya-Mahārāya		Tamil	Incomplete. Seems to record the gift of income from villages situated in the several *nāḍus* of the Tiruchchirāpaḷḷi-śāvaḍi, probably by the king, at the instance of Sāḷuva Timma.
31	Do.	Madura Nāyaka	Muddaḷakādri	Śaka 1602, (in chronogram) Siddhārthin, Vṛiśchika, Wednesday, Chitrā.	Sanskrit in Grantha	Records the gift of a *kañchuka* for god Raṅganātha by Muttu-Aḷakādri of the lineage of Viśvanātha-Nāyaka. (See No. 27 above).
32	Do.			Śaka 1450, Sarvadhāri, Mīna, ..9, Thursday, Pushya.	Tamil	Damaged. Seems to register a gift of money by Narasiṅgarāyar Śrīraṅgarājanāyiṉār of the Māṭhala-gōtra to provide for offerings to the god on the fourth day of the festival when the god was taken to his garden. At the end of the record the perpetual devotion (*sadāśēvai*) of Timmarasa is recorded.
33	Do.	Vijayanagara	Prauḍhadēva-Mahārāya	Śaka 1369, Prabhava, Āshāḍha, śu. 12.	Kannaḍa in Grantha	Records an endowment made for offerings to God Raṅganātha in the names of seven persons, Mādaṇṇa-Daṇṇāyaka, Śirupparasa, Hiriya Śirupparasa, Nāgāyamma and Ammakka.
34	Do.			Sādhāraṇa, Puraṭṭāśi, 12.	Tamil	Incomplete. Seems to register a gift of land in Uruttava-Bemmanahaḷḷi *alias* Śrīraṅgarājapuram in Mukkuṇra-nāḍu, a sub-division of Peruṅgoṇḍai-rājya for the service called after Peruṅgoṇḍai Annadāta-Daṇ[ṇ*]āyaka-Uḍaiyar of the Harita-gōtra.
35	Do.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya	Śaka 1514, Nandana, Karkaṭaka, śu. 14, Thursday, Uttirāḍam.	Do.	Incomplete. Registers gift of land, by purchase, in Kiḷai-Peruṅgāvūr *alias* Lakkaṇadaṇāyakapuram, in the eastern portion of Maḷai-nāḍu in Rājarāja-vaḷanāḍu on the northern bank (of the Kāvērī) in Tiruchchirāppaḷḷi-śāvaḍi, by Naḍimiṇṭi Koṇḍu-Śeṭṭi and [Mū]laṅgi Timmu-Śeṭṭi, etc., for the service of chanting the *Iyaṟpā* in the temple.
36	West wall of the same prākāra	Do.	Achyutadēva-Mahārāya	Śaka 1455, (in chronogram) Vijaya, Makara, śu. 6, Tuesday, Aśvati.	Sanskrit and Tamil	Registers gift of land in Tūriyūr and Muttaraśanallūr by Śaṅkarasayyaṉ, the nephew of *Avasaram* [Malla] rasayyaṉ, for providing, for the merit of the king, offerings to the god in the 1000-pillared maṇḍapa during the Vēdapārāyaṇa-tirunāḷ festival in the month of Dhanus.

37	Same wall	Do.	Achyutadēva-Mahārāya	Śaka 1457, Manmatha, Mēsha, śu. 2, Monday, Rōhiṇī.	Tamil	Records the provision made for offerings to the god during the three services instituted on behalf of the king, queen Varadāchi-Amman and prince Kumāra-Veṅkaṭādri by *Avasaram* Mallarasayyan, son of Āṇaalai Śaṅkarasar, mentioned in No. 36 above. A portion of the offered food was set apart for feeding at nights, Brahmans, Śūdras and *paradēśis* in a *chatram* and for maintaining water-sheds at the northern and southern gateways (of the temple).
38	Do.	Do.	Achyutadēvarāya Mahārāya		Kannaḍa	States that the gold ornaments presented by the king to the temple were brought here by Hullarasa Liṅgaya Dēvarāya, mentioned in No. 25 above.
39	Do.	Do.	Achyutadēva-Mahārāya	Śaka 1457, Jaya, Mārgaśira, ba. 12, Wednesday.	Do.	Registers several gifts of gold vessels, etc., made to the temple by the king, the queen and the prince mentioned in No. 37 above during the régime of *Avasaram* Mallarasa.
40	Do.	Do.	Do.	Śaka 1459, Viḷambi, Vṛiśchika, śu. 2, Sunday, Kēṭṭai.	Tamil and Sanskrit	Registers gift of a pendant (*padakam*) to the god by Mahāmaṇḍalēśvara Periya Tirumalaidēva-Mahārāja, son of Salakkaidēva-Mahārāja.
41	Do.		....	Śaka 14[3]6, Bhāva, Vṛiśchika, śu. 12, Friday, Rēvatī.	Tamil	Registers gift of money to Kandāḍai Mādhavayyaṅgār, the disciple of Kandāḍai Rāmānujayyaṅgār, the agent of the *Rāmānujakūṭam*, instituted by the latter in the eastern half of the southern Vikramaśōlan-tiruvīdi, for providing offerings, worship, etc., to the god Krishṇarāya (Krishṇa) during the Śrījayanti festival and to the goddess Śrīraṅga-Nāchchiyār during the Mahānavami festival.
42	Do.			Śaka 1442, Vikrama, Mīna, śu. 5, Wednesday, Rōhiṇī.	Do.	Registers gift of money made to the person mentioned in No. 41 above, for providing offerings to the god Raṅganātha on the second day of the Brahmōtsava festival, while the god halted in the maṇḍapa constructed by him in his garden and for offerings to Krishṇadēva-Mahārāya (image of god Krishṇa) while he halted in the garden adjoining the Pradhāni Timmarasar-tōppu during the fifth day of the Māśi festival.
43	Do.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1458, Hēviḷambi, Māśi, 12.	Do.	Records gift of four silver chains entrusted to Viśvanātha-Nāyaka by the king for the swinging-couch (*ūñjal-mañcham*) of the god.
44	Do.	Do.	Krishṇarāya-Mahārāya	Āṅgira, Phālguna, śu. 5.	Kannaḍa in Grantha	Records a counter-agreement to the order issued by Krishṇarāya-Mahārāya to Da[ṇ*]ṇāyaka Virayya to the effect that 630 *honnu* due on the *tiruviḍaiyāṭṭam* lands having been granted to the temple, no other taxes should be collected therefrom and that the officer was entitled to collect *suṅka* only within a specified area.
45	Do.	Do.		Śaka 1556, Śrīmukha, Mithuna, śu. 12, Friday, Chittirai.	Tamil	Damaged. Registers gift of land by Nāgarāja, son of Achyutayyarāja of the Gautama-gōtra, the *tāṇāpati* of Rāmadēvarāyar, for providing offerings to the god while he halted in the *maṇḍapa* on the bank of the Chandrapushkariṇī, during the festival instituted by Krishṇappa-Nāyaka.
46	Do.			Virōdhikṛit (expired), Paritāpi (current), Chittirai, 26.	Do.	Registers sale of the village Vaḷavanallūr in Paḍaivīḍu śāvaḍi to Aṇṇappa-Nāyaka, son of Bukka-Nāyaka of Dēvagiri, for 400 *poṇ*, evidently by the temple authorities. Uttama-Nambi and Chakrarāya figure as signatories to the record.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39—*contd.*

No	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* TRICHINOPOLY TALUK—*contd.* Srirangam—*contd.*					
47	Same wall	Vijayanagara	Kampaṇa-Uḍaiyar	Pramādi, Vaikāśi, paurṇami, Monday, Viśākhā.	Tamil	Registers gift of a *kalmatha* in the western portion of the north *Vikramaśōḷan-tiruvīdi*, to Pradhāni Viṭṭhappar, son of Apparāju of the Bhāradvāja-gōtra, for having recovered certain lands and rendered other help to the temple, with the help of the king.
48	Do.				Grantha	States that Viṭṭhapa, son of Apparasa of the Bhāradvāja-gōtra, the minister (of the king), formed a pasture land (for the temple) between specified boundaries, near the Yōga-Narasiṁha temple.
49	Do.	Vijayanagara	Veṅkaṭapatidēva-Mahārāya	Śaka 1530, Kīlaka, Siṁha, ba. 13, Saturday, Makhā.	Tamil	Registers gift of money by Ekāṅgi-Bhaṭṭar Tiruvēṅgaḍayan, the disciple of Vēdavyāsa-Bhaṭṭarayyaṅgār Kōvilappayar, for providing offerings to the god, on Chittirai, the asterism of his *guru*.
50	South wall of the same prākāra			(1) Krōdhi, Chittirai, Kēṭṭai, Monday. (2) Viśvāvasu, Tai, pañchamī, Uttiram, Sunday. (3) Plavaṅga, Āḍi, Saturday, Rōhiṇī. (4) Plavaṅga Arpaśi, Makhā, daśamī, Wednesday. (5) Kīlaka, Kārttika, Wednesday, Uttiram. (6) Saumya, Tai-Āyana, Śravaṇa, Tuesday, dvitīyā. (7) Saumya, Māśi, Friday, Uttiraṭṭādi.	Do. (Verse)	Records the several gifts made and services rendered by Chakrarāya to the temple, such as (1) 1,000 *kaḷañju* for a gold dish, (2) consecration of the image of Garuḍālvār, (3) 1,000 *kaḷañju* of gold for the pedestal of the goddess, (4) a gold lamp-stand from 1,000 *kaḷañju* of gold, (5) a golden pot worth 1,000 *kaḷañju* of gold, (6) a pearl garment (*muttabhishēkam*) and (7) a gold platter (*vaṭṭil*) and pedestal from 1,000 *kaḷañju* of gold.
51	Do.				Do.	In characters of the 14th century. Records the constitution of a committee of members selected from among various bodies of temple officials, to manage the affairs of the temple of Raṅganātha.
52	Do.				Kannada	In characters of the 14th century A. D. Contains the signatures of a number of persons probably belonging to the royal (Vijayanagara) household.

53	Do.	Vijayanagara	Vijayabhūpatirāya-Mahārāya	Śubhakrit, Māgha, śu. pāḍyami.	Tamil	Registers a gift, of the village Kumārakkuḍi, in Malai-nāḍu, a sub-division of Rājarāja-vaḷanāḍu 'on the north bank' in Tiruchchirāppaḷḷi-uśāvaḍi, by the king, as a *daṇḍikai-jīvita* to Uttama-Nambi, a *sthānika* of the temple.
54	Do.	Do.		Nala, Makara, śu. 15, Wednesday, Āyilyam, [lunar eclipse].	Do.	Registers grant of garden land for providing flower-garlands, etc., to the god, as the gift of Chikka Narasā-Nāyaka, son of Narasā-Nāyaka.
55	Do.	Do.	Dēvarāya	Śaka 1351, (in chronogram), Saumya, Mithuna, ba. 6, Uttiraṭṭādi.	Sanskrit verse	Registers gift of the village Hastichōḷēndra-maṅgalam in the Chōḷa-maṇḍalam by Vyāsa-Bhārati of Chillamanta, a disciple of Rāmachandra-Sarasvati, for offerings, garlands, etc., to the god (see No. 199 below).
56	Do.	Chōḷa			Do.	Obstructed by the copper-image of *dvārapālaka* at the left end. Incomplete. Mentions Jayadhara (*i.e.* Kulōttuṅga I) and his minister Vāṇādhirāja.
57	Do.			Kīlaka (expired), Vaiśākha, Saturday.	Sanskrit in Grantha	In characters of the 15th century A. D. States that Śrīpati, son of Aṇṇapa-mantri constructed the window (*dvāra*) in the middle of the *vaḷabhi* of the Śrīraṅga-vimāna.
58	Do.			Śaka 1350, (in chronogram), Kīlaka, ba. 12, Wednesday, Uttiram.	Do.	Registers gift of a gold *kalaśa* to god Periyaperumāḷ by the sister (name not given) of Chakrarāya.
59	Do.	Vijayanagara	Mahāmaṇḍalēśvara Vīra-Bhūpati-Uḍaiyar.	Śaka 1331, Virōdhi, Vaikāśi 32, Jyēshṭha, śu. 5, Friday.	Tamil	States that as the gift of 80 *poṉ* for conducting a festival to the god in the name of the king on the day of his natal star Punarpūśam in the month of Tai, was found insufficient, the king increased it by another gift of 55 *poṉ* and left the conduct of the charity in charge of Uttama-Nambi.
60	Do.	Do.		Manmatha, Jyēshṭha, Sunday, Rēvatī.	Sanskrit	States that Uttama-Nambi was the recipient of several honours, such as a parasol, etc., from king Dēvārāya. Another verse refers to the consecration of the Garuḍa image by Chakrarāja on the date specified.
61	Do.			Śaka 1588, Viśvāvasu, Rishabha, śu. 7, Thursday, Pushya.	Tamil	Registers gift of money by Muddirai Rāman, son of Aḷagiya-śiṅgar, a *śāttāda śrīvaishṇava* of the Śrīvatsa-gōtra for providing offerings to the god, when he halted in the *maṇḍapa* to the north of the Tiruvali-Āḷvāṉ shrine. The order was issued in the time of Chinnatambi-Mudaliyār, the *vāśal-pradhāni* of Viśvanātha-Nāyaka Chokkanātha-Nāyaka.
62	Do.			Śaka 1393, Khara, Mīna, ba. 7, Sunday, Kēṭṭai.	Do.	Registers gift of land, after purchase, by Paḷḷikoṇḍa-perumāḷ Karpūra-Maḷavarāyar *alias* Aḷagiya-Maṇavāḷadāsar for providing flower garlands and cocoanuts to the temple and a further gift of four house-sites, by purchase, for the supply of *mushṭi-mādhukaram*. Two of the house sites were purchased from Uttama-Nambi. Among the boundaries of the land is mentioned a garden called 'Mahāpātram-tōppu.'
63	Do				Do.	Records the perpetual devotion of Geṇḍi Basavayyan, the *ūḷiyan* of the *rāya* (king).

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	TRICHINOPOLY TALUK—*contd.*					
	Srīraṅgam—*contd.*					
64	Same wall				Kannaḍa	Records the devotion of Geṇḍi Basavayya, the *ūḷiga* of Dēvarāya.
65	Round pillar set up in the Chandana-maṇḍapa in the same prākāra.	Chōḷa	Uttama-Chōḷa *alias* Parakēsarivarman	15th year	Tamil	Registers gift of gold by Śridharaṇ-Kumaraṇ, a Malaiyāḷi of Ravimaṅgalam in Vaḷḷuva-nāḍu, a sub-division of Malai-nāḍu, for providing a lamp with ghee and with Bhīmasēni-Karpūram in front of Tiruvaraṅgattu-Perumāṇaḍigaḷ.
66	West wall of the Chandana-maṇḍapa	Vijayanagara	Kṛishṇarāya-Mahārāya	Śaka 1440, Bahu-dhānya, Mēsha, śu. 3, Monday, Rōhiṇī.	Do.	Registers a gift of the village Niṇṇaiyūr in Kiḷeṅgu-nāḍu in Rājarājapura-chāvaḍi by *Rāyasam* Koṇḍamarasayya for providing offerings and worship to the god.
67	Same wall			Śaka 1542, Raudri, Vaiyāśi, 19, Ṛisha-bha, ba. 10, Tues-day, Aśvati,	Do.	Registers gift of money by Nallāppiḷḷai, son of Kaṇḍiyūr Iruḷappar, for providing offerings to the god on the third day of the Māśi festival, when the god was taken to the *Ellaikkarai-maṇḍapa* constructed by him on the southern bank of the Vaḍa-tirukkāvēri (Koḷḷḍam).
68	Do.	Vijayanagara		Śaka 1444, Chitra-bhānu, Makara, śu. 15, Thursday, Puṇarpūśam.	Do.	Registers gift of money by Timmappa, son of Peddappa-Nāyaka, the *Vāśal-bokisham* of Kṛishṇarāya-Mahārāyar, for providing offerings to the god on the occasion of the *pāḍivēṭṭai* on the third day of the saṅkramaṇa festival.
69	Do	Do.	Kṛishṇarāya-Mahārāya	Śaka 1435, Śrīmukha, Vṛiśchika, śu. 12, Friday, Rēvatī.	Do.	Registers gift of the village Uppūr in the western portion of Malai-nāḍu 'on the northern bank' by Bōlu-Śeṭṭi *alias* Kṛishṇarāya Nāyaka, son of Veṅgalu-Śeṭṭi of Kāñchi-puram, for providing, for the merit of the king, daily offer-ings to the god. Also stipulates the distribution of a portion of the offered food to Vaishṇavas in the Kandāḍai Rāmānujayyaṅgār-Rāmānujakūṭam and to the gardeners rearing the garden. A further gift of land for expenses connected with the taking of the god in procession to the garden is also mentioned.
70	Do.	Do.	Achyutadēva-Mahārāya	Śaka 1456, Jaya, Kaṇṇi, ba. 10, Wednesday, Puṇar-pūśam.	Do.	Registers gift of the village Vaḍavērkuḍi in lieu of 500 *poṉ* granted as loan, by Periya Tirumalairāja, son of Salak-kaiyadēva-Mahārāja, for providing daily offerings to the god, as the service of Anantamman, mother of the donor. A portion of the offered food was given for feeding Vaish-ṇavas in the *tirumāḷigai* of Appaṇ, son of Kandāḍai Aṇṇaṇ.
71	Do.			Śaka 1332, Vikriti, Siṁha, ba. 3, Sunday, Uttiraṭ-ṭāḍi.	Do.	Registers gift of land, house-site and a portion of the offered food of the temple to Ellayar, son of Saṅgamadēva of Kaśmīradēśam and of the Gautama-gōtra, as *Yajñōpa-vītakkāṇi.*

72	Do.	Vijayanagara	Viruppaṇa-Uḍaiyar	Śaka 1318, Dhātu, Mithuna, śu. 2, Thursday, Punarpūsam.	Do.	States that Aṇṇappar Chauṇḍappa, son of Viṭṭhappaṅgaḷ of the Śrivatsa-gōtra, of Jaula in Veḷuvaladēśa (Boḷvola), made for the god a *tiruvāśigai* and repaired the 1,000-pillared *maṇḍapa* and gilded the *vimāna* of the temple and provided for offerings during a service.
73	Do.	Do.		Śaka 1449, (in chronogram).	Sanskrit and Tamil	Damaged. Seems to register gift of village Guhapriyam to the god, and the provision made for feeding *Śrīvaishṇavas* in the Kandāḍai-Nāyaṉ-tirumāḷigai.
74	Do.	Do.		Śaka 1448, Vyaya, Paṅguṇi 15.	Tamil	Connected with the above record. States that Vasavayya-Nāyaka, son of Kōbaḷa Tippaṇa-Nāyaka having died, his sons Periya-Rāmappa and Siru-Rāmappa made a gift of the village Guhapriyam as *poliyūṭṭu* to the god for providing offerings and worship in the Vasavayya Nāyakar-maṇḍapa on the day of their father's (death) anniversary.
75	Do.			Vṛiśchika, śu. 1, Sunday, Viśākah.	Do.	Much damaged. Mentions Nigarilišōḷa-maṇḍalam in Muḷvāy-rājya which was the *nāyakaṭṭaṇam* of the donor (name lost).
76	South wall of the same maṇḍapa	Vijayanagara		Śaka 1307, (in chronogram), Krōdhana, Pauraṇami.	Sanskrit	Registers gift of cows for supply of milk to the temple by Dēvarāja, son of Saṅgamāmātya and the *pradhāni* of Virupaṇa.
77	Same wal.	Do.		Śaka 1305, Rudhirōdgāri, Māgha, śu. 15, Makha, Sunday, lunar eclipse.	Tamil	Damaged. Registers provision made by the person mentioned above, to burn a lamp in the temple.
78	Do.			....	Telugu	Mentions the names of Daḷavāyi Jaṅgamayya and Kandāḷa Timmappa.
79	Do.	Kākatīya	Pratāparudradēva Mahārāya 'ruling at Oruṅgallu.'	Śaka 12[39] (in words), [Piṅgala] Chaitra, Monday.	Telugu in Grantha	Damaged. Appears to register some gift (details lost) by Dēvari-Nāyaniṅgāru, son of Māchaya-Nāyaniṅgāru, whose achievement against the five Pāṇḍyas and Kēraḷa Kulaśēkhara, etc., in his southern expedition are enumerated.
80	Do.			Śaka 1504, Chitrabhānu, Karkaṭaka, ba. Wednesday, Rēvatī.	Tamil	Damaged. Seems to record some assurance given to the five artisan classes of Mēlaimuri and Kīḻaimuri in Malai-nāḍu 'on the northern bank' to set right their grievances which had compelled them to emigrate in a body.
81	Do.	Pāṇḍya			Sanskrit in Grantha	Much damaged. States that Sundara-Pāṇḍya defeated the Kēraḷa and Hoysaḷa kings, and made his brother Vīra-Pāṇḍya, the lord of Koṅkaṇa-rājya. Refers also to the king's having performed *tulābhāra* of gold and gilded the *vimāna* of the temple.
82	Do.	Do.			Grantha and Tamil	Much damaged. Seems to contain Sanskrit and Tamil verses in praise of a king, evidently Jaṭāvarman Sundara-Pāṇḍya, who defeated the Chōḷa and Kshēma.
83	Do.	Do.			Tamil	Much damaged. Seems to contain a verse in praise of king Mīṉavaṉ (evidently Jaṭāvarmaṉ Sundara-Pāṇḍya).
84	Do.	Do.	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	10th year, 45th day.	Do.	Records the order of Sundara-Pāṇḍya issued to Vāṇādarāya authorising the Āriyar and the *uḷḷūrār* to guard the gold treasury (*porkāval*) of the temple from the month of Āvaṇi in the 10th year of the king.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* TRICHINOPOLY TALUK—*contd.* **Srirangam**—*contd.*					
85	Same wall			Pramādīcha, (expired), Ānanda (current), Āṇi 11.	Tamil	Damaged. Records gift of ornaments by Dharmarāja, the nephew (*marumagan*) of Gappūr Nallamarāja.
86	Do.			....	Sanskrit in Grantha	Contains a verse, evidently issued by king Virūpāksha, expounding his creed.
87	Do.	Vijayanagara		Śaka 1305, (in chronogram), Kārtika, śu. 15, Kṛittikā, Tuesday.	Do.	Registers gift of land by Muddarasa, the minister of Virūpāksha, for rearing a flower-garden for the god.
88	Do.	Do.	Virūpāksha, son of Harihara	Śaka 1035, Rudhirōdgāri, Kārtika, śu. 11, Rēvati, Friday.	Do.	Registers gift of 20 cows by the minister mentioned above for a perpetual lamp in the temple.
89	Do.	Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya.	10th year, Puraṭṭāśi.	Tamil	Begins with the introduction *Samasta-jagadādhāra,* etc. Records an order of the king appointing a committee of ten persons from among the different groups (*kottu*) of temple servants for managing the affairs of the temple. Mention is made of the several benefactions made by the king to the temple.
90	East wall of the same maṇḍapa			Śaka 1388, Vyaya,	Do.	Covered by a pillar in the middle. Registers gift of land in the villages Śēndavaṉ-Tōkaikkuḍi and Pālaikuṛichchi for offerings to the god during a service instituted in the name of a certain Paḷḷikoṇḍāṉ.
91	Do.	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1460, Viḷambi, Kumbha, śu. 12, Friday, Punarpūśam.	Do.	Registers gift of land in Maṇattalpāḍi by Śrīraṅgappa-Nāyaka, son of Tuḷuva Vengala-Nāyaka and (administrator) of Madura-araśar-Paḍaivīḍu, for providing offerings to the god during the services instituted in the names of the king, queen Varadāmbikā and prince Veṅkaṭādri.
92	Do.	Do.	Vīrapratāpadēva Mallikārjunadēva-Mahārāya.	Śaka 1378, Dhātu, Mīna, śu. 13, Tuesday, Makhā.	Do.	Registers gift of land, by purchase, by Karpūra-Maḷavarāya mentioned in No. 62 above, for rearing a garden for supply of vegetables and flowers to the god.
93	Do.	Do.	Dēvarāya-Mahārāya	Śaka 1352, Sādhāraṇa, Vṛiśchika, śu. 12, Wednesday, Rēvatī.	Do.	Registers gift of Vaḍa-Kiḷiyūr in Veṇbānāḍu for providing offerings, etc., to the god by Bemmaṇa-Nāyaka Rāmaya-Nāyaka Māṇikka-Gaṅgaṇa Nāyaka, of Sāḷuva-Nāyakappāḍi of Tiruchchirāppaḷḷi.
94	Pillar in the west verandah of the same prākāra.			Vyaya, Kārtika, 28.	Do.	In characters of the 16th century A. D. Records an agreement by the *Bhāgavata-nambimār* regarding the supply of four garlands to the temple.

95	Another pillar in the same place			Āṅgira, Dhanus,	Do.	In characters of the 17th century A. D. States that Tiruvēṅgaḍa Kōḍemma (Kōḍai-amma) attained salvation on the occasion when the god and goddess were taken down the western steps of the Raṅgamaṇḍapa.
96	Slab in steps of the same verandah, near the ivory statues.			Kali 4835	Telugu	Records the devotion of Kāmāṭam Ādeppayya of the Hēḷivāṁśa and Kapi-gōtra.
97	Base of the same verandah	Vijayanagara	Venkaṭapatidēva-Mahārāya	Lost	Tamil	Built in at the left end. Seems to register provision made by Tirumalayaṉ Narasayaṉ and others for offerings to the god.
98	Do.	Do.	Lost	Śaka 1438, Dhātu, Makara, ba. 11, Monday.	Do.	Built in by pillars and steps. In the preamble is given a list of the conquests of the king (Kṛishṇadēvarāya). Registers that the king visited Śrīraṅgam and made a gift of five villages for providing offerings and worship to the god.
99	Wall of the same verandah	Do.	Veṅkaṭapatidēva-Mahārāya	Śaka 1519, Hēvilamhi, Mēsha, ba. 5, Monday, Mūlā.	Do.	Registers gift of land, by purchase, by Peddaṇa-Nāyaka Kastūri Raṅgappa-Nāyaka of Tiruchirāpaḷḷi for providing offerings and worship to the god during the Chitrā-paurṇami festival.
100	Garland slab in a room in the same verandah.				Do.	Contains the name Ākāra-Pallavan, in characters of the 13th century A. D.
101	Beam of a polished stone maṇḍapa in the same prākāra.	Madura Nāyaka		Ānanda, Āṇi 20	Telugu	States that the *maṇḍapa* was erected by Mīnākshī, the queen (*paṭṭamahishī*) of Vijayaraṅga Chokkanātha-Nāyaka.
102	West wall of the *pagal-pattu* maṇḍapa in the same prākāra.	Chōḷa	Tribhuvanachakravartin Rājarāja-dēva.	31st year, Makara, śu. 13, Sunday, Punarpūśam.	Grantha and Tamil	Registers gift of money by Mahāpradhānam Śaṅka dēvaṇṇaṅgal, a *pradhāni* of Hoysaḷa Vīra-Sōmēśvara for providing offerings and worship in the temple during the service instituted in the name of his son Śiṅgaṇṇa-Daṇḍanāyaka.
103	On the same wall	Vijayanagara	Śrīraṅgadēva-Mahārāya	Śaka 1494, Āṅgirasa, Siṁha, śu. 2, ...Uttiram.	Tamil	Registers gift of land by *Rāyasam* Tirumalaiyyaṉ, son of Timmappar, of the Gautama-gōtra and belonging to Anumankurichhci, for providing offerings to the god.
104	Do.	Tanjore Nāyaka	Achyutabhūpa, son of Chinna Chevva	Śaka 1489, Prabhava Vaiśākha, śu, 15.	Sanskrit in Grantha	Damaged. Registers the benefactions of the chief to the temple.
105	Do.			Śaka 1496, Bhāva, Mithuna, ba. 7, Friday, Uttiraṭṭādi.	Tamil	Built in at the left end. Registers gift of land for providing offerings to the god during the service instituted by the *Irāyār*, apparently king Śrīraṅgarāya.
106	Do.			Śaka 1370, Vibhava Pushya, śu. Friday.	Kannaḍa in Grantha	Registers gift of land for a garden called Etirājaṉ-tōṭṭam for rearing flowers, cocoanut-trees, etc., for the use of the temple, by Karaṇikka Ponnambalanātha, son of Karaṇikka Bhārati Viṭṭaṇṇa of the Śrīvatsa-gōtra and left in charge of Uttama-Nambi. This land was acquired by exchange from Nallāru-Nayinār of Tirukkōvalūr, who had obtained it from Aṇṇappa-Uḍaiyar of Nāgamaṅgala.
107	Another pillar in the same maṇḍapa	....			Telugu and Tamil	Records the perpetual devotion of Nilavēṇiammāḷ, mother of Rāmakṛishṇappa-Nāyaka, who was the son of Tupākula Periya Rāmabhadra-Nāyaka.
108	Third pillar in the same maṇḍapa				Do.	Records the perpetual devotion of Rāmakṛishṇappa-Nāyaka mentioned above.

APPENDIX B—*contd.*

List of stone inscriptions during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* TRICHINOPOLY TALUK—*contd.* **Srirangam**—*contd.*					
109	Fourth pillar in the same maṇḍapa		....		Telugu and Tamil .	Records the perpetual devotion of Chiṇṇa-Maṅgammā, wife (*paṭṭapu-dēvi*) of Rāmakrishṇappa Nāyaka.
110	Pillar in a maṇḍapa on the east side of the prākāra.				Do. .	In characters of the 17th century A. D. Records the perpetual devotion of Muttu-Mudaliyār, the *vāśal-pradhāni* of Rāmakrishṇappa-Nāyaka, son of Tupākula Periya Rāmabhadra-Nāyaka.
111	Same wall . .	Vijayanagara .	Vīrapratāpa	Śaka [1460], [Viḷambil] ...., Saptami, Wednesday, Makhā.	Tamil . .	Damaged. Seems to register gift of two villages in Maḷanāḍu in Tiruchirāpaḷḷi-uśāvaḍi, by Tirumalai-Nāyaka, son of Kachchi Viśvanātha-Nāyaka, for providing offerings and worship to the god Tiruvēṅkaṭanātha consecrated at Ellaikkarai by the former, for the merit of Achyutarāya Mahārāya and Chikkarāya.
112	Do. .	Chōḷa . .	Rājakēsarivarman . .	Lost .	Do. . .	Much damaged. Begins with the introduction '*pūnalsūḻnda punai*' of Kulōttuṅga-Chōḷa I. Registers gift of land by Arumoḷi Rājādhirāja *alias* Vāṇādhirājar for rearing a flower garden.
113	Do. . .	Do. .			Do. . .	Refers to the erosion of the river into the lands belonging to the temples at Śrīraṅgam and Tiruvānaikkā and the re-settlement of the proper boundaries by arbitration in the 20th year and 213th day of the king, evidently Kulōttuṅga-Chōḷa III.
114	East wall of thrid prākāra in the same temple.	Vijayanagara .	Achyutadēva Mahārāya . .	Śaka 1459, Viḷambi, Vrishabha, ba. 3, Friday, Uttirāḍam.	Do. . .	Registers the royal gift of the village Uṟaiyūr for providing offerings and worship to the god on certain specified occasions through Rāmābhaṭṭarayyaṉ, son of Bhūtanātha Tittishṇa-Bhaṭṭar, of the Gautama-gōtra.
115	Do. . . .	Pāṇḍya . .			Do. .	Purports to be an order, issued by the god in the 5th year of (the Pāṇḍya king) Kulaśēkhara, assigning to the 48 *bhaṭṭas* settled in the *agaram* called Kōdaṇḍarāma-chaturvēdimaṅgalam, founded by a certain Karumaṇikkāḻvāṉ, round the Veḷḷaimuṟṟam (temple) near the Ellaikkargi, certain specified offerings due from the two services Ponmēndāṉ-sandi and Kōdaṇḍarāman-sandi.
116	Do.	Do. . . .			Do. .	Engraved in continuation of the previous inscription and connected with it. Gives details regarding concessions granted to the *bhaṭṭas* in the distribution of offerings referred to above.
117	Do.	Chōḷa . .	Rājakēsarivarman Chakravartin Kulōttuṅgaśōḻadēva (1).	47th year .	Do.	Damaged. Begins with the introduction '*pugalmādu-viḷaṅga*', etc. Registers sale of land to a certain Mūvēnvēḷāṉ by the authorities of the temple.

118	Do.	Do.	Do.	13th year, 231st day (in words).	Do.	Begins with the introduction '*pugal-śūlnda-puṇari*', etc. Registers gift of land by Sēnāpati Vīrarājēndra-Adigaimān for a flower garden to the temple.
119	Do.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	9th year Mēsha, ba. 5, Friday, Pūrādam.	Do.	Registers gift of land by a resident of Malai-nāḍu (name lost) for rearing a flower-garden called 'Śūḍikkuḍuttāḷ' for the god, during the time of Veṅgūr Śrīrāmabhaṭṭa-Vājapēyayāji as the *Śrīkāryam* of the temple.
120	Do.	Do.	Do.	Lost	Do.	Registers a similar gift of land by Kōdaikaṇi-Śeṭṭiyār of Kuḷamukkil.
121	Do.	Do.	Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva.	31st year	Do.	Begins with the introduction "*pugal-śūlnda-puṇari*", etc. Registers gift of land, after purchase, by Ādittaṉ Tiruvaraṅgattēvaṉ *alias* Virudarājabhayaṅkara Vijayapāla of Kaḍuvaṅguḍi, for rearing a flower-garden.
122	Do.	Do.	Do.	24th year	Do.	Registers a similar gift of land by Ariganḍadēvaṉ Āyarkkoḷundiṇār *alias* Sēnāpatigaḷ Gaṅgaikoṇḍaśōla-Muṇaiyadaraiyar of Kōṭṭūr in Arumoḷidēva-vaḷanāḍu for a flower-garden named after him and for offerings on two festival days when the god was taken to the Ariganḍadēvar-tirumaṇḍapa.
123	Do.	Do.	Chakravartigaḷ Kulōttuṅga-Chōḻadēva	Do.	Do.	Built in at bottom. Registers the provision made by the person mentioned above for a lamp in the temple.
124	Do.	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Kulōttuṅga-Chōḻadēva	8th year	Do.	Begins with the introduction '*pugal-śūlnda-puṇari*', etc. States that as the land granted by Nādaripugalaṉ Kāliṅgarāyar of Kiḻiyūr in Kiḻiyūr-nāḍu, a subdivision of Pāṇḍikulāśani-vaḷanāḍu for a flower-garden in the 33rd year of the king was found insufficient, an additional piece of land was further endowed by him for the purpose. The *adhikāri* at the time was Nishadarāja.
125	Do.	Do.	Do.	41st year	Do.	Begins with the same introduction. Registers gift of land, by purchase, by the person mentioned in No. 121, above, to reclaim the lands of certain previous endowments, which had become uncultivable owing to their silting up with sand. States that Pārthivēndra-Brahmādhirājaṉ was the *Śrīkāryam* of the temple.
126	North wall of the same prākāra	Do.	Do.	43rd year	Do.	Do. Registers gift of land by Pichchaṉ Śrīlaṅgō-bhaṭṭan of Rājanārāyaṇa-chaturvēdimaṅgalam, a brahmadēya of Kuṟukkai-nāḍu, a subdivision of Virudarājabhayaṅkara-vaḷanāḍu, for a flower garden to the temple.
127	Same wall	Do.	Do.	4th year in words	Do.	Do. Registers gift of land after purchase by Paḷḷikoṇḍāṉ Kūttaṇār *alias* Viḻiñattaraiyar of Śiṟṟāmūr in Tiruveḷundūr-nāḍu, a subdivision of Rājanārāyaṇa-vaḷanāḍu, for supplying flowers to the deity on different occasions. In continuation of this is engraved another record of the same king beginning with '*pugal-mādu-viḷaṅga*,' a greater portion of which is however built in.
128	Do.	Do.	Tribhuvanachakravartin Rājarājadēva.	8 × 1st year (in words) Simha, ba. 6, Wednesday, Bharaṇi.	Do.	Registers gift of land by purchase by Araiyaṉ Viradamudittāṉ *alias* Kurukulaiyar of Śevirukkai Chakrapāṇinallūr in Pāṇḍi-maṇḍalam for rearing a flower garden.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	Trichinopoly Taluk—*contd.*					
	Śrīrangam—*contd.*					
129	Same wall	Chōḻa	Rājakēsarivarman *alias* Tribhuvana-chakravartin Kulōttuṅga-Chōḻa-dēva.	34th year (in words)	Tamil	Begins with the introduction '*pugaḻ-mādu-viḷaṅga*', etc. Registers gift of land by the *peruṅkuṟi-sabhā* of Rājāśraya-chaturvēdimaṅgalam, a brahmadēya in Uṟiyūr-kūṟṟam, a sub-division of Rājamahēndra-vaḷanāḍu for a flower garden and repairs to the temple of Tiruvaraṅgadēva. The *sabhā* is said to have been convened in the Rājēndrasōḻan-maṇḍapa in their village.
130	Do.	Do.	Do.	21st year	Do.	Do. Registers gift of a *chauri* with gold handle called Āyiravaṉ for service to the god Anantanārāyaṇasvāmin 'who was pleased to recline at Tiruvaraṅgam,' by the Malayāḷa officers belonging to the *Perudanam* and *Śiṟudanam* of the king.
131	Do.	Do.	Do.	3[9]th year	Do.	Do. Registers gift of land by purchase by Kaṇṇakan Karu-māṇikkam *alias* Vaḷavavichchādira Pallavaraiyaṉ for rearing a flower-garden after his name, to the god Tiruvaraṅgattāḻvār in Viḷā-nāḍu, a subdivision of Dīnachintāmaṇi-vaḷanāḍu. The *Śrīkāryam* of the temple was *Adhikārigaḷ* Bhuvani-nārāyaṇa-Muvēndavēḷar.
132	Do.	Do.	Do.	24th year	Do.	States that as the original tenants of the dēvadāna village (name lost) in Mīpilāṟu in Pāchchil-kūṟṟam, a subdivision of Kulōttuṅgachōḻa-vaḷanāḍu were unable to pay the taxes, this village was renamed Rājanārāyaṇanallūr and re-distributed among new tenants.
133	Do.	Do.	Tribhuvanachakravartin Rājarāja-dēva.	28+1st year	Do	Registers gift of land for a flower garden by Sōmakkaṉ, son of Māchchavai, the maid-servant of Sōmalādēviyār, for the merit of his parents.
134	Three sides of a slab in the Vēdapārāyaṇa-maṇḍapa in the northwest corner of the same prākāra.	Do.	Tribhuvana chakravartin Rājarāja (III),	32nd year, 6u Sunday, Uttiraṭṭādi.	Grantha & Tamil	Damaged and ends of lines lost. Seems to register some provision for offerings made by Chiṅga-Daṇḍēśa (*i.e.*, Siṅgaṇa-Daṇḍanāyaka), the *manlri* of the Hoysaḷa king Sōmēśvara.
135	West wall of the kitchen in the east side of the same prākāra.	Vijayanagara	Śrīraṅgadēva-Mahārāya	Śaka 1500, Bahu-dhānya,............... Friday, Rēvati.	Tamu	Built in and damaged. Seems to record gift of land to provide for the expenses of the floating festival of the god.
136	On the same wall		......	Viśvāvasu, Āḍi 20	Do.	Registers gift of gold by Āṟkāṭṭukiḷāṉ Śrīraṅganāthan, a *Cheṭṭi* of Maṇṇaikoṇḍaśōḻa-Madhurāntakapuram in Virudarāja-bhayaṅkara-vaḷanāḍu ' on the northern bank,' for offerings to the god during the service instituted after his name in the temple.

137	Do.	Vijayanagara	Śrīraṅgadeva-Mahārāya	Śaka 1501, Pramādi, Mithuna, śu. 10, Thursday.	Do.	Registers gift of land by Dharmapura Parāṅkuśajīyaṉ, a *Sāttāda Śrīvaishṇava*, for offerings on the 9th day of the Ādi Brahm-ōtsava when the god was taken in procession to the shrine of the goddess and of Tirukuraḷappaṉ.
138	Do.			Paritāpi, Mār[gaḷi]	Do.	Highly damaged. Registers gift of house-site and paddy to some person for service in the temple.
139	Room adjoining the *tiruppaṇiyāra-arai* in the east side of the same prākāra.				Do.	Records the setting up of the images of [Sarasvatī]dēvī, Vēdavyāsabhagavāṉ and Hayagrīva which had been newly installed in the maṇḍapa built as an adjunct to the library (Sarasvatī-bhaṇḍāra) by Nīlakaṇṭha-Nāyaka of Pālappaḷḷi and the gift of money for providing offerings to them.
140	Inner wall of the *Ārya-bhaṭṭāḷvāśal* (left of entrance) in the southern side of the fourth prākāra in the same temple.			Śaka 1386, Subhānu, paṅguṇi 25.	Do.	Records gift of 100 cows by Dakshiṇa-Kapilēśvara Hambīra-kumāra-Mahāpātra for supply of ghee and milk to god Śrīraṅgarāja.
141	Same wall			Śaka 1413, Virōdhi-krit, va. 2, Sunday, Uttiraṭṭādi.	Do.	Registers gift of land by Muvēndaraiyar-Piḷḷai for the supply of vegetables, etc., to the temple.
142	Do.	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1451, Virōdhi, Tai 8.	Do.	Records gift of several silver and golden utensils to the temple by Kuravaśēri Anantāḷvār-piḷḷai, son of Śrīraṅgarāja of Uttaramēlūr, for the victory of the king.
143	Same wall, right of entrance			Do.	Do.	Gives an inventory of the jewels and utensils presented to the temple from Vyaya to Virōdhi on behalf of Kṛishṇadēvarāya by Nayinār-piḷḷai, the younger brother of Kuravaśēri Anantāḷvār-piḷḷai, son of Śrīraṅgarāja of Uttaramērūr.
144	Same wall			Śaka 1421, Siddhārthi, Vṛiśchika, śu. 11, Wednesday, Rēvati.	Do.	Registers gift of land by Vīramarasayyaṉ, son of Sōmarasa of Muḷvāy, for providing vegetables and garlands to the god.
145	Slab fixed near the same gōpura			Śaka 1764, Śubhakrit.	Do.	Registers the order of the Hindu Sabhā of Cheṉṉapaṭṭaṇam giving publicity to the benefaction of Pachchayappa Mudaliyār of Conjeevaram, for feeding itinerant Brāhmans in the Śrīraṅgam temple and for engaging a tutor for teaching English to Hindu boys at Śrīraṅgam.
146	South wall of the fifth prākāra, right of entrance.		Tribhuvanachakravartin-Kōnērimai-koṇḍāṉ.	24th year, 225th day.	Do.	Registers gift of land in Nagaikku-Māṅguḍi *alias* Rājēndra-śōḷapuram in Viḷattūr-nāḍu, a subdivision of Rājagambhīra-vaḷanāḍu, by Tiruvanantamūtti Aruḷāḷaṉ *alias* Virarājēndra-Pallavaraiyaṉ, the *kāṇi* of Aiṇḍambākkam in Āguḍi-nāḍu, a subdivision of Puḷar-kōṭṭam *alias* Vikramaśōḷa-vaḷanāḍu, a district of Jayaṅgoṇḍaśōḷa-maṇḍalam, to the Brahmans settled in the colony formed in the Rājamahēndra-tiruvīdi.
147	Same wall	Chōḷa	Tribhuvanachakravartin Rājarāja-dēva.	32nd year, Tulā, ba. 7, Monday, Pūśam.	Do.	Registers gift of 15 *varāha-gaḍḍāṇa* for providing garlands to the temple, for the merit of Kāmadēva. *a piḷḷai*, of Tikkāṇai-nāchchiyār, one of the queens of Vīra-Sōmēśvaradēva.
148	Do.	Do.	Tribhuvanachakravartin Rājēndra-Chōḷadēva.	4th year, Karkaṭaka, śu. 5, Friday, Hasta.	Do.	Registers gift of money for the same purpose for the merit of Iḷaiya-Perumāḷ, son of Śiruśiṅgāṇḍai of Āḷvārkaṇmaṭṭam and of Tiruppārkaḍaldāsar.

APPENDIX B—contd.

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—contd. TRICHINOPOLY TALUK—concld. Śrīraṅgam—concld.					
149	South wall of the Chakrattāḷvār shrine in the same temple.		Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	21st year, 290th day.	Tamil .	Registers the confirmation by the king of a tax-free grant of the village Chittiravalli *alias* Kēraḷa-chaturvēdimaṅgalam in Kōṭṭaikkarai-nāḍu, made by his father (*ayyaṉ*) Kulaśēkhara for the expenses of conducting the service called Kulaśēkharaṉ-śandi instituted in his name in the shrine of Tiruvāḷi-Āḷvār.
150	Same wall . .				Do. .	In characters of the 14th century A.D. Incomplete. Mentions Tiruvāḷi-Āḷvār.
151	Do. .	Vijayanagara . .	Achyutarāya .	Śaka 1461 (expressed in chronogram), Viḷambi, Nakra (Karkaṭaka), ba. 5, Sunday.	Sanskrit .	Registers royal gift of a pearl cuirass to the god and a jewelled crown for the goddess. Also registers a gift of 2 *kshētra* of land in Saṅgamavalli, received from Śrīraṅganārāyaṇa by Rāmachandra for providing offerings, probably to god Chakrattāḷvār.
152	Do. .	Do.	Do.	Śaka 1460, Viḷambi, Karkaṭaka, ba. 5, Sunday, Pūraṭṭādi.	Tamil .	Connected with the above inscription. Registers gift of 2 *vēli* of land for providing offerings to Tiruvāḷi-Āḷvāṉ by Rāmachandraṉ *alias* Śrīraṅganārāyaṇajīyar Brahmārāya, son of Narasiṁha-bhaṭṭa of the Kauśika-gōtra, which he had obtained from his guru Śrīraṅganārāyaṇajīyar, on the occasion of Makara-saṅkrānti at the time of his spiritual initiation.
153	Capital of two pillars in the maṇḍapa in front of the same shrine.				Sanskrit in Grantha	States that Virūpāksha, son of Harihara and grandson of Bukka and the *dauhitra* of Rāmabhūpati constructed the *vimāna*, *gōpura*, and *maṇḍapa* to the god Chakrin and that he further made a gift of the village Pāchchil.
154	Pillar in the inner recess of the Veḷḷai-gōpura.				Grantha .	Fragment. Refers to the construction of a bridge by Muddapaimantri of the Kāśyapa-gōtra, over the river Kāvērī (Sahyātmajā).
155	Inner wall of the south gōpura leading to the Chittirai Street.	Vijayanagara . .	Narasiṅgadēva-Mahārāya . .	Śaka 1428, Prabhava, Tulā, ba. 3, Saturday, Rōhiṇi.	Tamil .	Registers gift of land in the southern portion of Tirumuḍikkurai by purchase for rearing flowers, cocoanut trees and vegetables to the temple, by Ūḷiyam Talaiyāṉ-Ekāṇḍār.
	LALGUDI TALUK.					
156	Tiruppaṅgili: North wall of the second prākāra in the Nīlivanēśvara temple.	Chōḷa .	Tribhuvanachakravartin Kulōttuṅga-Chōḷa 'who was pleased to take Madura, Īlam and the crowned head of the Pāṇḍya'.	27th year, Makara, ba. 11, Monday, Mūla.	Do. .	Registers gift of land by an *agambaḍip-peṇḍu* named Nambāṇḍāḷ, daughter of Periya-Nāchchi of Āragaḷūr in Āṟūr-kūṟṟam, as dēvadāna to 'Emberumakkaḷ' set up by her in the temple of Tiruppaiññīli-uḍaiya Nāyaṉār.
157	Same wall . .	Do. .	Tribhuvanachakravartin Rājarājadeva	7+1st year	Do. .	Registers a mortgage deed executed by three persons of Śrīuśāttamaṅgalam, pledging their lands to the temple in return for a loan raised by them from the temple treasury to pay off their arrears of taxes.

158	Do.	Do.	Do.	11th year (in words), Dhanus, śu. 1, Monday, Uttirāḍam.	Do.	Begins with the introduction, *Śirmaṉṉi* etc. Registers sale of land by the *sabhā* of Toḍaiyūr, a brahmadēya in Mīpiḷāṟu in Pāchchil-kūṟṟam, a division of Rājarāja-vaḷanāḍu to Kāḷāḍichchaṅkaraṉ Aḷagaṉ *alias* Maḷavarāyar of Malaimaṇḍalam, a *maṇḍala-mudali* of Perumāḷ Sundara-Pāṇḍyadēva of Pāṇḍi-maṇḍalam.
159	Do.	Do.	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	36th year (in words), 14th day.	Do.	Records gift of land in Nelvēli situated in Vaḍavaḷi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu at the instance of Śōḷakōnār and Pāvaḷar Niṟaipaṇi Aḷagiya-Perumāḷ for providing offerings to the god Tiruppaiññili-Uḍaiyār. Mentions the *tirumandira-ōlai* Neṟiyudaiyachchōḷa-Mūvēndavēḷāṉ.
160	West wall of the same prākāra	Pāṇḍya	Do.	9th year, 140th day	Do.	Registers communication of the royal order relating to the tax-free gift of the village Śendāmaraikaṇṇa-nallūr in Mīpiḷāṟu of Rājarāja-vaḷanāḍu, for providing for the service called Sundara-Pāṇḍiyaṉ-śandi in the temple on the representation made by *machuchunanār* Aḷagiya-perumāḷ.
161	Do.	Do.	Māṟavarmaṉ Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	Do.	Do.	Connected with the previous inscription. States that the above order was issued by the king while seated on the *paḷḷippīḍam* called Maḷavarāyaṉ in his palace (*kōyil*) at Tiruvaraṅgam.
162	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva.	16+1st year (in words).	Do.	Incomplete. Refers to some exemptions of taxes granted to temples in Iḍaiyāṟu-nāḍu, but which had lapsed subsequently. Piḷḷai Kāḷiṅgarāyar is mentioned.
163	South wall of the same prākāra	Do.	Do.	8+1st year	Do.	Registers gift of two oil-presses for supplying oil to the temple by the *Vāṇiya-nagaram* community of the Iraṇḍukaraināḍu in Pāṇḍiyanaivenkaṇḍa-Śōḷapuram.
164	Same wall	Do.	Vikrama-Chōḷadēva	14th year	Do.	Records conversion of certain *tirunāmattukkāṇi* lands in Tiruveḷḷaṟai, Mūvāyiranallūr and Maṇpiṟai as *dēvadāna* for offerings to god Tiruppaiññili-Uḍaiya-Nāyaṉār and confirms the grant of *dēvadāna* lands granted to Vikrama-Chōḷīśvaram-uḍaiyār, set up by the king in the temple.
165	Do.	Do.	Tribhuvanachakravartin Rājarājadēva.	8+1st year (in words).	Do.	Registers remission of taxes on 1 *mā* of land by the Sabhā of Jayaṅgoṇḍaśōḷa-chaturvēdimaṅgalam, a brahmadēya in Mīmalai, a subdivision of Rājarājavaḷanāḍu and a certain Kaṇṇerruyyavandāṉ-bhaṭṭa, at the request of the Māhēśvaras and the *tavaṇai-mudaligaḷ* of the Mēlai-tiruvāśal of the temple, for the welfare of the village.
166	Do.				Do.	Records the decision arrived at by the Rudramāhēśvaras of the temple of Tiruppaiññiliuḍaiyār, who had assembled in the Nāṟpatteṇṇāyiravaṉ-Tirumalai within the temple, regulating the sale and purchase of temple lands and house sites.
167	North wall of the Viśālākshi shrine in the same temple.	Do.	Tribhuvana chakra- vartin Kōnērinmaikoṇḍāṉ.	...	Do.	Records remission of taxes at the instance of Śōḷakōn, through Vāṇādarājaṉ on the tirunāmattukkāṇi-lands in Veṅgānattam *alias* Śōḷaṅganallūr in Vaḍavaḷi-nāḍu, a subdivision of Rājarāja-vaḷanāḍu for offerings and worship to the god. The royal secretary was Mīṉavaṉ Mūvēndavēḷāṉ.
168	Do.				Do.	Records an order of Vāṇādharājan to the officials of the temple with regard to the above transaction.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.*					
	LALGUDI TALUK—*contd.*					
	Tiruppaṅgili—*contd.*					
169	South wall of the same shrine	Chōḷa	Tribhuvanachakravartin Rājēndrachōladēva.	7th year, Karkaṭaka, śu. 10, Monday, Uttirāḍam.	Tamil	Registers gift of land as *tirunāmattukkāṇi*, by purchase, by Karuṅkōyaṉ Chēraśiṅgadēvaṉ of Maṅgalam in Pūnturai-nāḍu.
170	Same wall	Do.	Rājakēsarivarman *alias* Tribhuvanachakravartin Rājarājadēva.	25th year, Kumbha, śu. 3, Sunday, Tiruvādirai.	Do.	Begins with the introduction *Śirmaṉṉi*, etc. Registers sale of land by the temple of Tirumēṟṟaḷi-uḍaiya-Nāyaṉār at Pāchchil in Rājarājavaḷanāḍu 'on the northern bank', to the temple of Tiruppaiññili-uḍaiya-Nāyaṉār, and the utilisation of the proceeds for the repair of the ardha-maṇḍapa and the tirumaṇḍapa in the former temple.
171	North wall of the Naṭarāja-maṇḍapa in the same temple.	....	Tribhuvanachakravartin Kōṉērinmaikoṇḍāṉ.		Do.	Damaged. Registers gift of the village Kalliyūr in Āmūr-nāḍu as dēvadāna to the temple for conducting a service called *Kōdaṇḍarāghavaṉ-śandi*.
172	Same wall	Travancore	Do.	4th year, 94th day	Sanskrit in Grantha and Tamil.	Commences with a portion of the eulogy of Ravivarmaṉ Kulaśēkhara composed by Kavibhūshaṇa. Registers a tax-free gift of the village Neṟkuppai in Kāṇakkiḷi-nāḍu for the expenses of conducting the service called *Kulaśēkharaṉ-śandi* instituted in the temple in the name of the king.
173	Inner wall of the second gōpura (right of entrance) in the same temple.	Pāṇḍya	Māṟavarmaṉ Tribhuvanachakravartin Kulaśēkharadēva.	31st year, Kārttigai 15.	Tamil	Records gift of the income from the village Śēndiṉai for conducting a service in the shrine of the goddess in the temple by the *Nāṭṭavar* of Vaḍavaḷi-nāḍu and Pāchchilkūṟu-nāḍu. At the end of the record is mentioned a service to the goddess instituted after his name by Sumukaṉ Kāḷamēgam *alias* Gāṅgēyarāyaṉ of Neṟpākkai in Maṟanūr-nāḍu and which was probably connected with the endowment noticed in the first part of this record.
174	Same wall	Do.	Jaṭāvarmaṉ Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year, Siṁha, ba. 10, Saturday, Rōhiṇī.	Do.	Registers exemption of taxes on the *dēvadāna* village Taṇbai *alias* Nīlivaṇapperumāḷnallūr granted for burning incense before the god, by the *Nāṭṭavar* of Kiḻkūṟu of Vembār-nāḍu 'on the northern bank'.
175	Do.	Do.	Do.	11th year, Tai, 21	Do.	Records the provision made by Uyyakkoṇḍāṉ Śōlappiḷḷai *alias* Śiṅgaḷarāyaṉ of Āṉattūr in Āṉmūr-nāḍu, a sub-division of Tirumunaippāḍi Kiḻāṉmūr-nāḍu in Rājarāja-vaḷanāḍu for burning ten lamps in the shrine of Uyyakkoṇḍa-Nāyaṉār consecrated by him in the temple.
176	Do.			Pramadi, Tai	Do.	Modern. Gives a list of the contributions made by several specified villages for rearing flower garden to the temple of Nīlivanaṉāthasvāmi.

177	Do.	[Pāṇḍya]		9th year, 153rd day.	Do.	States that while the king was camping at Kaṇṇaṉūr, this order was issued granting further remission of taxes on the *dēvadāna* village Taṇbai *alias* Nilivanapperumāṇallūr which had been previously endowed by Abhishēka Chokkanār and Sambandāṇḍār for conducting a service in the name of the king, evidently Sundara-Pāṇḍya referred to in No. 174 above with which this record is connected.
178	Do.	Pāṇḍya	Tribhuvanachakravartiṉ Kōnēriṉmaikoṇḍāṉ.	Do.	Do.	Registers the communication of the above order to the *tānattār* of the temple.
179	Do. (left of entrance)	Do.	Jaṭāvarmaṉ Tribhuvanachakravartiṉ Sundara-Pāṇḍyadēva.	2nd year (in words), Vṛiśchika, śu. 11, Wednesday, Uttiram.	Do.	Registers sale of land by the *sabhā* of Toḍaiyūr, a *brahmadēya* in Mīpilāṟu in Pāchchilkūṟṟam, a sub-division of Rājarāja-vaḷanāḍu to the temple of Tiruppaiññili-Uḍaiyār, for forming a street (*tirumañjanap-peruvaḻi*) lined with cocoanut trees.
180	Same wall	Do.	Do.	Do.	Do.	Registers a further sale of land by three persons to the temple for the same purpose.
181	Do.	Do.	Tribhuvanachakravartiṉ Kōnēriṉmaikoṇḍāṉ Tirunēlvēli-Uḍaiyār.	29th year, 147th day (in words), Kārttigai.	Do.	Registers remission of taxes on the three villages, Veṅgānattam *alias* Śōlaṅganallūr, Kuṉṟattūr and Veṅgaimaṉṟam in Vaḍavaḻi-nāḍu, a sub-division of Rājarāja-vaḷanāḍu for conducting a service called *Kaliyugarāman-śandi* in the temple in the name of the king.
182	Do.			29th year, 149th day	Do.	Registers a memorandum issued to the temple by the king while camping at Vīradhāvaḷam.
183	Do.	Pāṇḍya	Tribhuvanachakravartiṉ Kōnēriṉmaikoṇḍāṉ Tirunelvēli-Uḍaiyār.	29th year, 238th day	Do.	Registers remission of taxes on a portion of the village Śeppālai kuḍi *alias* Anapāyanallūr, a *dēvadāna* village in Rājarāja vaḷanāḍu, for a service called *Kaliyugarāmaṉ-śandi* instituted by the king in his name, in the temple.
184	Do.	Do.	Jaṭāvarmaṉ Tribhuvanachakravartin Sundara-Pāṇḍya.	9th year (in words), Mithuna, śu. 10, Monday, Chittirai.	Do.	Registers gift of land by purchase by the person mentioned in No. 175 above for providing offerings and worship to Uyyakkoṇḍa-Nāyanār set up by him in the east side of the *tirunaḍai māḷigai* in the second *prākāra*.
185	North wall of the Kāśi Viśvanātha shrine in the third prākāra of the same temple.	Chōḷa	Tribhuvanachakravartin Rājēndra-chōḷa.	4th year, 110th day, Aippaśi.	Do.	Registers gift of money by Pugaḻaṉ Tiruttāla Maṇavāḷan of Kuḷamūkku in Malai-maṇḍalam for providing worship and offerings to the god Tiruttāliśvaramuḍaiya-Nāyanār which he had set up in the temple. Mentions the measure called *Āraṇyaviṭankaṉ-marakkāl*.
186	South wall of the same shrine	Do.	Tribhuvanachakravartin Rājarāja-dēva.	3[2]nd year, Vaiyāśi, 24.	Do.	Registers gift of land as *tirunāmattukkāṇi* to the temple by the person mentioned above, who is specified as a *kuḍiraich-cheṭṭi* of Malai-maṇḍalam for worship and offerings to the same god.
187	Same wall			Plavaṅga, Tai 28	Do.	In characters of the 18th century A.D. States that the renovation of the temple and the re-consecration of the god Viśvanāthasvāmin was made by Rāmayyaṉ, son of Viśvapati Ayyaṉ, of the Gautama-gōtra.
188	Inner wall of the unfinished gōpura (right of entrance) of the same temple.		Mahāṇḍalēśvara Dharmarāja Śrīraṅgarāja.	Śrīmukha, Mārgaḻi 21.	Do.	In characters of the 17th century A.D. Registers *sarvamānya* grant of land as *kuḍi-aḍaippu* to the *devaraḍiyārs* of the temple, who had previously only the cultivation lease (*pattu-aḍaippu*).

APPENDIX B.—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*contd.* LALGUDI TALUK—*contd.* Tiruppangili—*concld.*					
189	Same w	Pāṇḍya	Māṟavarman *alias* Tribhuvanachakravartin Kulaśēkharadēva 'who took all countries'.	27th year (in words), Kumbha, [ba.] 11, Friday, Uttirāḍam.	Tamil	States that as Mudaliār Tavapperumāḷ Mudaliār undertook to complete the unfinished Periyanāṭṭāṉ-tirumāḷigai and Periyanāṭṭāṉ-Tirugōpuram of the temple, the *nāḍu*, *nagara,m agaram*, and *brahmadēya*-tenants of the Periyanāṭṭār community agreed to contribute for this purpose, a specified levy on their lands.
190	Do.	Vijayanagara	Veṅkaṭapatirāya	Śaka 1514, Nandana, Tulā, Vṛiśchika, ba. 5 .., Punarpūśam, Monday.	Do.	States that certain concessions in taxes were made to the tenants who had deserted their holdings on account of increased taxation.
191	Do. (left of entrance)	Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍya.	10th year (in words), Vaigāśi 10,	Do.	States that the village Puṭakam *alias* Nīlivaṇapperumāḷnallūr which had been granted to the temple by Nāṭṭaraśaṉ Sūḷpagaivenṟāṉ (of Ēḷūr-nāḍu), but which had lapsed, was recovered through the agency of Tavapperumāḷ Mudaliār, the administrator of Chirāppaḷḷi and granted as *tirunāmattukkāṇi* to the temple for conducting offerings and worship on the day of Mūla, the natal star of the king.
192	Do.		Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	36th year (in words), 154th day.	Do.	Registers royal gift of the village Periyakaḷḷikkuḍi in Mēlai-Vaḷḷuvappāḍi-nāḍu, in Karikālakaṇṇa-vaḷanāḍu for constructing this gōpura of seven storeys. (See also *S.I.I.* Vol. IV, No. 541).
193	Slab set up in the street to the north of the same temple.	Hoysaḷa.			Grantha and Tamil	Contains the *birudas* of the Hoyśaḷa king Vīra-Sōmēśvara and states that this *maṭha* was the gift of the king and his queen. A crudely cut figure of a tiger is found on the top of the inscription.
194	Tiruveḷḷaṟai.—West verandah in the first prākāra of the Puṇḍarīkāksha-Perumāḷ temple.	....	Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ.	16th year, 91st day	Tamil	Registers a royal gift of tax-free land for providing offering and worship, to Śendāmaraikkaṇṇāḷvār and Kambikkādāḷvār at Tiruveḷḷaṟai in Pāchchil-kūṟṟam, a subdivision of Rājarāja-vaḷanāḍu. The royal secretary was Mīnavaṉ Muvēndavēḷāṉ.
195	Same wall	....		Āṅgīrasa, Vaigāśi 28.	Do.	In characters of the 14th century A. D. Damaged. The inscription is chiselled away. Seems to register gift of house site and to provide for certain offerings.
196	Inner wall of the 'Nāḷi-kēṭṭāṉ vāśal" (left of entrance) in the same temple.				Tamil verse	In characters of the 13th century A. D. Verse in praise of the (Pāṇḍya) king who divided the Kāviri-nāḍu-(*i.e.*, the Chōḷa country) between Vaḷava and Māgadar-kōṉ.
197	Same place, right of entrance	Pāṇḍya	....		Do.	Do. Verse in praise of Māṟaṉ who claims to have uprooted in Kāviri-nāḍu all the pillars in the palace of the Chōḷa (Sembiyaṉ) excepting sixteen (belonging to the maṇḍapa) where the work *Paṭṭiṉappālai* of Kaṇṇaṉ was just presented to scholars for their approval.

198	East wall of the same *vāśal*	Do.	Māṟavarman Tribhuvanachakravartin Kulaśēkharadēva.	31st year, Tai.	Tamil	Registers gift of money by *Machchāḻvār* Aḻagiyaperumāl of Kiḻaik-Koḍumaḷūr *alias* Madurai-uḍaiyanallūr in Vaḍa talaiśembināḍu, for burning a perpetual lamp in front of the goddess Paṅkayachchelviyār.
199	Same wall			Śaka 1352 (in chronogram), Sādhāraṇa, Makara, arddhōdaya.	Sanskrit in Grantha	Registers gift of the village Paṉṉaṅguḍi by Vyāsa Bhārati of Chillamanta-grāma, the disciple of Rāmachandra-Sarasvati, for providing offerings to the goddess. The verses mentioning the gift were composed by the donor himself. (See also No. 55 above.)
200	East wall of the *dhvajastambha-maṇḍapa*	....	Kōnēriṉmaikoṇḍāṉ	16th year, 129th day.	Tamil	Intercepted by a pillar in the middle. Registers gift of land as tax-free dēvadāna for providing offerings and worship in the shrines of Śendāmaraikkaṇṇa-Āḻvār, Kambikkāḍāḻvār and Tiruvayōddi-Āḻvār. The officer figuring in No. 194 above is also mentioned here.
201	West wall of the same maṇḍapa	Pāṇḍya	Jaṭāvarmaṉ *alias* Tribhuvanachakravartin Sundara Pāṇḍya.	12th year, Tai	Do.	Registers gift of money by a certain Karumāṇikkāḻvār of Miḻalai-kūṟṟam for offerings and worship to the god on the day of his asterism.
202	Rock in front of the eastern entrance in the second prākāra.	....		Śaka 153[7], Ānanda, Mīna, śu, Paurṇamī, Sunday, Uttiram.	Do.	States that the flooring of the courtyard of the shrine of Paṅkayachchelvi-Nāchchiyār was the gift of Eṟama-Reḍḍi Pāppa-Reḍḍi of Śiṟumaṇai.
203	North wall of the second prākāra of the same temple.	....		Śaka 1523, Plava, Makara, śu. 5, Monday, Rēvati.	Do.	Registers gifts, to a certain Raṅgayyaṅgār, of a house-site which had originally been granted to Rākkudapperumāḷ, a *Pañchāḷattār* of the temple.
204	Do.	Chōḷa	Tribhuvanachakravartin Rājarāja-dēva.	20th year Karkaṭaka, śu....., Pūram.	Do.	Registers the formation, by the *Mūlaparishat* of Tiruveḷḷaṟai, of a committee of eight persons to be elected annually to supervise the leasing of lands belonging to Perumāḷ Ulaguḍaiya-Nāyaṉār (king).
205	Do.			Śaka 1[3]82, Mēsha, śu. 11, Friday, Uttiram.	Do.	Registers a gift of money by a Brahman lady of Narasiṅgamaṅgalam for feeding the temple servants on four specified days during the festival.
206	Do.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1472, Sādhāraṇa, Vṛiśchika, śu. Paurṇamī, Sunday, Rōhiṇi; and Ānanda, Dhanus, śu. 2, Wednesday, Śravaṇa.	Do.	Registers gift of land, after purchase from one Tiruveḷḷaṟai-Jīyar, by Aubaḷadēva-Mahārāja, son of Rāmarāja Kōnēṭiayyaṉ of the Lunar race, for the maintenance of the feeding house *Śrībhāshyakāra-Rāmānujakūṭa* (in the village).
207	Do.	Chōḷa	Tribhuvanachakravartin Tribhuvanavīradēva.	31st year, Karkaṭaka, ba. 11, Saturday, Rōhiṇi.	Do.	Registers an endowment in money by Uḍaiyār Kavirāja Sakalavidyāchakravartti *alias* Tribhuvanakavichchakravarttigaḷ for feeding 900 persons in the *Karpagavilli-maṭha*, during the festival in the Vaigāśi month, of god Tirukkaḷiśāttiya-Emberumāṉ at Tiruveḷḷaṟai.
208	Do.	Do.	Do.	35th year	Do.	Registers a similar endowment by the same person also called Karpagavilli Vājapē[ya*]yāji, who is referred to as the headman of Ālambākkam, for feeding 90 persons daily for 30 festival days during the year in the temple at Tiruveḷḷaṟai.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TRICHINOPOLY DISTRICT—*concld.*					
	LALGUDI TALUK—*concld.*					
	Tiruvellarai—*concld.*					
209	North wall of the second prākāra of the same temple.	Vijayanagara		Dunmukhi, Āvaṇi 15	Tamil	Purports to be an order issued by the goddess Paṅkayachchelvi-Nāchchiyār, making a gift of a house-site and a portion of offered food from the temple, to Periya Tirumalai-Nambi as the endowment of Achyutarāya.
210	Do.	Chōḷa	Tribhuvanachakravartin Rājarājadēva.	32nd year, Makara, śu. 5, Friday, Uttiraṭṭādi.	Do.	Damaged. Seems to register a gift of money by Arindavaṉ Viḻupparaiyaṉ of Śāttaṅguḍi for rearing a flower-garden and for feeding *Śrīvaishṇavas* in the temple.
211	Do.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	2nd year	Do.	Registers gift of money by three persons for feeding the servants of the temple at Tiruveḷḷarai on three days of the festival in the month of Chittirai.
212	Do.			Śaka 1475 (expired), Mīna, 1.	Do.	Registers gift of money by Koṟukoṭṭi Śokkivilliyār *alias* Dāmōdara-Bhaṭṭa, a resident of Vīranārāyaṇa-chaturvēdimaṅgalam for the supply of drinking water to the devotees who were fed in the *Periya-maṭha* at Tiruveḷḷarai.
	MADURA DISTRICT.					
	MELUR TALUK.					
213	**Alagarkōyil.**—Slabs built into the South wall of the maṇḍapa in front of the central shrine in the Kallaḷagar temple.	Pāṇḍya			Do.	Fragmentary. Contains portions of the historical introduction of Māṟavarman Sundara-Pāṇḍya I commencing with *Pū-maruviya*, etc. Mentions *Śrī-vallabhaṉ-kaṭṭaḷai* (service) and Ponpaṟṟiyuḍaiyāṉ Moṉṉaipirāṉ.
214	Slab built into the west wall of the first prākāra in the same temple.	Do.			Do.	Fragment. Mentions king Sundara-Pāṇḍya as *nam pēraṉ* of the god.
215	Dressed slab kept in the Sundara-Pāṇḍyaṉ-maṇḍapa.				Do.	Gives the name of the slab as *Vīrama-ārašaṉ-pīṭham.*
216	Side of steps leading to the Āryaṉ-vāśal				Do.	In characters of the 11th centrury A. D. Fragment. Gives the name Bāṇarājaṉ and the 2[8]th year of an unspecified king. Another step in the same place contains a fragment in Vaṭṭeḻuttu character of about the 12th century A. D.
217	Gōpura leading to the second prākāra				Do.	In characters of the 16th century A. D. Records the perpetual devotion of Peṟṟanayiṉāṉ, son of Nalla-perumāḷ of Araṅgūr in Iruṅgōḷappāṇḍi-nāḍu.
218	Broken pillar lying in the third prākāra	Pāṇḍya	Jaṭāvarman Uḍaiyār Śrīvallabha	5th year (in words)	Do.	Fragmentary. Seems to record an endowment to Tirumāliruñjōlai-Āḻvār.
219	Rim of a small stone kept in the museum of the same temple.				Do.	Contains the name Tirumāliruñjōlaininṟāṉ Mahāvali-Vāṇādarāyar Uraṅgāvillidāsaṉ *alias* Samarakōlāhalaṉ.

220	Jamb (left) of the northern gateway in the outermost prākāra.				Do.	States that the wall (was the gift of) Tiyāgañchiṛiya-Perumāḷ.
221	Lintel of a maṇḍapa adjacent to the museum in the same temple.		....			Mentions Gōvindakkāḷ, the maid-servant of Chinna-Nāyakarayyaṉ. Another inscription in the same place is a label mentioning her brother Śōlaiyappaṉ.
222	**Poyyakaraippaṭṭi** (near Aḻagarkōyil).—Stone set up to the east of the village, near the main road to Madura.	Pāṇḍya			Sanskrit and Tamil.	Registers the grant of certain privileges to Tiruvāykkula-muḍaiyāṉ Tirumalaiyāḻvāṉ, a Tāda(dāsa)-nambi of the place for his service to the community, made by the *Rathakāras* of Maṅgalavāsachchēri in Pāṇḍi-maṇḍalam, from the 39th year of Perumāḷ Kulaśēkharadēva.
223	Stone set up on the north side of the tank in the same village.				Tamil	Mentions a certain Teṟkāḻvār of Irāyūr as maintaining the flower-garden called *Kumārasūrayaṉ-tirunandavanam.*
224	Another stone to the east of the same tank.				Do.	In characters of the 14th century A. D. States that this flower-garden called after Nāyaṉār Sundara-Pāṇḍyadēvar was maintained by Maṟichchulagaṅkāttanār.
	TANJORE DISTRICT.					
	NANNILAM TALUK.					
225	**Śrīvāñjiyam.**—Wall near the Dakshiṇāmūrti shrine in the Śrīvāñjināthēśvara temple.	Pāṇḍya	Tribhuvanachakravartin Parākrama-Pāṇḍyadēva.	....	Do.	Registers gift of land by Aluginaipperumāḷ of Piṟaiyūr in Naḍuvil-maṇḍalam for offerings and worship to the goddess Vēyantōḻiyār consecrated by him as consort to Dundumīśvaramuḍaiya-Nāyaṉār in the temple of Tiruvāñjiyam-uḍaiya-Nāyaṉār at Tiruvāñjiyam in Paṇaiyūr-nāḍu, a sub-division of Kulōttuṅgaśōḷa-vaḷanāḍu.
226	Base of the verandah in the southern side of the first prākāra in the same temple.	Do.	Māṟavarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	22 + [2 *] year .... ba. 1, Monday, ...	Do.	Registers sale of land by Dēvargaṇḍaṉ, the *kiḻaiyāṉ* of Maṅgalam in [Aru]moḻidēva-vaḷanāḍu to the temple of Tiruvāñjiyamuḍaiya-Nāyaṉār.
227	Inside the Sōmāskanda shrine in the prākāra.	Do.	Jaṭāvarman Tribhuvanachakravartin	13th year, Mē[sha], ba. 11, Friday, [Śada] yam.	Do.	Built in in the middle. Seems to register a sale of land to the temple by a private individual.
228	East and north walls of the Naṭarāja shrine in the same temple.	Vijayanagara	Kṛishṇadēvarāya-Mahārāya	(Lost)	Do.	Stones misplaced and some lost. Gives a list of all the Vishṇu and Śiva temples in Chōḷa-maṇḍalam which were benefited by the remission of the taxes *Jōḍi* and *Śūlavari* by the king.
229	West side of the inner gōpura in the same temple.	Chōḷa	Tribhuvanachakravartin Kulōttuṅga-Chōḷa 'who having taken Madurā, Īḻam and Karuvūr, was pleased to take the crowned head of the Pāṇḍya'.	25th year	Do.	Continuations of lines lost. Seems to record an endowment of money for the maintenance of worship and offerings to the three *Nāyanmārs* (*Emberumakkaḷ*) and to *Tiruttoṇḍar* Sīruraittār (Māṇikkavāchakar) in the shrine of the goddess in the temple of Tirumaṇakkōyil-Uḍaiyār at Śēvūr by a certain Anapāyaṉ.
230	South wall of the second prākāra	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	2[3]rd year, Rishabha. ba. 7, Monday, Śadaiyam.	Do.	Registers a sale of some plots of land 2¼ (*vēli*) in extent to the temple by Aḻagiyanāyaṉ Tiruvambalapperumāḷ, the headman of Śirupaṉṟūr in Vēḷā-nāḍu for 105 *paṇams*.
231	North wall of the same prākāra	Do.	Do.	13th year (in words), Simha, śu .... Monday, Śōdi.	Do.	Registers another sale of 3 *vēli* and odd of land by the same person to the temple for 230 *paṇams*.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT—*concld.*					
	NANNILAM TALUK—*concld.*					
	Śrīvāñjiyam—*concld.*					
232	Same wall	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Vīra-Pāṇḍyadēva.	23rd year, Mīna, śu. 5, Wednesday, Śōdi.	Tamil	Registers a similar sale of land to the temple by the same person.
233	Do.	Do.	Do.	23rd year, Mīna, śu. 6, Friday, Anusham.	Do.	Registers a similar sale of land to the temple by Aḷagiya Tiruchchiṟṟambalamuḍaiyāṉ Gāṅgēyaṉ of Tiraṅgu in Arumoḷidēva-vaḷanāḍu.
234	Broken pillar set up near the *Śukruvārakaṭṭaḷai* headsluice.	Chōḷa	Rājakēsarivarman *alias* Rājādhirājadēva (I).	33rd year, Tulā 22, ba. 8, Mṛigaśirsha, Wednesday.	Do.	Begins with the introduction *Tiṅgaḷēr-taru*, etc. Records the remission of taxes granted by the assembly of Abhimānabhūshaṇa-chaturvēdimaṅgalam on the lands endowed by Brammagaḷ, wife of the general Rājēndraśōḷa-Brahmamārāyar, for offerings to the god Brahmaviṇṇagar Āḻvār, probably consecrated by her. The assembly is said to have held its meeting during night in the temple of Kumarā-vishṇugṛihattāḷvār.
235	Tiruvīḻimiḻalai.—West wall of the central shrine in the Vīḻināthasvāmin temple.	Do.	Parakēsarivarman *alias* Uḍaiyār Rājēndradēva.	3rd year	Do.	Begins with the introduction *Iraṭṭapāḍi ēḻaraiyilakkam*, etc. Registers gift of gold by a maid-servant of a certain lady, Aṇukkiyār Pallavaṉ Paḍōli-Naṅgaiyār, for a lamp in the temple at Tiruvīḻimiḻalai in Veṇṇāḍu, a subdivision of Uyyakkoṇḍār-vaḷanāḍu.
236	Stray stone lying near the kitchen of the same temple.			Dhātu, Vaiyyāśi 15, Monday, Rēvati.	Do.	In modern characters. Registers a gift of land by the *ūravar* of Śevandināthapuram for the evening service of the god Vīḻināthasvāmi at Miḻalai.
237	Beam near the western entrance into the second prākāra of the same temple.	[Pāṇḍya]	Kōnērimēlkoṇḍāṉ	(Lost)	Do.	Ends of lines chiselled away. Seems to register an order of the king to (his officer) Kaḷavaḷi Nāḍāḻvāṉ regulating the collection of *magamai* and other taxes in Ēḻumuripaṟṟu. On the top of the slab is a *triśūla* flanked by a pair of fish and an elephant goad, and a *kalaśa* on tripod flanked by two lamps.
	NORTH ARCOT DISTRICT.					
	VELLORE TALUK.					
238	Kiḻachchūr near Paḷḷikoṇḍa.—South wall of the Selliyammaṉ temple.		Pārthivēndravarman	(Lost)	Do.	States that Puṅkūraṉ Uttamaśivanāthaṉ, an officer of ....śōḷa-Prithivīgaṅgaraiyar whose territory extended to Kalladuppūr, constructed (on behalf of his master) the *vimāna* of the goddess Vaḍapālamaṇḍāḷ (Kāḷi) at Nandikampa-chaturvēdimaṅgalam in Pāli-nāḍu, a subdivision of Paḍuvūr-kōṭṭam.

	NORTH ARCOT DISTRICT *contd.* POLUR TALUK.					
239	**Kāṅgaṉūr**—Slab set up in the village.	Sāḷuva .	Narasiṅgadēva-Mahārāya .	Śaka 1413, Virōdhikrit, Vaigāśi 26, Ṛishabha, śu. 15, Kēṭṭai, Monday.	Do.	States that, on the representation of Periya Timmarāja, the endowment for offerings and worship during the festival conducted in the Sāḷuvarāyan-maṇḍapa at Tiruvaṇṇāmalai was found insufficient, the king made an additional grant of the village Gāṅgēyanallūr in Paṅgaḷa-nāḍu on the north bank of the Cheyyāṟu in Palkuṉṟa-kōṭṭam.
240	**Puduppāḷaiyam**—Slab set up in the village.	Do.	Immaḍi Timmayadēva-Mahārāja, son of Bhujabalarāya Sāḷuva Narasiṅgarāya.	Śaka 1415, Pramādicha, Kumbha, śu. 10, Saturday, Punarpūśam.	Do.	Registers a gift by the king, of the village Śiṟupākkam *alias* Timmarāyapuram in Murugamaṅgala-paṟṟu in Tachchūr-nāḍu on the northern bank of the river Cheyyār, for offerings and worship to the god during the service instituted by him in the temple at Tiruvaṇṇāmalai.
241	Two other slabs set up in the same village				Do.	Fragmentary. In characters of the 12th century A. D. Seems to record details of provision made for lamps, offerings, etc., to the deities in a temple (name lost).
242	Pillar set up in front of the Gaṇapati temple in the same village.	Rāshṭrakūṭa	Kannaradēva 'who took Kachchi and Tañjai'.	26th year	Do.	States that Paramaiyaṉ who is called Vīrasōḷa *adhikāri* made a gift of gold for a perpetual lamp before the image of Gaṇapati enshrined in the *gōpura* constructed by him in the temple of Ūruḍai-Perumāḷ *alias* Tiruvachchiṟupattudēva at Vaśugūr in Vaśugūr-nāḍu, a subdivision of Palkuṉṟa-kōṭṭam.
243	Stone set up in a field to the north of the same village.	Sāḷuva	Immaḍi Timmayyadēva-Mahārāja, son of Bhujabalarāya Sāḷuva Narasiṁharāya.	Śaka 1416, Ānanda, Mīna, śu. 10, Friday, Pūśam.	Do.	Records the grant by Tirumalai-Nāyaka, of the taxes due from the *Kaikkōḷas*, *Śeṭṭis*, *Vāṇiyar*, etc., of Kēśavapperumāḷ-ēndal *alias* Adiruṅkaḷar-perumāḷnallūr in Murugamaṅgalap-paṟṟu in Tachchūr-nāḍu for providing plantain fruits to the god at Tiruvaṇṇāmalai for the merit of Narasā-Nāyaka.
244	**Kāppalūr**.—North wall of the central shrine in the Tirukkāmēśvara temple.			Vikrama, Tai 5	Do.	In characters of the 16th century A. D. Incomplete. Seems to register a gift of land by the *ūravar* of Kāmappullūr for the *Mahānavami* festival in the temple of Tirukkāmēśvaraa Nāyaṉār in the village for the merit of Timmappa-Nāyak.
245	North and west walls of the same shrine	Vijayanagara .	Achyutadēvarāya-Mahārāya	Śaka 14[6]2, Vikāri, Siṁha, ba. 13, Monday.	Do.	Registers the appointment of some priests for worship in the temple and an endowment of land as *archchanā-vritti* to them as the gift of Ayyaṉ Varadappayyaṉ. The endowed land is said to have been released from mortgage held by Villavarāyar Bagavāṉ (See No. 250 below).
246	Same wall	Do.	Do.	Śaka 1454, Nandana, Chittirai 12.	Do.	Registers gift of land for the expenses of worship, etc., to the goddess whose image was set up by the *nagarattār* of Śeṅgapputtēri and Kāmapullūr in the temple of Tirukkāmēśuram-uḍaiya-Tambirāṉār.
247	Pillar in the maṇḍapa in front of the central shrine.	Chōḷa .	Parakēsarivarman 'who took the head of Vīra-Pāṇḍya.'	5th year (in words)	Do.	Registers a gift of land for a lamp in the temple of Śrīkāmai-Nakkar by the Aiyāraṉ *alias* Nūṟṟeṇmak-Kavaraśeṭṭi, son of Māyilaṭṭi, a merchant of *Periya-aṅgāḍi* at Tañjāvūr.
248	Another pillar in the same place	Do.	Do.	Do.	Do.	Registers a similar gift of land for a lamp in the temple by Tiruvaḍigaḷ *alias* Piritirāma-Śeṭṭi, son of Pārthivaśēkharaṉ of Kōliyakkuḍi, a merchant of Kōmal in Sōṇāḍu.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
	Kāppalūr—*contd.*					
249	Same pillar	....			Tamil	In same characters as No. 248 above. Incomplete. Mentions the temple of Kaliyāchcha-Viṇṇagar.
250	North wall of the same maṇḍapa			Manmatha, Māśi 10	Do.	In characters of the 16th century A. D. States that Villavarāyar Bagavāṇār, a *Veḷḷāḷa* of Kāmappullūr, made a gift of money to the temple, which was invested in the leasing of some lands for rearing flower-gardens.
251	Same wall			Jaya, Paṅguṇi 11	Do.	Records an *āṇai-vāram* given by the temple authorities and the *ūravar* of Kāmappullūr to the *bhaṇḍāra* of Tirukkāmēśuram-uḍaiyār and that of Achyutayyadēva-Mahārāya to the effect that the temple lands which had been mortgaged and now redeemed by Lakshmi-Reḍḍi on behalf of Tirumalaidēva-Mahārāśaiyyaṉ, shall not henceforth be mortgaged again on any account.
252	Same wall			Jaya, Paṅguṇi 5	Do.	Registers gift of money by Villavarāyar Bagavanār for providing offerings and five twilight lamps to the images of Adiruṅkaḷal-Perumāḷ and his consort Āvaḍai-Nāchchiyār in the temple.
253	Lintel at the entrance into the shrine of the goddess in the same temple.				Do.	In characters of the 13th century A. D. States that (the entrance) was the work (*tiruppaṇi*) of Erumainalluḷāṉ Vīmīśuramuḍaiyāṉ Aruḷāḷapperumāḷ Villavarāyaṉ of Tirumūr in Naḍuvil-maṇḍalam.
254	South wall of the same shrine		Sakalalōka-chakravartin Rāja-nārāyaṇa.		Do.	Damaged and incomplete. Seems to record an order issued to the *ūravar* of Kāmappullūr in Paṅgaḷa-nāḍu remitting certain taxes.
255	North wall of the kitchen in the same temple.	Chōḷa	Tribhuvanachakravartin Rājarājadēva.	4th year	Do.	Damaged. Registers a gift of land to the temple by Prithivigaṅgaṉ *alias* [Nilaiyiṭṭa] Araśagaḷnāyaṉ.
256	West wall of the same kitchen	Do.	Do.	Do.	Do	Registers a gift of land to the temple by Nilaiyiṭṭa-Perumāḷ Araśagaḷnāyaṉ *alias* Kulōttuṅgaśōḷa-Prithivigaṅgaṉ. On the same wall is also found a fragmentary record of Kulōttuṅga-Chōḷa III dated in his 16th year.
257	Two slabs built into the pavement of the first prākāra (north side) of the same temple.	Do.	Rājakēsarivarman *alias* Vīrarājēndradēva.	3rd year	Do.	Incomplete. Commences with the introduction, *Vīramētuṇai*, etc. Seems to register some gift of land by the assembly (name lost).

258	Two stones built into the walls of the Subrahmaṇya shrine in the same temple.	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	8th year	Do.	Fragment. Registers a gift of land in Kāmappullūr *alias* Śuṅgantavir[t*]tachōḷach-chaturvēdimaṅgalam in Paṅgaḷa-nāḍu by Pṛithviganġaṉ for maintaining a flower-garden for the *Periya-kōyil* at Tiruvaraṅgam (Śrīraṅgam).
259	Left door jamb at the entrance into the same temple.	Do.				Incomplete. Stops in the middle of the historical introduction of Rājēndra-Chōḷa I, commencing with the words *Tirumaṉṉi-vaḷara*, etc.
260	East outermost wall of the same temple	Do.	Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva.	16th year	Do.	States that the *prākāra* wall and the kitchen were constructed by Aḷagiya-Śōḷa(ma)ṉ, son of Āṇaikaṭṭina Pṛithiviganġaṉ Kūttāḍundēvaṉ, and that a certain Chittiramēḻi-Toṇḍaimāṉ endowed 1,000 *kuḻi* of land for the expenses of the kitchen in the temple.
261	Slab set up in front of the same temple			Dundubhi, Āṇi 25	Do.	In characters of the 18th century A. D. Registers a grant of 100 *kuḻi* of land to Tirukkāmi Avadhāniyār for having composed an *ulā* on Kumārasvāmi and for conducting festivals for the god, by Sokkappiḷḷai Ayyaṉ, the agent of Appayaṉ and the trustees of the temple of Tirukkāmīśuramuḍaiya-Nayiṉār.
262	North wall of the central shrine of the same temple.	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	6th year	Do.	Begins with the introduction, *Tirumaṉṉivaḷara*, etc. Registers a tax-free gift of land by the *sabhā* of Kāmappullūr *alias* Rājachūḷāmaṇi-chaturvēdimaṅgalam in Maṇḍaikuḷa-nāḍu in Paṅgaḷanāḍu, a subdivision of Jayaṅgoṇḍaśōḷa-maṇḍalam for offerings and worship to the god Paḷḷikoṇḍaruḷinadēva in the temple of Jananātha-Viṇṇagar at the village.
263	Same wall	Do.	Parakēsarivarman	3rd year (in words)	Do.	Registers a gift of sheep by Purōśaṉ Īśānadēvaṉ of Peruveṅgūr in Pālūr-kūṟṟam, a subdivision of Milāḍu for burning a lamp in the temple of Kaliyāditta-Vishṇugṛihadēva at Kāmappullūr.
264	Do.			Yuva, Vayyāśi	Do.	In characters of the 17th century A. D. Registers a gift of land to god Viṟṟirunda-Perumāḷ at Kāmappullūr for the merit of Tupāki Veṅkaṭādri-Nāyakkarayyaṉ.
265	Do.	Chōḷa	Rājarājakēsarivarman *alias* Rājarājadēva.	21st year	Do.	Incomplete. Begins with the introduction *Tirumagaḷpōla*, etc. Registers a gift of land, by purchase, by Abhyaṇḍi Rishīkēśava-Kramavittaṉ, a member of the *āluṅgaṇa* of the village for burning a lamp in the *mukha-maṇḍapa* of the temple of Kaliyāditta-Viṇṇagarāḻvār of the village and for rearing a flower-garden for the temple.
266	Do.	Do.	Parakēsarivarman who ṭk the head of Vīra-Pāṇḍya.	5th Year (in words)	Do.	Registers a gift of sheep by Tirumalaiyaraiyaṉ of Koḍuvāykkuṭṭai for burning a lamp in the same temple.
267	Do.	Do.	Do.	Do.	Do.	Registers a gift of money for burning a lamp in the temple of Kaliyāditta-Viṇṇagardēvar by the donor mentioned in No. 248 above.
268	West wall of the same shrine	Do.	Parakēsarivarman	13th year (in words)	Do.	Registers a sale of land by the assembly of Kāmappullūr to Attiṇḍa-Kramavittaṉ, a member of the *ālumgaṇa* (for being endowed) as *Chhandōga-kiḍaippuram*, probably for teaching the *Chhandōga* to students.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*contd.*					
	POLUR TALUK—*contd.*					
	Kāppalūr—*concld.*					
269	Same wall	Rāshṭrakūṭa	Kannaradēva 'who took Kachchi and Tañjai'.	25th year	Tamil	Registers a similar sale of land by the same assembly to four members of the *āḷum-gaṇa* for being utilised as *dāṇappuṛam* among scholars.
270	Do.	Chōḷa	Rājakēsarivarman 'who took Madura'.	6th year (in words)	Do.	Registers sale of land, as in No. 268 above, by the same assembly, to two members of the *āḷum-gaṇa* for endowment as *Chhandōga-vritti*.
271	South wall of the same shrine			Śaka 826, Brihaspati in Vriśchika.	Do.	Built in the middle. Registers gift of land by Nandipōśar Taḷiperumāṉ to provide offerings to god Vishṇu at the Mēlai-Śrīkōyil at Kāmappullūr.
272	Same wall	Rāshṭrakūṭa	Kannaradēva 'who took Kachchi and Tañjai'.	25th year (in words)	Do.	Registers gift of land by purchase, as *bhaṭṭa-vritti* by four members of the *āḷum-gaṇa* of Kāmappullūr.
273	Pillar in the maṇḍapa in front of the central shrine in the same temple.	Chōḷa	Parakēsarivarman *alias* Rājēndra-Chōḷadēva.	2nd year	Do.	Incomplete. Registers a gift of land, made tax-free for offerings and worship in the temple of Paramasvāmi at Tiruvēṅgaippaḷḷi on the west bank of the river Śeyyāṟu, by the *mahā sabhā* of Kāmappullūr *alias* Rājachūḷāmaṇichaturvēdimaṅgalam in Maṇḍaikuḷa-nāḍu, a subdivision of Palkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
274	Another pillar in the same place	Rāshṭrakūṭa	Kannaradēva 'who took Kachchi and Tañjai'.	25th year (in words).	Do.	Registers the gift of ½ *vēli* of land by Abhyaṇḍi Dāmōdaraṉ for burning two lamps in the *maṇḍapa* situated in the middle of the village. Kāmappullūr is stated to have been situated in Vaśukūr-nāḍu, a subdivision of Palkuṉṟa-kōṭṭam.
275	East wall of the same maṇḍapa	Chōḷa	Tribhuvanachakravartin Rājarājadēva.	4th year	Do.	Registers a gift of land by Nilaiyiṭṭa-Perumāḷ Araśargaḷnāyaṉ *alias* Kulōttuṅgaśōḷa-Prithivīgaṅgaraiyaṉ to the temple of Kaliyādittaviṇṇagar-Āḻvār at Kāmappullūr *alias* Śuṅgantavirttaśōḷa-chaturvēdimaṅgalam in Paṅgaḷa-nāḍu, a subdivision of Palkuṉṟa-kōṭṭam in Jayaṅgoṇḍaśōḷa-maṇḍalam.
276	South wall of the same maṇḍapa	Do.			Sanskrit in Grantha	States that Uttama, the chief of Koṟṟamaṅggalam and the minister of Mummaḍi-Chōḷa dug a feeder-channel from the Dūranadi to the Mahātaṭāka at Kāmappullūr.
277	Same wall	Pallava	Dantivikramavarman	3rd year	Tamil	Fragment.
278	Do.	Chōḷa	Kulōttuṅga-Chōḷadēva	5th year	Do.	Fragment. Mentions Appagaiyaṉ Dēvaṉ *alias* Aḻagiyaśōḷa-Prithivigaṅgaṉ.

279	Do.	Do.	Rājarājadēva	14th year	Do.	Incomplete. Mentions Prithivīgangan Nilaiyiṭṭa-Perumāḷ Araśagaḷnāyan *alias* Kulōttuṅgaśōḷa-Prithivigaṅgan and the temple of Kaliyādittaviṇṇagar-Āḷvār at Kāmappullūr *alias* Śuṅgantavittaśōḷa-chaturvēdimaṅgalam.
280	South wall of the maṇḍapa in front of the shrine of the goddess in the temple.	Vijygnagara	Śrīraṅgarāyadēva-Mahārāya	Śaka...., Pramādi, Tai 5	Do.	States that (this *maṇḍapa* was built) for the merit of Timmappa-Nāyaka, the agent of Śevvappa-Nāyaka, Kumāra Raṅgappa-Nāyaka and Koṇḍama-Nāyaka.
281	Same wall	Chōḷa	Rājarājakēsari [varman]	9th year (in words).	Do.	Fragment. On the same wall is another fragment of the 12th century A.D. mentioning the temple of Śrīmad-Dvārakai and some endowment made for its upkeep.
282	East outermost wall of the same temple	Pallava	Kampavarman	(Lost)	Do.	Continuation of lines lost. Seems to register a gift of land by the assembly of Kāmappullūr to a certain Naraśiṅgatti-ruvēdi of Uruppuṭṭūr.
283	East and north outer walls of the same temple.	Chōḷa	Parakēsarivarman	8th year (in words).	Do.	Stones misplaced. Registers a gift of gold by Gaṅgapperundēvi, wife (?) of Kāmaḍigaḷ, the son of Mādēvar of Paṅgaḷa-nāḍu for feeding three Brahmans (in the temple).
284	Same walls	Do.	Parakēsarivarman 'who took Madura'	25th year (in words)	Do.	Stones misplaced. Seems to register the provision made by an endowment of money to the *sabha* of the village for the clearance of silt in the local lake by three persons including *Piḷḷaiyār* Kōdaṇḍarāman, who are said to have also made a gift of an *ōḍam* (boat) each for the purpose.
285	Slab set up in front of the same temple	Vijayanagara	Dēvarāya-Mahārāya	Śaka 1401, Vikāri, Karkaṭaka, śu. 5, Friday, Hasta.	Do.	Registers remission of taxes on lands in Kāmappullūr and other places for conducting a service on Anusha, the asterism of Sāḷuva Narasiṁhadēva-Mahārāja in the temple at Tiru-vaṇṇāmalai.
286	Stone built into the platform of the Saptamātṛika shrine in the same village.	Do.	Parakēsarivarman	3rd year (in words)	Do.	Continuation of lines lost. Mentions the shrine of Śaṅkara-nārāyaṇa built by....Dēviyār, probably of the family of the Paṅgaḷa-nāḍu chiefs and a son (name lost) of Gaṅga-mārttāṇḍa *alias* Prithivigaṅgaraiyan.
287	West and south walls of the same temple				Do.	In characters of the 9th century A.D. Fragmentary. Seems to be the concluding portion of a record in which it is stated that the *Maṇṇuḍaykār* (?) of the village should first offer worship in the Piḍāri temple and then in the Kāḍugāḷ-kōṭṭam.
288	South and west walls of the Vīrabhadra temple in the same village.	Do.	Tribhuvanachakravartin Rājarājadēva	8th year	Do.	Stones misplaced and some lost. Seems to record a gift of land by Nilaiyiṭṭa-Perumāḷ Araśagaḷnāyan who was administering the *nāḍu* (for worship) to the shrines of Śaṅkara-nārāyaṇadēva and Nārāyaṇa-Perumāḷ.
289	Slab set up in the same village	Vijayanagara	Achyutadēva-Mahārāya	Śaka 1462, Plava, Āḍi 8.	Do.	Registers gift of house-sites at Kāmappullūr by Ayyan Maṅgaraśayyan for the merit of the king.
290	**Kalaśapākkam.**—Pillar set up in front of the Subrahmaṇya shrine in the Tirumā-muniśvara temple.	Chōḷa	Rājarāja Rājakēsarivarman	17th year	Do.	Beginning lost. Registers a grant of land made at the instance of the officer Sundaraśōḷa Mūvēndavēḷān, to three persons for singing *Tiruppadigam* during the three services in the temple of Tiruvachchiruppākkattāḷvār at Vaśugūr in Vaśugūr-nāḍu, a subdivision of Palkunra-kōṭṭam.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	NORTH ARCOT DISTRICT—*concld.*					
	POLUR TALUK—*concld.*					
	Kalaśapākkam—*contd.*					
291	Another pillar in the same shrine	Chōḻa	Rājakēsarivarman Rājādhirājadēva	[33]rd year	Tamil	Begins with the introduction *Tingaḷērtaru*, etc. Registers an endowment of land after purchasing the same from the assembly (*tiruvunṇāḷigaisabhai*) of the temple by the *Nānā-dēśis*, for the purpose of feeding people during the seven days of the annual festival in the *Nānādēśiyaṉ-śālai* and *Ainnūṟṟuvaṉ-ambalam*.
	CHINGLEPUT DISTRICT.					
	SRIPERUMBUDUR TALUK.					
292	**Poonamalle.**—Stray pillar lying in the first prākāra of the Vaidyanāthasvāmin temple.	Do.	Parakēsarivarman *alias* Rājēndra-chōḻadēva.	9th year (in words)	Do.	Begininng lost and incomplete. Contains a portion of the historical introduction beginning with the words *Tirumaṉṉi vaḷara*, etc. Mentions Māṅgāḍu *alias* Aḷagiyaśōḷanallūr.
293	Two slabs placed over a drain in the eastern side of the second prākāra of the same temple.	Do.	Rājarājadēva (I)	25th year	Do.	Incomplete. Mentions Pūndanmalli in Māṅgāḍunāḍu, a subdivision of Puliyūr-kōṭṭam.
294	Two slabs set up to the right of entrance into the same temple.			Śaka 1692, Vikṛiti, Tai, 16, Saturday, daśamī, Rōhiṇī.	Do.	Records the renovation of the shrines of Vaidyanāthasvāmiyār and(?) Taiyalnāyaki-Ammaṉ by a certain Svāmināthaṉ, son of Nallattambi Mudaliyār and grand-son of Gurumūrti-Mudaliyār of the Tuḷuva-Veḷḷāḷa community who held ¼ *Suvāstya-right* in the village.
295	Another slab set up in the same place			Śaka 1692, Khara, Makara, śu. Saturday, daśamī, Rōhiṇī.	Tamil (verse)	Records the same facts mentioned in the previous inscription.
296	Slab set up in the maṇḍapa at the eastern entrance of the same temple.			Śaka 1700, Viḷambi, Chittirai 10, Sunday, Uttiraṭṭādi, ashṭamī.	Do.	Records the construction of the *Kalyāṇamaṇḍapa* of the temple, by the donor mentioned above.
297	South wall of the central shrine in the Varadarājaperumāḷ temple.	Pāṇḍya	Jaṭāvarman *alias* Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	12th year (in words), Makara, śu. 7, Friday, Rēvati.	Tamil	Built in in the beginning and stones misplaced. Records a gift of cows by Kandāḍai Aḷagiyarāghava-Bhaṭṭa-Sōmayājiyār for a twilight lamp in the temple (name lost).
298	South wall of the central shrine in the Varadarāja-Perumāḷ temple.			Virōdhi, Āṇi 25	Do.	In characters of the 17th century A. D. Registers a gift of land after purchasing the same from *avasaram* Rāgavayyar by a certain Dinakarappiḷḷai Nambirāyaṉ for providing *puḷugukāppu* (civet-anointment) to the god (name not specified).

299	South wall of maṇḍapa in front of the central shrine in the same temple.	....		Sarvadhāri, Chittirai 8.	Do.	States that Apparasayya constructed the *Ūñjal-maṇḍapa* in the temple in the time of Achyutappa-Nāyaka, and names the communities the members of which had to conduct offerings and worship during the seven days of the annual festival to the god Nambirāya.
300	Slab set up behind the Dharmarāja temple.	Vijayanagara	Krishṇadēva-Mahārāya	Śaka 1447, [Pārthiva], Mēsha, ba. 7, Friday, Uttirāḍam.	Do.	Registers a gift of land made for the merit of Tirumalai-Nāyaka by Bālaya-Nāyaka, son of Tellama Kāṭṭama-Nāyaka for providing worship and offerings to the god Piḷḷaiporutta-Piḷḷaiyār. Pūvirundamalli is said to have been in the *Nāyakattana-śīrmai* of Tirumalai-Nāyaka.
301	East base of the mosque in the same village.	Chōḷa	Rājarāja (I) Rājakēsarivarman	14th year (in words)	Do.	Fragmentary. Contains a portion of the introduction commencing with the words *Tirumagaḷpōla*, etc. Mentions Śaṅkarappāḍiyāṉ Kāvalampākkiḻāṉ. Another fragment on the same base probably of the same period, is dated in the 10th year (king's name lost). A third fragment on a long slab contains a damaged Sanskrit verse of the same period and refers to Trailōkyadēvī.
302	Slab lying in the same mosque	Do.	Parakēsarivarman	[19]th year	Do.	Incomplete and damaged. Mentions Neduñchēḻi[ya*]-viṇṇagar-Irundadēva at Pūndanmali in Puliyūr-kōṭṭam.
303	Slab set up in the same place	Qutab Shāhi	Sultan 'Abdullah Quṭb Shāh	1063 H. 29th Shawwal	Persian	Mr. Yazdani who kindly deciphered this inscription states that it records the construction and completion of the mosque by Rustam, son of Dhu'lfiqar of Astrābād during the Governorship of Nawab Jumlat-lu-Mulkī Muhammad Said.
304	Same slab	Do.	Do.	Śaka 1578, Vijaya, Bhādrapada, śu. 3.	Telugu	This is a Telugu version of the inscription above.
	SAIDAPET TALUK.					
305	**Tiruvāṉmiyūr** (near Adyar).—Slab set up in the middle of a street.			Śaka 1699, Kali 4878, Hēviḷambi, Kārttigai 24.	Tamil and English	Registers a gift of four *kāṇi* of land for rearing a flower-garden and for constructing a shrine for Piḷḷaiyār (Gaṇēśa) by the *Āyirattoruvar* community of oil-mongers of Chennapaṭṭaṇam. An English version of this inscription, dated in 5th December A.D. 1776 is also appended at the end.
306	**Madras.**—Stone kept in the Government Museum.		Pārthivēndravarman	8th year (in words)	Tamil	Records a gift of sheep by Chandraśēkharaṉ, a *madhyastha* of Tiruchchuram in Nayadhīramaṅgalam situated in Surattūr-nāḍu, a subdivision of Puliyūr-kōṭṭam, for burning a lamp in the temple of Mahādēva in the village.
	SOUTH ARCOT DISTRICT.					
	GINGEE TALUK.					
307	**Gingee.**—Slab embedded near a water-trough near the mosque in the fort.	....	....	1135 H. (1723 A.D.).	Persian *Nastā'līq*	Deciphered by Mr. G. Yazdani, the Government Epigraphist for Moslem Inscriptions. States that Sa'id, the governor increased the water-supply of the city of Jiñji by the construction of a canal.
308	Slab built into the compound wall of the same mosque.		....	1130 H. (1718 A.D.).	Do.	Do. States that Sa'id, the successful (administrator) constructed the mosque at Nuṣratgaṛh.
309	Slab built into the wall of a bastion near the same mosque.		....	1063 H. (1653 A.D.).	Persian *Naskh*	Do. States that the Husaini bastion was built in the year 1063 H.
310	Base of the gōpura of the Veṅkaṭaramaṇa-svāmin temple in the same fort.				Tamil (verse)	In characters of the 18th century A.D. Records the perpetual devotion of a certain priest of the temple of god Veṅkaṭēśa at Señji. Another similar record refers to the devotion of a certain Hariharaputtiraṉ.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH ARCOT DISTRICT—*contd.*					
	TINDIVANAM TALUK.					
311	**Idaiyāḷam.**—Rock called the Madhar-pāṛai near a tank in the village.	....			Grantha	Two pairs of foot-marks, a book-stand, two *kamaṇḍalus* and two fly-whisks are engraved on the rock, and in a circular line round them is engraved in modern characters an *anushṭub* verse paying obeisance to Malliahēṇa-Munīśvara otherwise called Vāmanāchārya.
312	Same rock		....		Do.	Round a pair of foot-marks and a book-stand is engraved the name Vimalajinadēva.
313	Do.	Chōḷa	Uḍaiyār Rājēndradēva	11th year	Tamil	States that this is the *padinaruśāṇ-kōl* with which the field was measured. A line 12 feet in length is engraved near it, to represent this measuring rod.
314	Balipīṭha in the Jaina temple				Do.	In modern characters. Contains the name of Jinadēvar of Idaiyāḷam. Near this, on a pillar is engraved the name of Appāṇḍār-Nayinār, who probably presented the pillar.
	VRIDDHACHALAM TALUK					
315	**Kāṭṭākkuḍi.**—Rock in front of a ruined Gaṇēśa temple at Pāṇḍapuram (hamlet).	Chōḷa	Tribhuvanachakravartin...'who having taken Madura and the crowned head of the Pāṇḍya was pleased to perform the anointment of heroes and of victors.'	33rd year	Do.	Much damaged. Mentions Pāṇḍapuram.
316	Same rock				Do.	Gives the name Uḍaiyanāchchi-kuḷam, probably of the irrigation tank in the vicinity.
317	Do.	Vijayanagara	Krishṇadēva-Mahārāya	Śaka 1434, Aṅgira, Āḍi 2.	Do.	Damaged. Mentions Kōnēri-Appar and his agent Appan.
	FRENCH INDIA.					
318	**Pondicherry.**—Slab set up in a fountain.			A.D. 1862	Latin	Impression of the inscription and its reading kindly sent by Prof. J. Dubreuil of Pondicherry. States that in the time of Napoleon III, Imperator of the French, Alexander Durand d'Ubroye, the Governor of French India, erected (the fountain) at the site of the fort built by Governor Martin (see No. 179 of 1936-37).
319	Slab built into the wall of the fort	....	....	A.D. 1745	Do.	States that in the reign of Louis XV, king of France Joseph, Francois Dupleix the Governor of the (French) East India Company built the fortifications on the shore together with the 'Porte Marine' at the request of the inhabitants of Pondicherry.

320	Slabs found embedded at several places		....		Tamil	Impressions received from Prof. J. Dubreuil. Fragments of inscriptions of the 13th, 14th and 15th centuries A.D. One of them mentions Olugaria in Māttūr-nāḍu and....Śōḷa-Mūvēndavēḷan. Another fragment is dated in the 2nd year of Vijaya[rājēn]dradēva.
	SALEM DISTRICT.					
	NAMAKKAL TALUK.					
321	**Bommasamudram.**—Fragments built into the walls of the Śiva temple.	Chōḷa		40th year	Do.	One fragment in characters of the 10th century A.D. is dated in the 40th year probably of Parāntaka I.
322	Do.	Do.		10th year	Do.	This fragment in characters of th 10th century A.D. is dated in the 10th year, probably of a [Parakēsari]varman.
323	**Kuḷippaṭṭi** near **Bommasamudram.**—Rock in a field.		....	Vikrama, Chittirai 7	Do.	In characters of the 18th century A.D. Registers a gift of land made for the upkeep of a *taṇṇīr-pandal* (water-shed).
324	**Pullūr.**—East wall of the central shrine in the Śiva temple.	Chōḷa	Parkēsarivarman	7th year	Do.	Damaged. Mentions god Tiruvīraṭṭāṇam-Uḍaiyār at Perumbullūr.
325	South wall of the same shrine	Do.			Do.	In characters of the 9th century A.D. States that a sum of gold was left in charge of Pāraganagarattār who were to conduct with the interest thereon, the Tiruvādirai festival in the temple of Tiruvīraṭṭānattu-Perumānaḍigaḷ at Perumbullūr.
326	**Nāmakkal.**—Rock opposite to the Munīśvara shrine near the tank.	Pāṇḍya	Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍyadēva.	4th year, Karkaṭaka, 13, ba. 11, Saturday Rōhiṇī.	Do.	Registers a gift of land by the *Sabhā*, *Nāṭṭār* and *Nagarattār* of Eḷunāḍu in Koṅgu *alias* Vīraśōḷa-maṇḍalam, to a certain Sarvadēva-Bhaṭṭa-Sarvakratukkaḷ of Pāṟṟūr, a *bhaṭṭa* of Śrī-Muppavai-chaturvēdimaṅgalam, an *agaram* in Tenpūvāṇiya-nāḍu.
327	Same rock	Do.			Do.	Registers an *iśaimuri* (?) given by the 17 Kambaḷattār of the Kollar class to Śukkāḍar.
328	Rock near the pool to the right of the Raṅganātha cave temple.				Grantha	Contains the label 'Manōmaya' in Pallava-Grantha characters of the 7th century A.D. Above this is a damaged Vaṭṭeḻuttu label of the 8th century A.D.
329	Rock near the Lakshmīnarasiṁha rock-cut cave temple.				Do.	Contains the words 'Śrīdhara' and 'Śilibhṛitam' in characters of the 7th century A.D.
	OMALUR TALUK.					
330	**Naṅgavalli.**—Wall of a maṇḍapa in the Bazaar street.			Kali 4806, Pārthiva, Chittirai, 1.	Tamil	States that the Garuḍaśērvai-maṇḍapa was erected by Titta-Śeṭṭiyār of the Śāttandai-*gōtra*, a *nagarattār* living in Puduppēṭṭai in Salem.
	CUDDAPAH DISTRICT.					
	CUDDAPAH TALUK.					
331	**Aṁbavaram.**—Slab set up in front of the Gaṅgamma temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1474, Parābhava, Jyēshṭha, ba. 12.	Telugu	Damaged. Seems to register the gift of the royal income of certain villages of the Ghaṇḍikōṭa-sīma to a god (name lost) made into the hands of the *reḍḍis* of Aṁbavaram. Mentions Mahāmaṇḍalēśvara Manuballi Gaṁgayya-Dēvachōḍa Mahārāja and Kasuvayya-Dēvachōḍa-Mahārāja, evidently as subordinates of Mahāmaṇḍalēśvara Rāmarāju China-Timmayadēva-Mahārāja.

APPENDIX B—*contd.*

List of stone inscriptions examined during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.* CUDDAPAH TALUK—*contd.*					
332	**Bayanapalle.**—Slab paved in the verandah at the entrance into the Śiva temple.			Śaka 1809, Sarvajit, Vaiśākha, śu. 15.	Telugu	States that a certain Subbamma, wife of Baśeṭṭi, son of Chalamanna of Śrīkākuḷam, built the main entrance of the Umāmahēśvara-svāmin temple at Bayyanapalle.
333	Slab in a well in Survey No. 251-B			Śaka 177[2], Sādhāraṇa, Jyēshṭha, ba. 5.	Do.	Registers a *daśavanda* gift of land made by four washermen of Chennūru to a certain Rāmasvāmi for having constructed a well in their *ināṁ* land at Bayyanapalle, with the stipulation that he should take his share of water for his lands only after distributing due shares of water to the *ināṁdārs*.
334	**Chennūllapalle.**—Slab in a field on the north side of the Cuddapah-Khāzīpēt road.	Vijayanagara	Achyutarāya Mahārāya	Śaka 1461, Vikāri, Jyēshṭha, śu. 15.	Do.	States that Pāpināyaniṅgāru who was ruling over Chernūru-sīma, etc., and who was the son of Goḍugumati Būmināyuḍu and Timmamāṁba founded a village called Yallamāṁbāpuram named after his wife Yallamāṁbā, to the east of Pushpagiri in the fields of the village Mulupāḷa, built a temple of Vishṇu and consecrated the image of Kēśava therein, dug a well and planted a grove and made several other gifts in his wife's name. Goḍugumati-Būmināyuḍu is stated to be the *Kāryakartta* of Mahāmaṇḍalēśvara Salakarāju Peda-Tirumalayyadēva-Mahārāja, the brother-in-law and the *Sarvaśirahpradhāni* of the king.
335	**Chīmalapeṇṭa.**—Broken slab lying in the compound of the Vishṇu temple.	Do.	Sadāśivadēva-Māhārāya	Śaka 1[45]2, Khara, Māgha, śu.....	Do.	Damaged. Seems to record some provisions for maintaining a [*cha*]*livendala* (?) (a watershed for travellers on the roadside) made by Mahāmaṇḍalēśvara Nandēla Timmayadēva-Mahārāja at the village [Chī]malapeṇṭa.
336	Broken slab set up under a tree near the '*nīrukōna*' about 1½ miles to the north of the village.			Chitrabhānu, Śrāvaṇa, ba. 2, Friday.	Do.	In modern characters. Refers to the construction of the well in the land at Nāgayapalle (near) Chīmalapeṇṭa by a certain China-Tātireḍḍi, son of Pedayya.
337	**Chinnadāsaripalle.**—Slab set up below the slope in front of the Narasiṁha temple on the hill.	Vijayanagara	Achyutarāya-Mahārāya	Śālivāhana Śaka year (not given), Vijaya, Jyēshṭha, śu. 15.	Do.	Registers a *sarvamānya* gift of the various imports, made before the god Viṭṭahlēśvara, to the god Ahōbalēśvara at Voṅgunūtulapalle, by Bācharusu, the *kāryakarta* of the king ruling over the Gaṇḍikōṭa-sīma, at the command of Tāḷḷapākam Tirumalayyagāru, as *Durga-daṇāyanivartana*.
338	Another slab in the same place	Do.	Mahāmaṇḍalēśvara Vīra-Bukkarāya	Śaka 1292, Sādhāraṇa, Kārttika, śu. 1, Thursday.	Do.	Refers to the establishment of a village named after the god Ahōbalēśvara at Vōyinūtula by Maṅgayadēva-Mahārāja, son of Mahāmaṇḍalēśvara Saṅkidēva-Mahārāja and registers the gift of the same to Nambi Nāraṇadāsi for conducting the daily worship of the god, for the merit of his parents Saṅkidēva and Mummaladēvī. Maṅgayadēva is stated to have been ruling over Tummalūru Peṇḍlimaḷi in Mulki-nāṇḍu.

339	A third slab (broken) in the same place .				Do.	Fragmentary. Seems to refer to the *pratishṭhā* of some temple and registers gifts to the same. Mentions Rāmarāja, Ōbuladēvara-Tirupati, Peṇḍlimalli, Anantōju and Bukkāpuram-cheruvu.
340	The *balipīṭha* in front of the same temple .				Sanskrit (verse)	States that the offerings made to Narasiṁha are partaken of by several (gods and) sages such as Bali, Vibhīshaṇa, Bhīshma, Kapila, Nārada, Arjuna, Prahlāda, Aṁbarīsha, Vasu, Vāyusuta, Śiva, Vishvaksēna, Sanaka, Śuka, etc.
341	**Chintakommudinne.**—Slab set up near the dhvajastaṁbha in front of the Janārdanasvāmin temple.	Vijayanagara .	Achyutadēva-Mahārāya .	Śaka 1453, Khara, Phālguna, ba. 11, Saturday.	Telugu .	Registers the gift of 90 *rūkas*, which was the *grāmakaṭnam* tax of the village Chintakommudinne included in the Vūṭukūru-ṭhāṇe, to the god Kōnēṭi-Tiruveṅgaḷappa of Vūṭukūru by [Ti]rumalayyaṅgāru, son of Vīramarājuṅgāru, for the daily offerings of the god, for the merit of his parents, of the king and of Sāḷvāka Narasappayya. The latter is said to have held the *pārupatyam* over the Ghaṇḍikōṭa-sīma, which was given as *nāyaṅkara* to Ayyaparasayya by the king, and to have leased out to the donor the Kaḍapa-sīma in which was included the Vūṭukūru-ṭhāṇe.
342	A second slab in the same place . .	Do.	Sadāśivadēva-Mahārāya .	Śaka, 1478, Naḷa, Mārgaśira, śu. 5.	Do.	Registers a grant of land made on the occasion of a solar eclipse to the temple of Janārdanaperumāḷ for daily worship by the *Kāryakartta* Yellapa-Nāyaniṅgāru for the merit of his over-lord Māḍrāju Rā[ma]rāja-Tirumalarāja-Nāgarājayyadēva-Mahārāja.
343	A third slab in the same place .	...		Śālivāhana Śaka 1712, Sādhāraṇa, Āshāḍha, śu. 15.	Do.	Records an appeal against cutting trees in the grove at the sacred spot of Anantapuram in Chintakommadinne[pu]ram as these gave shade and protection to the several devout people that assembled there for the festivals.
344	Slab set up near the Gaṅgamma shrine on the north side of the tank bund.			Śaka 1669, Prabhava, Vaiśākha, śu. 15.	Do.	Registers a gift of land as *dasavandhamānya* to the *Kāṁpus* of the village by the local *Reḍḍis* and the *Karaṇams* for having repaired the tank which had fallen into disrepair. The goddess Gaṅgammā is cited as witness to the transaction.
345	**Chintalapaṭṭūru** (hamlet of Koṭlūru).—The basement of the Indranāthēśvara temple.			Śaka 1222, Śārvari, Jyēshṭha, śu. 5, Monday.	Do.	Refers to the division of the *vritti* lands of the temples of Indrēśvaradēva, Sōmanāthadēva and Mallināthadēva among Dēvajiyya, son of Mallajiyya, Bāladēvajiyya, his younger brother Gaṁgajiyya and the elder brother (Anna) Mallidēvajiyya, the *sthānapatis* of the former temple, as agreed upon by them in the presence of the *Mahājanas*.
346	Do.			Śaka 1225, Śōbhakrit, Śrāvaṇa, śu. 10, Friday.	Do.	Registers a sale of land made by Dēvajiyya, a *sthānapati* of the Indrēśvaradēva temple and son of Anna-Mallajiyya to his cousins Mallajiyya and Bhairajiyya for a sum of 320 *varāhas*.
347	Do.	Kāyastha .	Gaṇḍapeṇḍāra Jannigadēva .	Siddhārthin, Vaiśākha, Aksha-tadiya.	Do. . . .	Registers the gift of the village Turumiḍlapāḍu by the chief for the worship of god Indrēśvaradēva after circumambulating the hill (Pushpagiri ?).

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.* CUDDAPAH TALUK—*contd.* Chintalapaṭṭūru—*concld.*					
348	Same place in front of the Nandi-maṇḍapa.				Telugu	Damaged. Seems to record that Pare Chenaya of Ghaṇḍikōṭa attained salvation after paying homage to god Indrēśvaradēva.
349	Do.	Vijayanagara	Vīra Dēvarāya Mahārāya	Śaka 10314 (mistake for 1314) Āṅgīrasa, Vaiśākha, śu. 5, Sunday.	Do.	Damaged and built in. Refers to some gifts of land made probably by the king.
350	Do.			Śaka 10254 (mistake probably for 1254).	Do.	Unfinished. Stops with the mention of the date.
351	South wall of the prākāra (outside) of the same temple.				Tamil	Very fragmentary. Mentions Va[ḷabhi]-Mahāmaṭha and (god) Śrī-Dēvachūḍāma[ṇi] and refers to some cultivable lands (*payir-nilam*). Characters are of about the 13th century A. D.
352	A sculptured slab in the compound of the same temple.				Telugu	Reads 'Śrīmatu Bōlavālatu Gujjāra Bōlāravutu'. The characters belong to the 13th century A. D. The sculpture perhaps depicts a hero.
353	A sculptured slab lying in front of the Pushpēśvara temple on the hill.				Kannaḍa	Damaged. Seems to record the death, after piercing the elephant of his opponent, of a hero and his becoming a *Kailāsanivāsi*. Mentions Siddhavaṭṭa 'the southern approach to the Śrīparvata'.
354	Slab paved in the Mukhamaṇḍapa of the same temple.			Viḷambi, Chaitra, ba. 3.	Do.	States that Basi-Reḍḍi, son of Miṭṭa-Pāpi-Reḍḍi worshipped and paid obeisance to god Pushpanātha. The characters are modern.
355	Another slab in the same place			Śubhakṛit, Kārttika, ba. 4, Monday.	Do.	States that Basva-battuḍu, son of Pallavōli Veṁgaya paid obeisance to the god Pushpanātha of Pushpagiri. In similar characters as above.
356	**Cuddapah.**—A slab set up at the steps in 'Buggavaṅka'.			Śālivāhana Śaka 1639, Hēmaḷambi, Māgha, śu. 15, Monday.	Marāṭhi and Telugu	States that Kṛishṇāji-Pantulu, son of Śēshādri-Pantulu of the Kauśika-*gōtra*, built the steps.
357	Pillar in the maṇḍapa of the Rāmasvāmin shrine near the canal.			Śaka 1724, Dun-[dubhi].	Telugu	States that Chalamanna, son of Subbanna and grandson of Kṛishṇamma, built the temple of the Śrī-Bhāshyakāra.
358	A slab set up in the High School compound			Śaka 1766, Krōdhin, Nija-Śrāvaṇa, ba. 12, Monday.	Do.	States that the tank was the gift of Mahānāyaṅkāchārya Raghunāyakula-Nāyuḍu, son of Harivaṁśaṁ Haridāsappa-Nāyuḍu of Ghaṭṭu-*saṁsthānam* and Maṁgammā.

359	Stone fixed into the sluice of the tank called Doṅgala-oLeruvu.				Do.	In modern characters. Mentions the Collector's Jamadar, Mīre Sāhebu Ijāradār Gaphūra Sāhebu, Vengaḷa-Reḍḍi and another. Contains also an inscription of four lines in Urdu.
360	Same stone			A. D. 1814	Urdu	States that this tank was constructed during the regime of the Saheb Judge Thomas Naunam (?) and Collector Ross Sahib, and Richard Sahib and Campnell (?) Sahib under their orders by Muhammad . . . ., 'the Jamedar of Jail.' This and the following three inscriptions were read by Mr. Yazdani.
361	**Cuddapah.**—Tombstone in the cemetary attached to the Mosque.			1157 H. and 1159 H.	Persian (verse), style of writing *Thulth*.	Records the death of a saint, Ahmad-Shah in 1157 H. (1742 A.D.). It also records the date of the dome built over the tomb of the saint, the latter date being 1159 H. (1744 A.D.).
362	Slab at the entrance of the Mosque			1135 H. (1723 A.D.)	Arabic and Persian. Scripts *Thulth* and *Tughru*.	Records the building of a mosque in 1135 H. (1723 A.D.).
363	Slab fixed into the compound wall of the Mosque.	Mughal	Aurangzeb	1103 H. (1673 A.D.)	Persian (verse). Script *Thulth*.	Records the building of a mosque by the king in 1103 H. (1673 A.D.).
364	**Dēvuni-Cuddapah,**—Slab set up in the prākāra of the Veṅkaṭēśaperumāḷ temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1484, Dundubhi, [Pushya], śu. 15, Saturday, lunar eclipse.	Telugu	Registers gift of land made to the temple of Tiruveṅgaḷanātha at Kaḍapa by Appagāri-Yallappa, the *Ūḷigaṁ* of Mahāmaṇḍalēśvara Naṁdēla Avubhaḷēśvaradēva-Mahārāja for the worship of the god and for other services.
365	Two fragments of a slab lying in the compound of the same temple.	Do		[Śaka] 1396, Vijaya (expired), Jaya (current), Śrāvaṇa, ba. 10.	Do.	Fragmentary. Seems to register a gift of some income from a village in Muliki-nāḍu attached to the Udayagiri-rājya, made to god Tiru[veṅgaḷanātha] of Kaḍapa by Mahāmaṇḍalēśvara Timmayadēva-Mahārāja. Mentions Narasiṅga[rāja]-Oḍayalu.
366	Front wall of the same temple, north side of the entrance.			Śaka 162 [9], Sarvadhāri, Kārttika, śu. 15, Friday.	Do.	States that Aśana-Nāyaka, son of Arnaṁ Sarvappa, presented the *kirīṭa* (crown) to the god Tiruveṅgaḷanātha of Kaḍapa.
367	Same wall, same side	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1480, Piṅgaḷa, Āshāḍha, ba. 11.	Do.	Damaged. Registers gift of lands made to the god Chokkanātha-svāmin of Nelandalūru by Mahāmaṇḍalēśvara Vōbuḷarāja, son of Nandēla Avubhaḷarāja. Kaḍapa is stated to be situated in Ghaṇḍikōṭa-sīma which was given as *nāyaṅkara* to the donor by the king. Different kinds of offerings are mentioned.
368	Do.			Paridhāvin, Jyēshṭha, ba. 1[0].	Do.	Registers the gift of silver vessels to the value of 15 *varāhas*, made to god Tiruveṅgaḷanātha of Kaḍapa, by Nāthapaṁgāru, son of Tarugu Puttaiya, and the *rāyasam* of Mahāmaṇḍalēśvara Nandyāla Avubhaḷēśvaradēva Mahārāja. The god is also called Kaḍaparāya.
369	North wall of the same temple	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 147[6], Pramādīcha, Kārttika, śu. 12, Utthāna-dvādaśī.	Do.	Registers gift of land in Kaḍapa made to god Tiruveṅgaḷanātha of the village by Mahāmaṇḍalēśvara Pina Avubhaḷarāja, son of Peda-Vōbuḷarāja and grandson of Nandyāla Avubhaḷarāja for the worship of the god.
370	Do.	Do	Do.	Śaka 1476, Pramādīcha, Kārttika, śu. 1[2], Utthāna-dvādaśī.	Do.	Registers gift of lands made by Mahāmaṇḍalēśvara China-Avubhaḷrāja, son of Peda-Vōbuḷrāja and grndson of Nandēla Avubhaḷrāja, of the Sōma-*vaṁśa*, Ātrēya-*gōtra*, Āpastaṁba-*sūtra* and Yajus-*śākhā* for supply of flower garlands to god Tiruveṅgaḷanātha of Kaḍapa. The gift was made into the hands of the *Achārya* of the donor.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.* CUDDAPAH TALUK—*contd.* **Dēvuni-Cuddapah**—*concld.*					
371	South wall of the same temple			Śaka 1474, Virōdhikrit, Āshāḍha, śu. 11.	Telugu	Registers gift of land made by Mahāmaṇḍalēśvara Nandēla Avubhaḷēśvaradēva-Mahārāja to Sūrapa Avubhaḷēśvaraṁgāru for maintaining a water-shed on the road to Tirumala at the Kōtulakuṇṭa channel on the borders of Kaḍapa.
372	Do.			Śaka 1460, Hēmalaṁbi, Jyēshṭha, śu. 15.	Do.	Registers grant of land as *sarvamānya* made by four private individuals (names not specified) of Kaḍapa to a certain Vasantu, son of [Pi]limāṁchirāja. The purpose of the grant is not specified.
373	**Eguvapalle**—(Hamlet of Aṁbavaram). Slab set up in front of the Narasiṁha temple.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1470, Plavaṅga, Kārttika, śu. 15, lunar eclipse.	Do.	Registers grant of land made by Mahāmaṇḍalēśvara Chennakēśavarāja, son of Raṅgarāja and grandson of Apratīkamalla Manuṁballi Salakarājayya Dēvachōḍa-Mahārāja who belonged to the Kāśyapa-*gōtra*, Āpastaṁba-*sūtra* and the Sūrya-*vaṁśa*, for daily offerings to god Narasiṁha of the village Bommavaram situated in the *hōra-grāma* Aṁbavaram in Ghaṇḍikota-sīma. Ghaṇḍikōṭa-sīma is stated to have been granted by the king as *nāyaṅkara* to Mahāmaṇḍalēśvara Rāmarāja China-Timmayyadēva-Mahārāja and the latter chief granted the *hora-grāma* Aṁbavaram as *uṁbaḷi* to the donor. At the top is carved the Vaḍagalai Vaishṇava mark along with Śaṅkha and Chakra.
374	Another slab in the same place	Do.	Do.	Śaka 1470, Kīlaka, Māgha, śu. 7.	Do.	Registers grant of *sarvamānya* right on the *Karaṇika-mānya* lands, *vritti-mānya* lands and wet-lands by Mahāmaṇḍalēśvara China Timmayyadēva-Mahārāja, son of Timmarāja, grandson of Rāmarāja and great-grandson of Āravīṭi Bukkarāja, to a certain Murāri, the *Karaṇam* of Aṁbavaram, on the holy occasion of *ratha-saptamī*. Aṁbavaram which is stated to be a *hōra-grāma* is said to be situated in the Ghaṇḍikōṭa-sīma. At the top of the slab is cut the Vaḍagalai caste mark.
375	**Ēlūrpāḍu**—(Hamlet of Gaṅganapalle).—Slab set up against the wall of Chinna Subbayya's house.	Do.	Achyutarāya	Śaka 1455, Prajōtpatti, Chaitra, śu. 15.	Do.	States that the villages should maintain worship according to the provisions made when the temple of the god (name not specified) was built during the time of Achyutarāya by Erram-Reḍḍi, son of Erram-Reḍḍi Veṅkaṭa-Reḍḍi and a grant of 3 *varāhas* per month for offerings and worship in the temple and some land for the *archaka* were provided for by the donor. The inscription is in late characters.

376	**Ētūru.**—Broken *dīpastambha* in front of the Raṅganāyaka temple.			Sādhāraṇa, Māgha, [śu] 15.	Do.	States that the *dīpastambha* was erected by Mahārāja Śrī Nānāji Śiva Rao for god Raṅgadhāma.
377	**Gaṅganapalle.**—Wall of the Veṅkaṭēśvarasvāmin temple.	Maṭli	Tiruveṅgaḷanātharāja Dēvachōḍa-Mahārāja.	Śaka 1528, Parābhava, Āshāḍha, ba. 2.	Do.	Damaged and illegible. Registers grant probably of land, made to the *Kampus* and the *Karaṇas* of Gaṅganapalle by the *Kāryakartta* (name lost) of the chief.
378	**Gurrampāḍu.**—Slab set up in front of the Vishṇu temple on the river bank.				Do.	Fragmentary. Registers grant of land for worship of the god Ōbhaḷanātha. The donor's name is not specified. Mentions the *oppa* (witness) of Mallināyaka, and Mailāradēvara Tirumalanāyaka.
379	A second slab in the same place	Vijayanagara	Achyutarāya-Mahārāya	Śaka 1453, Khara, Āśvija, ba. 5.	Do.	Registers gift of the toll-income (*suṅkam*) of Gurampāḍni made by Mahāmaṇḍalēśvara Tirumalayya, son of Jagatāpi Sōmalrāju to god Kēśavaperumāḷ of the village for conducting the *daśami-mahōtsavas* for the merit of his overlord Salakarāju Timmarāju. The village Gurrampāḍu is stated to be situated in the Chennūru-*nāyaṅkara*.
380	A third slab in the same place	Do.	Śrīraṅgadēva-Mahārāja, 'ruling from Penugoṇḍa.'	Śaka 15[00], Bahudhānya, Adhika-Āśvija, śu. 15, lunar eclipse.	Do.	Registers gift of the village Gurrampāḍu in Siddhavaṭa-sīma as *sarvamānya* by Mahāmaṇḍalēśvara Maṭli Tirumalrājayya-Dēvachōḷa-Mahārāja, son of Yallamarāja, and grandson of Kōnamarāja of the Kāśyapa-*gōtra*, Āpastamba-*sūtra* and Yajuś *śākhā* to Siddhāntasārvabhauma [Veṅkaṭa]-Sōmayājin, son of Tirumala-Sōmayājin, and grandson of Veḷḷāḷa Timmā-Jyōsya, of the Bhāradvāja-*gōtra*, Āśvalāyana-*sūtra* and Ṛik-*śākhā*, for the merit of his parents. Siddhavaṭa-sīma is stated to have been given as *amaranāyaṅkara* to the donor by the king.
381	Same slab, reverse			Śaka . . . . bhānu, Kārttika, ba. 1.	Do.	Badly damaged. Refers to the consecration of the image of Channa[kēśava] (?) and gifts made for its worship, offerings, etc. The writing belongs to the 14th century A.D. The village Gurrampāḍu is mentioned.
382	**Gōṭūru.**—Wall of the Vēmalamma shrine in Survey No. 344.			Śaka 1588, Parābhava, Śrāvaṇa, ba. 5.	Do.	Records the obeisance to the goddess Vēmulamma by Śītaya-Peddirāju, son of Mallayagāri Guruvappagāri Rāmayya, the *Karaṇam* of the village Gōṭūru.
383	Wall of the Bhairavēśvara temple in Survey No. 274.			Śaka 1440, Bahudhānya, Āshāḍha, śu. 12, Sunday.	Do.	Registers grant of land as *polamēramānya* made by the several *Vidvān-mahājanas* of Pushpagiri to Mummaḍi-Reḍḍi of Gomṭūru for having marked out the boundaries between the villages Gomṭūru and Chernūru. Among the boundaries of the land occurs the name of the canal Uttamagaṇḍakāluva.
384	Same wall			Śaka 1319, Īśvara, Māgha, śu. 5, Thursday.	Do.	Registers gift of land made by Mahāmaṇḍalēśvara Apratimalla Gaṅgaya-Dēvachōḍa-Mahārāja to the stone-cutter (*kāsa*) Chāmāyabattuḍu who constructed the temple of god Bhairavadēva of Gōṭūru for the merit of his parents Maldēvarāja and Maldēvamma. The gift was made with the consent of the 18 *prajas* of the village headed by Namvi-Reḍḍi Pāpi-Reḍḍi. Mentions Uttamaga[m]ḍakāluva.
385	Do.			Śaka 1342, Plava, Vaiśākha, ba. 30, Thursday.	Do.	Registers gift of land made to the god Bhairavadēva of Gōṭūru by Mahāmaṇḍalēśvara Ōbaḷayya-Dēvachōḍa-Mahārāja, son of Mahāmaṇḍalēśvara Apratimalla Gaṇapati-Dēvachōḍa-Mahārāja for the merit of his father and his mother Avubhaḷamma. Also registers the renewal by the *prajas* headed by Akkam Bayirapa-Reḍḍi and Mutyāla Bairapa-Reḍḍi of the previous grant of lands made to the same god.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	CUDDAPAH TALUK—*contd.*					
386	**Kopparti**.—Threshold of the shrine of the goddess in the temple of Chennakēśava.				Telugu.	Built in. Seems to register some gift of money (?) made to god Channakēśava by Sāḷuvarāya, probably of the [Do]mmari class, for the merit of his community.
387	Pillar with the dvārapāla image in the Śiva temple.				Do.	States that the images of the *dvārapālas* were made and dedicated (to the temple) by the stone-cutter Tippābattuḍu, son of Tippābattuḍu of Tāḍigōṭulu and the *agasāla* (artisan) of Kopparti.
388	Slab in the compound of Chinna Ellayya's house.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1466, Krōdhin, Āshāḍha, śu. 15, lunar eclipse.	Do.	Records the ratification of the original grant of the villages Tippalūru and Koppōlu as *sarvamānya-agrahāras* along with certain taxes such as the *grāmakaṭnaṁ*, *suṅkam*, etc., formerly made by Krishṇadēva-Mahārāya to the several *vidvān-mahājanas* of Koppōlu *alias* Krishṇarāyapuram by Peda-Mallamarāja, son of Andugula-Parvatarāja of the Kāśyapa-*gōtra* and Āpastamba-*sūtra* and Yajuś-*śākhā* at the instance of Mahāmaṇḍalēśvara Nāraparāja, (son of) Nandēla Timmayadēva-Mahārāja.
389	Another slab lying near the same house	Do.	Do.	Śaka 1472, Sādhāraṇa, Kārttika, śu. 15.	Do.	Registers the grant, made by the *Vipravinōdins* Pina-Gōvindaya, grandson of Peda Gōvindaya of the Kāśyapa-*gōtra* and Adharvaṇa-*śākhā*, and others, of their annual income (*vartana*) from the village for maintaining the lamp-offerings in the temple of Siddhēśvara at Koppōlu. The gift was made into the hands of the *Mahājanas* of the village.
390	**Kammavāripalle**—Stone mortar near the temple of Nandēlamma on the roadside.				Do.	States that (the mortar) was caused to be made by Yallaḍu, son of Chinnaṁ-Pāppaḍu of Yanamadala in Vinikoṇḍa-sīma. The characters belong to about the 17th century A.D.
391	**Lēbāka**.—Slab lying in front of the ruined temple of Chennakēśava.	Kāyastha	Mahāmaṇḍalēśvara Tripurāridēva-Mahārāja 'ruling at Valūri-paṭṭaṇa.'	Śaka 1226, Krōdhin, Vaiśākha, śu. 6, Thursday.	Do.	Registers gift of lands as *śrōtriya-sarvamānya* made to the god Ālāḷanātha of Lēṁbāka. Vallūru is stated to be situated in Muliki-nāḍu.
392	**Māchanūru**.—Slab lying in Survey No. 862, about a mile to the west of the village.	Vijayanagara	Sadāśivadēva-Mahārāya	Śaka 1475, Paridhāvin, Māgha, śu. 7.	Do.	Registers a grant of money made by the *Kōmaṭi*, *Golla* and *Tamballa* communities for the lamp offerings of the god Mūlasthāna Paramēśvar of Māṁchanūru, an *agrahara* belonging to the Tāḷḷapākam family, on the occasion of Śivarātri for the merit of the *Vīramushṭhis*.

393	**Mōyiḷḷakālava.**—Slab lying in front of the Veṅkaṭēśvara temple.	Do.	Achyutarāya-Mahārāya.	Śaka 1458, Durmukhi, Āshāḍha, śu. 11.	Do.	Registers grant of land and certain taxes (*sthala-suṁka*) made by Rāyasam Veṅgalappaṅgāru, son of Udayagiri Vīraṇodayala Timmarāja, to the god Tiruveṅgaḷanātha consecrated by him at Mōyiḷḷakālava in Kalūri-sīma, for the lamp offerings and worship for the merit of his *guru* Tāḷḷapākaṁ Tirumalayyaṅgāru. Also registers the grant of the *dommaripannu* by the *Dommaris*, and a further gift of land by the *mahājanas* of Raṁpaṭāḍu to the god and of the grove consisting of various kinds of fruit trees planted by the donor (Vīraṇodayu). A further grant of the *grāmakaṭnam* and *aḍu...ōḷḷu* taxes of the village Mōyiḷḷakālava is made by a certain Chitaḷūri Yellayya for the merit of Vīrapaṇṇa.
394	Same slab, reverse	Do.	Do.	Śōbhakṛit, Vaiśākha, ba. 12, Monday.	Do.	Records the consecration of the image of the goddess Lakshmidēvī (in the above temple) and registers gift of lands made to the deity by Veṅgaḷappa, son of Rāyasam Timmarāja, for the merit of his *guru* Tāḷḷapāka Tirumalayyaṅgāru. Also registers gifts of land made to the same deity by the *Mahājanas* of Raṁpaṭāḍu and Brāhmalapalle and the gift of 3 *māḍas* out of the *grāmakaṭnam* income by the toll-officers. (See No. 393 above.) Gift of land to the Āḷvārs also is recorded.
395	Slab paved in the *mukhamaṇḍapa* of the Veṅkaṭēśvara temple.			Śaka 1628, Vyaya, Māgha, śu. 15 and Śaka 1672, Pramōdūta, Māgha, śu. 15.	Telugu	Records the obeisance of Raṁpaṭāṭi Dattayya on the former date and by Dattayyagāri Śēshāchalam on the latter. Mentions also a certain Āṁbavaram Rāghavaya.
396	Another slab in the same place			Śaka 16[27], Vyaya, Chaitra, śu. 15.	Do.	Records the obeisance of Rāmaya, son of Bē[ri] Allā[ḍa]-śeṭṭi Veṅkaṭapati, who is said to be devoted to the worship of Śiva, Kēśava and the Brāhmaṇas.
397	Slab lying in a field about two furlongs to the east of the village	Vijayanagara	Sadāśivadēva-Mahārāya		Do.	Damaged. A stone marking the boundary of Kalūru *alias* Śrī[raṅgarāja]samudram which was granted to Tirumala-Nara[giri]-Tātāchāryulu by the king in the presence of [Viṭha]lēśvara on the bank of the Tuṅgabhadrā.
398	Another slab lying in a field about a mile south-east of the village.	Do.	Do.		Do.	Another boundary stone marking the eastern boundary between the villages Mōyiḷakāluva and Raṁpaṭāḍu in Kalūru *alias* Śrīraṅgarājasamudram granted to Tirumala Naragiri-Tātāchāryulu by the king. See No. 62 above.
399	**Muttalūrpāḍu.**—(hamlet of Bhūmāyapalle.) Slab on the boundary between Muttalūrpāḍu and Miḍutūru in the field of Erragudi Veṅkaṭayya.			Vikri[ti], Mā[gha]	Do.	States that the stone marks the boundary on the east side between Miḍutūru and two other villages.
400	**Nalliṅgāyapalle.**—Slab set up in the village.				Do.	Contains an invocation to 'Ghaṇṭākarṇa' to ward off the hoof-disease in cattle.
401	**Nandimaṇḍalam.**—Pillar standing in front of a liṅga in a field to the west of the village.				Do.	Mentions Śrī Ṭhākura Satti Komāra and seems to refer to the construction of a stone temple at Anivūru. The characters belong to about the 9th century A.D.
402	Same slab, reverse				Do.	Gives the epithet *Tribhuvanā-Singaṁbu.* The characters belong to about the 7th century A.D.
403	Boulder on the south side of the cavern at Dēvarakōna.	Vijayanagara	Kṛishṇadēvarāya-Mahārāya	Śaka 1432, Pramōdūta, Utthāna-dvādaśī.	Do.	Restores the previous provision made for the worship of the god Kōna-Chennarāya at Nandimaṇḍalam in favour of Divvekoṇḍa Tiruveṅgaḷayya by Kāmal-Nāyaniṁgāru, the commander of the entire forces of the king.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	CUDDAPAH TALUK—*contd.*					
404	**Paiḍikālava.**—Slab set up in front of the Kēśava temple.	Vijayanagara	Kṛishṇadēvarāya-Mahārāya	Śaka 1445, Chitrabhānu, Chaitra, ba. 30.	Telugu	Very much damaged. Only the date portion of the record is preserved.
405	Slab lying on the north side of the Āñjanēya temple.			Śaka 14...., Dhātu,	Do.	Damaged. Records the construction of a temple and the consecration of the image of Hanumān therein by a certain [Ve]mgalappa, son of Rāyasam [Rāmarāja] and a gift of land made to the same.
406	**Peddaputta.**—Broken slab in front of the Hanumān temple.			Śaka 1758, Vikārin, Jyēshṭha, ba. 3.	Do.	States that Peda-Gurappa, Chinna-Gurappa and Vōbamna, sons of Tirumalaya and grandsons of Putti Chiṭṭaya, built the stone tank in dedication to god Vemkaṭēśvara.
407	**Peṇḍlimarri.**—Slab set up in front of the Vīrabhadra temple.	Vijayanagara	Dēvarāya-Voḍeya 'ruling at Vijayanagara'.	Nandana, Māgha, su. 1, Monday.	Do.	Registers gift of land as *daśavanda* made by Mallānāyanimgāru, son of Pulimārkolugaṇḍa Abrachimtala Rangānāyanimgāru to Mālangara Obhaḷ-Ōjhyulu and several others for their having undertaken to repair and maintain the tank bund in the village of Peṇḍlimarri in Mulikināḍu. The entire cost of the work was estimated at 300 Singaya-māḍas in lieu of which the said land was assigned.
408	Slab containing the image of a man attacking a tiger in the same temple.				Do.	States that Viraya, son of Kannāṭi Kamnama-Reḍḍi, attacked a tiger (and died). The characters belong to the 15th century A.D.
409	**Polatala.**—(hamlet of Ganganapalle.) Three mutilated images lying in the Mallikārjuna temple.				Do.	The labels give the names — (1) Yerabōmmanapalle Nalanāgi-Reḍḍi Yerra[pa] of the Muduniḷḷa-*gotram*. (2) Prōlutula Ma.... Karnāṭi Malli-Reḍi.... (3) Peṁḍlimarri Tummala Nallaya. The characters belong to the 17th century A.D.
410	**Pushpagiri.**—Slab in the compound of the Trikūṭēśvara temple.	Yādava	Pratāpachakravarti Singhaṇadēva		Kannaḍa	Mutilated in the end. Registers gift, probably of land, made by Māhāpradhāna Nārāyaṇa Lakshmīdēva-Daṇḍanāyaka, the general of the king, for the worship of the god Vaidyanāthadēva at Pulpagiri and refers to the establishment of a *maṭha* named Lakshmīnilaya after the chief, and the provision for running an endless (*avāri*) *satra* therein, for his own prosperity.

411	**Putlampalle.**—Broken slab lying in front of the Donakoṇḍamma temple.				Telugu	Beginning lost, slightly mutilated. Gives a list of the *dēvamānya*, *bhaṭṭavṛittimānya*, the *Reḍḍi*, *Karaṇika* and *daśavandamānya* lands given to the several gods such as Pālakoṇḍarāya, Vināyaka, Mahādēva, Perumāḷu (Vishṇu), [Ye]kkilidēvī, Pōturāju and Gaṇādhipati and several *brahmans* such as Vellāla Liṅgayya, Mallā-Vōjhulu, etc. Refers also to the provision of land and money made for the *brahman* cooks and the *tammaḷa* (*i.e.* Śivabrāhmaṇa) attached to the *satra*. The characters belong to the 16th centrury A.D.
412	Slab set up in front of the temple of Pālakoṇḍarāya on the Pālakoṇḍa hill.			Śaka 1758, Śubhakṛit (wrong), Kārttika, śu. 9.	Do.	Specifies the rates of fees to be paid (by the pilgrims) to the Archaka Nāyanivāru and Guntaḍāsiri as fixed by Timmā-Nāyuḍu in respect of the temple built by Māchinēni Pālakoṇḍama-Nāyuḍu.
413	**Rāmarājupalle.**—Slab set up in front of the Ellamma shrine in a field about 3 furlongs east of the village.			Śaka 1719, Piṅgaḷa, Bhādrapada, ba. 10.	Do.	States that the temple and the tank were built by a certain Narasōju, son of Bōchare Raṅgarāju-Mannāju.
414	**Rāvulapalle.**—Above an image of Gaṇēśa in Survey No. 45.			Paridhāvin,	Do.	Seems to register gift of one *tūmu* of wet land by a certain Gāgajīya to (the god) Venakha (Vināyaka), for the merit of his mother.
415	Fragment of a slab near a well in Survey No. 25/1.				Do.	Damaged and fragmentary. Refers to the construction of a well and the division of the gift land made probably to the persons who executed the work.
416	**Rudrayagāripalle.**—Slab set up in Survey No 126/2.	Vijayanagara	Tirumalarāya, son of Krishṇarāya-Mahārāya.	Śaka 1446, Tāraṇa, Śrāvaṇa, ba. 9. Monday.	Do.	Registers gift of the village Kaḍapanipalle in Vūṭukūri-sīma in Mulikināḍu made by Mahāmaṇḍalēśvara Timmayadēva-Mahārāja, son of Āravīṭi Bukkarāja Rāmayadēva-Mahārāja to the temple of Tiruveṅgaḷanātha at Pālakoṇḍa for the daily worship, offerings, etc., of the god. Vūṭukūri-sīma is stated to have been granted as *nāyaṅkara* to the donor.
417	**Tādigoṭla.**—Broken slab set up in front of the ruined temple of Chennakēśava.				Do.	Beginning lost. Seems to register a gift of money (?) made to a deity (name lost) by the Dommari community for the merit of the twenty-four families of that community.
418	**Tappeṭla.**—Broken slab built into the wall of the ruined temple of Kēśava.				Do.	Mutilated. Registers a gift of land as *mānya*.
419	**Tippireḍḍipalle.**—(hamlet of Gaṅganapalle.) Slab set up near the shrine of Rāma.			Śaka 1787, Krōdhana, Phālguṇa, śu. 7.	Do.	Registers a grant of land made by the *Reḍḍi* and *Karaṇam* of Baṅganapalle to a certain Domari named Sāḷvapakshi Veṅkaṭreḍḍi as *nētravaṭi* (?) *mānya*.
420	Slab set up near the image of Āñjanēya			Śaka 1274 (wrong), [Yu]va, Māgha, ba. 10.	Do.	Registers some gift (not specified) made to the god Tiruveṅgaḷanāthasvāmin, the goddess Alamēlumaṅgatāyi and to Hanumān by some private individuals. Characters modern.
421	**Tōḷḷagaṅganapalle.**—Slab lying in a field about 2 furlongs to the east of the village.				Do.	The writing is very much damaged and indistinct.
422	**Tuḍumuladinne.**—Slab forming the threshold of the eastern entrance of the Kēśava temple.				Do.	In characters of about the 18th century A.D. States that the village Turimiḷḷadinne was the *agrahāra* given as *ēkabhōga* to Nāchana-Sōma by (king) Prauḍha-Dēvarāya. Records also in similar characters the obeisance to god Āñjanēya of Jūṭūri Bōḍamarāja, the *sayapāli-karaṇam* of Turimiḷḷadinne.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*contd.*					
	CUDDAPAH TALUK—*contd.*					
	Tuḍumuladinne—*contd.*					
423	Lintel of the northern entrance into the same temple.				Telugu	Records the obeisance of Jūṭūri Bōḍamarāju, the *Karaṇam* of Turimiḷḷadinne and Komalūri Peda-Narasayya, to god Chennarāyasvāmin.
424	Door-jamb of the same entrance				Do.	Records the obeisance of M[ā]chirāju Ādimūrti, the owner of the village.
425	The dhvajastambha in front of the same temple	Vijayanagara	Kṛishṇadēva-Mahārāya	Śaka 1451, Virōdhi, Āshāḍha, śu. 11, Thursday.	Do.	States that a certain Pushpāla Pāpana erected the stone lamp post in front of the temple of Chennakēśava of Turimiḷadina the *agrahāra* of Nāchirāju Sōma, which was situated in the Pushpagiri-prāntya on the north bank of (the river) Pennā in the Ghaṇḍikōṭa-sīma.
426	**Vallūru.**—Slab set up at the entrance into the compound of the Vishṇu temple.			Śaka 1760, Viḷambi, Vaiśākha, śu. 15.	Do.	States that Lakshmamma, wife of Subbarāya, son of Rāghavaya and grandson of Prabhākara Nārāyaṇappa, of the Āpastamba-*sūtra* and Kāsyapā-*gōtra*, erected the *dhvajastambha* in the temple of Chennakēśavasvāmin and celebrated the *garuḍōtsava* of the god.
427	Front wall of the same temple				Do.	Built in at either end. Registers the extent of land belonging to the god.
428	Same wall			Virōdhin, Māgha, ba. 7, Wednesday, [Ardhōdaya]-puṇyakāla.	Do.	Registers a gift of land made to god Prathama-Chennadēva at Vallūru by Mahāmaṇḍalēśvara Ọbuḷaya, son of Maṁḍūri Tirumalayadēva-Mahārāja. In characters of the 14th century A.D.
429	Pillar in the maṇḍapa on the south side of the same temple.			Pramādin, Vaiśākha, śu. 15.	Do.	Modern. States that a certain Koṁḍḍaya, son of Bālaya and grandson of Mēḍā Rudrapa constructed a stone maṇḍapa of 20 *aṅkaṇas* and dedicated it to god Chennakēśavasvāmi.
430	Slab set up in front of the Śiva temple			Śaka 1[4]75, Pramādīcha, Vaiśākha, śu. 3.	Do.	Slightly mutilated. Seems to register the grant of the Vīramushṭhi rates due from the Vīramushṭhis of the villages Pushpagiri and Peda-Vallūru in Ghaṇḍikōṭa-sīma by Maṁdala Basvaya under the orders of the Siddhabhikshāvṛitti-ayya, and other devotees and Vīramushṭhis, for the lamp offerings of god Vīrēśvara of Vallūru.

431	Another slab set up in the same place .	Vijayanagara .	**Sadāśivadēva-Mahārāya** .	Śaka 1475, Pramādin, Āshāḍha, śu. 10.	Do. .	Registers the gift made by the Dommaris, Dommari-Kāki Padmarāju, Dommari-Mīsaragaṇḍani Poṁnnā-Reḍḍi, Dommari-Mīsaragaṇḍani Tipparāju, Dommari Turukāṇyam Basuvarāju and Voḍapōti-Nāyuḍu, of the taxes due to them from the village Peda-Vallūru *alias* Timmasamudram Agarhāram, on the southern bank of the Pennā (river) to the gods Hari, Hara, etc., of the village for the merit of the 24 families of their community.
432	Third (fragmentary) slab in the same place.	Western Chālukya .	Bhūlōkamalla .		Kannaḍa .	Damaged and mutilated. Only the first and the last few lines of the inscription giving the name of the king and the imprecatory verses are preserved. Below this is a fragmentary Tamil inscription in Grantha characters of about the 11th century A.D. Refers to Mallikārjunanallūr.
433	Stone fixed into the east wall of the same temple.				Telugu .	In late characters. Seems to refer to those that conduct the annual festival (*tirunāḷa*). Above the inscription are sculptured figures of two pipers in high relief.
434	Base of the north wall of the Chennakēśava temple.			Śaka...., Śrāvaṇa, ba. daśsamī, Friday.	Tamil .	Very much damaged and in disconnected pieces. Mentions (the gods) Janaṅāthanagarīśvaramuḍaiya Nāyaṇār, Pushpagiri-Nagarīśvaramuḍaiya-Nāyaṇār, the *aśēshamahājanas* of Nukali and the *vṛittis* sold (to the temple) by a *Brāhmaṇa*.
435	Pillar in the Nandi-maṇḍapa of the Vīrabhadra temple.				Do. .	Mutilated and damaged. Seems to register the provision of income for the offerings and lamps to god Mallikadēva at Vallūr-paṭṭaṇa by the Uliyajaṅgil-koṭṭaḷi community.
436	Pillar in the Āñjanēya temple on the road to Kamalāpūr.			Śaka, 1742, Vikrama, Jyēsṭha, ba. 10.	Telugu .	States that the stone maṇḍapa of the Āñjanēya temple was built by Bāla-Veṅkaṭa Reḍḍi, as a dedication to god Veṅkaṭēśvarasvāmin.
437	Slab set up near the satra on the road to the Railway station.			Śaka 17[92], Pramōdūta, Jyēsṭha, śu. 15.	Do. .	States that the *dharmaśālā* was built by Veṅkaṭamma, daughter of a certain Rāmanna, and the wife of Ḛrakala-Reḍḍi, in order to please god Veṅkaṭēśvara.
438	**Vellatūru.**—Slab set up in front of the Chennakēśavasvāmin temple.			Śaka 1677, Yuva, Āshāḍha [śu. 5].		Damaged. Seems to refer to the renovation of the temple and the installation of the god Chennakēśava therein and to register some gift of land made to it.
439	Fragment of a slab lying near the Śiva temple.				Telugu (archaic).	In characters of about the 8th century A.D. Seems to contain a few imprecatory lines.
440	Slab set up on the road-side sorth of the Chennakēśavasvāmin temple.				Telugu .	Engraved in negative form. A verse invoking Ghaṇṭakarṇa to ward off the hoof disease of the cattle.

APPENDIX B—*contd.*

List of stone inscriptions copied during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	CUDDAPAH DISTRICT—*concld.*					
	CUDDAPAH TALUK—*concld.*					
	Vellaṭūru—*concld.*					
441	Slab lying near the well in Survey No. 494.			Śaka 1692, Vikriti, Māgha, śu. 15, Monday.	Telugu .	Seems to refer to the gift of the well by Tāti-Reḍḍi, son of Koppōli Chinnapa-Reḍḍi and Nārāyaṇappa, the *karaṇam* of Vellaṭūru.
	JAMMALAMADUGU TALUK.					
442	**Gaṇḍlūru.**—Hero-stone lying in Survey No. 361.				Do. .	In characters of about the 9th century A.D. The inscription is engraved in a confused manner. Seems to refer to [Ka]ṇḍlūru.
443	Broken slab lying in Survey No. 362.				Do. .	Do. Only the imprecatory portion of the inscription is preserved.
	BELLARY DISTRICT.					
	HOSPET TALUK.					
444	**Hampi.**—Boulder on the east side of the Sarasvatī temple.				Kannaḍa .	Indistinct. Seems to refer to the construction of a well by a lady, name lost, for the merit of Krishṇarāya. Figures of the *Śaṅkha* and *Chakra* are engraved close by.
	NELLORE DISTRICT.					
	KANIGIRI TALUK.					
445	**Nalajanampāḍu.**—(hamlet of Rājupālem.) Slab lying in a field 2 miles north-east of the village.				Telugu .	In characters of the 9th century A.D. Registers a gift of land sowable with three *puṭṭis* of ā[illegible]-grain by Bādirāju, son of Bādirāju. The chief bears the titles Parama-Māhēśvara, Paramēśvara and Pallavāditya and is said to be a worshipper at the feet of Bhagavad-Arhata Parama-bhaṭṭāraka. Published in *Nellore Inscriptions*, Vol. II, pp. 676-77.

	KANDUKURU TALUK.					
446	Pĕtlūru.—Slab forming the west wall of the Vīrabhadra shrine on the south side of the Bhīmēśvara temple.				Do .	. Registers a grant of land by Kōḍivillu, son of Duggarāju to Rachabayirri at the instance of Pedaru Cherayurāju. The gift is to be protected by the Raṭoḍi-kāpus of I[nma]-lūru. Also registers a grant of land made to the Vaḍagi (artisan) who engraved the record. Published in *Nellore Inscriptions*, Vol. II, p. 607.
	MADRAS MUSEUM.					
447	Back-side of a dvārapāla image from Bezwada.				Telugu . (archaic)	. In characters of the 9th century A.D. Reads 'Ve[ṁ]ginātha Vaḷaṇḍu' and mentions a certain Guṇḍaya.
	GUNTUR DISTRICT.					
	PALNAD TALUK.					
448	Mācherla.—A hero-stone near the Chandravaṅka river.			Śaka 988 .	Telugu .	. Impression received from Mr. Seshadri Sastri, B.A., L.T., of Guntur. States that Ācha[kuñju]ṇḍu entered the army of Birudu Gāmaya, son of Uriya-Bētarāja and Mahādēvi-Mēḍama and offered his head to Padlasāni (goddess), for his master. The sculpture of the hero was made by Vaṁkō-junru Iruga, *i.e.*, Iruga, son of Vaṅkōja.
449	Broken pillar kept in the Tahsildar's office compound.			Śaka 1056, Ānanda, Pushya, ba. 15, solar eclipse.	Sanskrit in Telugu .	Fragmentary. Registers the gift of the village Koppunūru situated in Pallināṇḍu-300, free from all taxes, by Mallika, son of Kēśava, for worship and offerings to god Śiva named Kāḍēśvara and founded by Trilōchana-Pallava in Mahādēvi-taṭākapura. The donor's name is not preserved.
450	Gōli.—Sculptured marble on the mound at the confluence of the Krishṇā and the Gōli-vāgu.				Telugu . (archaic).	. In characters of the 8th century A.D. Reads 'Puṇya-lābhuṇḍu'.
451	Another sculptured marble in the same place.			...	Do. .	. In characters of the 8th century A.D. Contains the labels 'Nagapriyunru', 'Dayāchchittunru' and 'Ajaḷullata[n]ru'. States that the temple of Kuṁḍukāmāyi was carved by Toḷayi.
452	Nāgārjunikoṇḍa.—White marble pillar lying in site No. 11 (now removed into the local Museum).	Ikhāku .	Ehuvuḷa Chātamūla .	[6]th year, Gimhapaka 4, day.	Brāhmī, Prākrit .	Records the gift of a [stone-maṇḍapa] for the Ariya-saṅgha (Ārya saṅgha) of the Mahānigāya by the Upāsaka Chaṁdasiri for the merit of his parents and descendants.

APPENDIX C.

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*.

APPENDIX C.

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		CHOLA.
		Rājakēsarivarman alias Rājādhirāja I.
B	234	33rd year, Tulā 22, ba. 8, Mṛigaśīrsha, Wednesday. Irregular.
		TRIBHUVANACHAKRAVARTIN TRIBHUVANAVĪRADĒVA.
		Kulōttuṅga-Chōḷa III.
„	18	32nd year, Dhanus, Sunday, Mūla =A. D. 1209 November 29, Sunday; ·76.
„	119	9th year, Mēsha, ba. 5, Friday, Pūrāḍam =A. D. 1186, April 10, Thursday; ·96; f. d. n. ·81.
„	156	27th year, Makara, ba. 11, Monday, Mūla =A. D. 1205, January 17, Monday; ·59; f. d. n. ·19.
„	207	31st year, Karkaṭaka, ba. 11, Saturday, Rōhiṇī =A. D. 1210, July 17, Saturday; f. d. t. ·45; ·80.
		Rājarāja III.
„	102	31st year, Makara, śu. 13, Sunday, Puṇarpūśam. Irregular.
„	128	8+1st year (in words), Siṁha, ba. 6, Wednesday, Bharaṇi =A. D. 1225, August 24, Wednesday; f. d. t. ·90; ·84.
„	147	32nd year, Tulā, ba. 7, Monday, Pūśam =A. D. 1247, October 21, Monday; f. d. t. ·20; f. d. n. ·13.
„	170	25th year, Kuṁbha, śu. 3, Sunday, Tiruvādirai. Irregular.
„	158	11th year, Dhanus, śu. 1, Monday, Uttirāḍam =A. D. 1226, December 21, Monday, ·74; ·89.
„	210	32nd year, Makara, śu. 5, Friday, Uttiraṭṭādi =A. D. 1248, January 3, Friday; śu. 6 (not śu. 5); ·93; ·61.
		Rājēndra-Chōḷadēva (III).
„	148	4th year, Karkaṭaka, śu. 5, Friday, Hasta = A. D. 1249, July 16, Friday; ·24; ·61.
„	169	7th year, Karkaṭaka, śu. 10, Monday, Uttirāḍam =A. D. 1253, July 7, Monday; ·78; nakshatra being Viśākhā (not Uttirāḍam); ·29.
		PANDYA.
		Māṟavarman Kulaśēkharadēva.
„	189	27th year (in words), Kumbha, [ba.] 11, Friday, Uttirāḍam = A. D. 1295, February 11, Friday; ·70; f. d. n. ·45.
		Jaṭāvarman Vīra-Pāṇḍyadēva.
„	227	13th year, Mē[sha], ba. 11, Friday, [Śada]yam = A. D. 1310, March 27, Friday; ·64, f. d. n. ·17.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	230	2[3]rd year, Ṛishabha, ba. 7, Monday, Śadaiyam = A. D. 1318, May 22, Monday ; f. d. t. ·29 ; f. d. n. ·29.
,,	231	13th year, Siṁha, śu..... Monday, Śōdi = A. D. 1309, August 11, Monday (śu. 5) ; ·30 ; ·90.
,,	232	23rd year, Mīna, śu. 5, Wednesday, Śōdi = A. D. 1320, February 27 ; Wednesday, ba. 4 (not śu. 5) ; f. d. t. ·32; f. d. n. ·17.
,,	233	23rd year, Mīna, śu. 6, Friday, Anusham = A. D. 1320, February 29, Friday ; ba. 6 (not śu. 6); f. d. t. ·26 ; f. d. n. ·16.
		Sundara-Pāṇḍyadēva.
,,	179 and 180	2nd year, Vṛiśchika, śu. 11, Wednesday, Uttiram = A. D. 1304, September 9, Wednesday ; ·74 ; Uttirāḍam (not Uttiraṁ) ; ·68.
,,	184	9th year, Mithuna, śu. 10, Monday, Chittirai = A. D. 1313, June 4, Monday ; ·84 ; ·73.
,,	297	12th year, Makara, śu. 7, Friday, Rēvatī = A. D. 1316, January 2, Friday ; ·47 ; ·42.
		Jaṭāvarman Sundara-Pāṇḍya.
,,	174	4th year, Siṁha, ba. 10, Saturday, Rōhiṇī = A. D. 1281, August 9, Saturday ; f. d. t. ·80 ; ·43. This date falls in the reign of Jaṭ. Sundara-Pāṇḍya II.
,,	326	4th year, Karkaṭaka 13, ba. 11, Saturday, Rōhiṇī. The details are regular for A. D. 1322, July 6, Saturday ; f. d. t. ·01 ; f. d. n. ·21, which falls in the reign of the king whose accession was in A. D. 1318.
		VIJAYANAGARA.
		Vīra-Bukkarāya.
,,	338	Śaka 1292, Sādhāraṇa, Kārttika, śu. 1, Thursday = A. D. 1370 ; November 21, Thursday ; śu. 2 (not 1) ; ·25.
		Kampaṇa-Uḍaiyar.
,,	47	Pramādi, Vaikāśi, paurṇamī, Monday, Viśākhā. Pramādi corresponded to Śaka 1295, but the given details are not regular.
		Dēvarāya I.
,,	349	[Śaka] 10314 (mistake for 1314), Āṅgirasa, Vaiśākha, śu. 5, Sunday = A. D. 1392, April 28, Sunday ; ·11.
,,	407	Nandana, Māgha, śu. 1, Monday. Nandana corresponded to Śaka 1334 in the reign of Dēvarāya I. The details agree for A. D. 1413, January 2, Monday; f. d. t. ·63.
		Viruppaṇa-Uḍaiyar.
,,	72	Śaka 1318, Dhātu, Mithuna, śu. 2, Thursday, Punarpūśam = A. D. 1396, June 8, Thursday ; ·28 ; ·15.
,,	88	Śaka 1305, Rudhirōdgāri, Kārttika, śu. 11, Rēvatī, Friday = A. D. 1383, November 6, Friday ; ·44 ; f. d. n. ·27.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		Vīra Bhūpati-Uḍaiyar.
B	59	Śaka 1331, Virōdhi, Vaikāśi 32, Jyēshṭha, śu. 5, Friday. Irregular.
		Dēvarāya II.
"	7	Śaka 135[5], Pramādi, Makara, ba. 6, Friday, Hasta = A. D. 1434, January 1, Friday ; ·22 ; ·70..
"	14	Śaka 1357, Rākshasa, Makara, śu. 11, Saturday, Rōhiṇī = A. D. 1435, December 31, Saturday ; ·43. Nakshatra Rōhiṇī commenced at ·99 of the previous day and was current throughout the day.
"	20	Śaka 1355, Pramādi, Pushya, ba. 6, Friday = A. D. 1434, January, Friday ; ·22.
"	55	Śaka 1351, Saumya, Mithuna, ba. 6, Uttiraṭṭādi = A. D. 1429, June 22, Wednesday ; ·42 ; f. d. n. ·24.
"	93	Śaka 1352, Sādhāraṇa, Vṛiśchika, śu. 12, Wednesday, Rēvatī. The details are irregular.
		Mallikārjuna-Mahārāya.
"	92	Śaka 1378, Dhātu, Mīna, śu. 13, Tuesday, Makhā . = A. D. 1457, March 8, Tuesday ; f. d. t. ·25 ; ·85.
		Vīrapratāpa Dēvarāya-Mahārāya.
"	285	Śaka 1401, Vikāri, Karkaṭaka, śu. 5, Friday, Hasta = A. D. 1479, July 23, Friday ; ·70 ; ·75.
		Narasā-Nāyaka.
"	54	Nala, Makara, śu. 15, Wednesday, Āyilyam [lunar eclipse] Nala corresponded to Śaka 1416 (=A. D. 1495-96) but in the month of Makara there was no lunar eclipse.
		Chikka Narasā-Nāyaka.
"	23	Dundubhi, Kārttika, śu. 15, lunar eclipse = A. D. 1502, October 15, Saturday, lunar eclipse.
		Sāḷuva Narasiṅga-Mahārāya.
"	239	Śaka 1413, Virōdhikṛit, Vaigāśi 26, Ṛishabha, śu 15, Kēṭṭai, Monday = A. D. 1491, May 23, Monday ; ·58 ; ·96 ; lunar eclipse.
		Sāḷuva Timmayadēva-Mahārāya.
"	240	Śaka 1415, Pramādīcha, Kumbha, śu. 10, Saturday, Puṇarpūśam = A. D. 1494, February 15, Saturday ; ·27 ; f. d. n. ·26.
"	243	Śaka 1416, Ānanda, Mīna, śu. 10, Friday, Pūśam = A. D. 1495, March 6, Friday ; ·29 ; ·84.
		Narasiṅgadēva-Mahārāya.
"	155	Śaka 1428, Prabhava, Tulā, ba. 3, Saturday, Rōhiṇī = A. D. 1507, October 23, Saturday ; f. d. t. ·18 ; ·67.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
		Kṛishṇarāya-Mahārāya.
B	66	Śaka 1440, Bahudhānya, Mēsha, śu. 3, Monday, Rōhiṇī = A. D. 1518, April 12, Monday; f. d. t. ·13; f. d. n. ·26.
"	68	Śaka 1444, Chitrabhānu, Makara, śu. 15, Thursday, Puṇarpūśam = A. D. 1523, January 1, Thursday; ·04; ·85.
"	69	Śaka 1435, Śrīmukha, Vṛiśchika, śu. 12, Friday, Rēvatī. Probably A. D. 1513, November 9, Wednesday (not Friday); f. d. t. ·24; ·85.
"	98	Śaka 1438, Dhātu, Makara, ba. 11, Monday = A. D. 1516, January 19, Monday; the tithi was however ba. 12; ·26.
"	300	Śaka 1447, [Pārthiva], Mēsha, ba. 7, Friday, Uttirāḍam = A. D. 1525, April 14, Friday; ·34; ·24.
"	425	Śaka 1451, Virōdhi, Āshāḍha, śu. 11, Thursday = A. D. 1529, June 17, Thursday; ·55.
		Tirumalarāya-Mahārāya.
"	416	Śaka 1446, Tāraṇa, Śrāvaṇa, ba. [9], Monday = A. D. 1524, July 25, Monday; ·04.
		Achyutarāya-Mahārāya.
"	1	Śaka 1461, Viḷambi, Pushya, ba. 30, Sunday = A. D. 1539, January 19, Sunday: ba. 14 was current till ·17 of th day and amāvāsyā commenced thereafter.
"	2	Śaka 1457, Manmatha, Karkaṭaka, ba. amāvāsyā, Wednesday, Puṛ-pūśam = A. D. 1535, July 28, Wednesday: ba. 15 commenced at ·99 of the day, the next day being a day of Śūnya-tithi. Nak. Puṇarpū m ended at ·00 of the day.
"	3	Śaka 1457, Manmatha, Dhanus, śu. 8, Thursday, Rēvatī = A. D. 1535, December 2, Thursday; ·42; nak. Rēvatī comme ed at ·99 of the day and was current till ·99 of the next day.
"	15	Śaka 1461, Vikāri, Bhādrapada, śu. 12, Tuesday, Tiruvōṇam = A. D. 1539, August 26, Tuesday; ·36; ·72.
"	24	Śaka 1453, Khara, Dhanus, ba. 5, Wednesday, Makhā = A. D. 1531 November 29, Wednesday; ba. 5 had ended at ·96 of the previous day; ·94.
"	36	Śaka 1455, Vijaya, Makara, śu. 6, Tuesday, Aśvati = A. D. 1534, January 20, Tuesday; ·72; f. d. n. ·36.
"	37	Śaka 1457, Manmatha, Mēsha, śu. 2, Monday, Rōhiṇī = A. D. 1535, April 5, Monday. The tithi had ended at ·64 of the previous day; the nak. however, which commenced at ·37 of the day ended at ·48 the next day.
"	39	Śaka 1457, Jaya, Mārgaśira, ba. 12, Wednesday = A. D. 1534, December 2, Wednesday; ·73.

APPENDIX C.—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	40	Śaka 1459, Viḷambi, Vṛiśchika, śu. 2, Sunday, Kēṭṭai. Probably=A. D. 1538, November 22, Friday (not Sunday) ; f. d. t. ·84 ; ·35.
"	70	Śaka 1456, Jaya, Kaṉṉi, ba. 10, Wednesday, Puṉarpūśam = A. D. 1534, September 2, Wednesday ; f. d. t. ·29 ; f. d. n. ·33.
"	91	Śaka 1460, Viḷambi, Kumbha, śu. 12, Friday, Puṉarpūśam = A. D. 1539, January 31, Friday ; ·29 ; ·65.
"	114	Śaka 1459, Viḷambi, Vṛishabha, ba. 3, Friday, Uttirāḍam = A. D. 1538, May 17, Friday, 10 ; f. d. n. ·29.
"	151	Śaka 1461, Viḷambi, Nakra (Karkaṭaka), ba. 5, Wednesday = A. D. 1538, July 17, Wednesday ; ba. 6 (not 5) ; ·61.
"	152	Śaka 1460, Viḷambi, Karkaṭaka, ba. 5, Sunday, Pūraṭṭāḍi. The details agree for Śaka 1461 (Vikārin)=A. D. 1539, July 6, Sunday ; ·33 ; ·16.
"	245	Śaka 1462, Vikāri, Siṁha, ba. 13, Monday = A. D. 1539, August 11, Monday : ·95.
"	341	Śaka 1453, Khara, Phālguṇa, ba. 11, Saturday = A. D. 1532, March 2, Saturday ; ·72.
		Sadāśivadēva-Mahārāya.
"	206	(*a*) Śaka 1472, Sādhāraṇa, Vṛiśchika, śu. 15, Sunday, Rōhiṇī = A. D. 1550, November 23, Sunday ; f. d. t. ·23 ; f. d. n. ·13.
		(*b*) Ānanda, Dhanus, śu. 2, Wednesday, Śravaṇa = A. D. 1554, December 26, Wednesday ; ·39 ; ·51.
"	364	Śaka 1484, Dundubhi, [Pushya], śu. 15, Saturday, lunar eclipse = A. D. 1563, January 9, Saturday, lunar eclipse.
"	373	Śaka 1470, Plavaṅga, Kārttika, śu. 15, lunar eclipse = A. D. 1547, October 28, Friday, lunar eclipse.
"	388	Śaka 1466, Krōdhin, Āshāḍha, śu. 15, lunar eclipse = A. D. 1544, July 4, Friday. ·79, lunar eclipse.
		Śrīraṅgadēva-Mahārāya.
"	103	Śaka 1494, Āṅgirasa, Siṁha, śu. 2,......Uttiram = A. D. 1572, August 10, Sunday ; ·79 ; f. d. n. ·28.
"	137	Śaka 1501, Pramādi, Mithuna, śu. 10, Thursday = A. D. 1579, June 4, Thursday ; ·61.
"	380	Śaka 15[00], Bahudhānya, Adhika-Āśvija, śu. 15, lunar eclipse = A. D. 1578, September 15, Monday, lunar eclipse.
		Veṅkaṭapati.
"	8	Śaka 1534, Paridhāvi, Mēsha, śu. 3, Thursday, Rōhiṇī = A. D. 1612, April 23, Thursday ; ·86 ; ·22.
"	35	Śaka 1514, Nandana, Karkaṭaka, śu. 14, Thursday, Uttirāḍam = A. D. 1592, July 13, Thursday ; ·37 ; f. d. n. ·12.

APPENDIX C.—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris*—*contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B.	49	Śaka 1530, Kīlaka, Siṁha, ba. 13, Saturday, Makhā = A. D. 1608, August 27, Saturday ; f. d. t. ·07 ; f. d. n. ·94.
"	99	Śaka 1519, Hēviḷambi, Mēsha, ba. 5, Monday, Mūlā = A. D. 1597, March 28, Monday ; ·03 ; f. d. t. ·97.
"	190	Śaka 1514, Nandana, Tulā-Vṛiśchika, ba. 5, Puṇarpūśam, Monday = A. D. 1592, November 13, Monday ; ·07. It was a day of ba. 5 e ·84. The citation of two months together is probably to indicate the *Ṛitu* (*Śaradṛitu*).
		Vira Veṅkaṭapatidēva-Mahārāya.
A	18	Śaka 1655, Pramādīcha, Chaitra, śu. 4 , Sunday, Kṛittikā. Irregular. Probably = A. D. 1734, March 27, Wednesday (not Sunday) ; ·66 ; ·25.
		GAJAPATI.
		Pratāparudra.
"	7	Śaka 1223 (mistake for 1423), Durmati, Vaiśākha, Monday, lunar eclipse. = A. D. 1501, May 3, Monday, lunar eclipse.
		Uṇḍīśvaradēva of the Solar race.
"	13	Śaka 1299, Piṅgaḷa, Mithuna, śu. 5, Wednesday = A. D. 1377, June 10, Wednesday ; the tithi was śu. 4 which ended at ·98 of the day and then śu. 5 commenced.
		Tripurāridēva (*Kāyastha*).
B	391	Śaka 1226, Krōdhin, Vaiśākha, śu. 6, Thursday = A. D. 1304, April 9, Thursday ; śu. 3 ; ·13.
		MADURA NAYAKA.
		Muddaḷakādri.
"	31	Śaka 1602, Siddhārthin, Vṛiśchika, Wednesday, Chitrā = A. D. 1679, November 19, Wednesday ; the tithi was ba. ·12; ·99.
		GENERAL.
"	5	Śaka 1419, Piṅgaḷa, Karkaṭaka, ba. 4, Tuesday, Pūraṭṭādi = A. D. 1497, July 18, Tuesday ; ·62 ; ·39.
"	11	Śaka 1590, Kīlaka, Makara, śu. 13, Sunday, Rōhiṇī = A. D. 1669, January 3, Sunday ; f. d. t. ·95 ; ·37.
"	13	Śaka 1411, Saumya, Ṛishabha, śu. 10, Sunday, Uttiram = A. D. 1489, May 10, Sunday ; ·36 ; ·18.
"	17	Śaka 1453 (in chronogram), Manmatha, Uttarāyaṇa, śu. 5, Wednesday, Pūraṭṭādi. Manmatha corresponded to Śaka 1457. The details were current on A. D. 1535, December 29, Wednesday ·11 ; ·34. It was a day of Uttarāyaṇa-saṅkrānti.
"	21	Śaka 1514, Nandana, Mithuna, śu. 7, Tuesday, Uttiram = A. D. 1592, June 6, Tuesday ; ·36. The nak. commenced on the previous day and ended at ·02 of Wednesday.
"	22	Śaka 1405, Śōbhakṛit, Siṁha, ba. 11, Thursday, Pūśam. Irregular.

APPENDIX C—*contd.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	28	Śaka 1451, Virōdhi, Mēsha, ba. 9, Friday, Śravaṇa = A. D. 1529, April 2, Friday ; f. d. t. ·8 ; f. d. n. ·00.
„	32	Śaka 1450, Sarvadhāri, Mīna, Navamī, Thursday, Pushya = A. D. 1529, March 18, Thursday [śu. 9] ; ·56 ; f. d. n. ·15.
„	41	Śaka 14[3]6, Bhāva, Vṛiśchika, śu. 12, Friday, Rēvatī = A. D. 1514, October 30, Monday (not Friday) ; ·50 ; ·97.
„	42	Śaka 1442, Vikrama, Mīna, śu. 5, Wednesday, Rōhiṇī = A. D. 1521, Earch 13, Wednesday ; ·40 ; ·89.
„	45	Śaka 1556, Śrīmukha, Mithuna, śu. 12, Friday, Chittirai = A. D. 1633, June 7, Friday ; ·06. The tithi was śu. 10, which was current till ·15 of day.
„	50	(*a*) Krōdhi, Chittirai, Kēṭṭai, Monday = A. D. 1424, April 17, Monday ; ·44.
		(*b*) Viśvāvasu, Tai, pañchamī, Uttiram, Sunday = A. D. 1425, December 30, Sunday (śu. 6) ; ·80 ; ·39.
		(*c*) Plavaṅga, Āḍi, Saturday, Rōhiṇī = A. D. 1427, July 19, Saturday ; ·64.
		(*d*) Plavaṅga, Aṛpaśi, daśamī, Makhā, Wednesday = A. D. 1427, October 15, Wednesday ; ba. 10 ; ·79 ; ·64.
		(*e*) Kīlaka, Kārttika, Wednesday, Uttiram = A. D. 1428, November 3, Wednesday ; ·23.
		(*f*) Saumya, Tai, Āyana, Tuesday, Śravaṇa, doitīya = A. D. 1430, January 24, Tuesday ; ·06.
		(*g*) Saumya, Māśi, Friday, Uttiraṭṭādi = A. D. 1430, February 24, Friday ; ·18.
„	58	Śaka 1350, Kīlaka, ba. 12, Wednesday, Uttiram = A. D. 1428, October 6, Wednesday ; ·21 ; ·89. The month was Tulā.
„	60	Manmatha, Jyēshṭha, Sunday, Rēvatī. Manmatha corresponded to Śaka 1337. The details agree for A. D. 1415, June 2 ; ·40.
„	61	Śaka 1588, Viśvāvasu, Ṛishabha, śu. 7, Thursday, Pushya = A. D. 1665, May 11, Thursday ; ·48 ; the nak. had, however, ended at ·11 of the previous day.
„	62	Śaka 1393, Khara, Mīna, ba. 7, Sunday, Kēṭṭai = A. D. 1472, March 1, Sunday ; ·89 ; ·93.
„	67	Śaka 1542, Raudri, Vaiyāśi, 19, Ṛishabha, ba. 10, Tuesday, Aśvati = A. D. 1620, May 16, Tuesday ; ·98 ; the nak. was, however, Rēvatī which ended the next day, and then Aśvati commenced.
„	71	Śaka 1332, Vikṛiti, Siṁha, ba. 3, Sunday, Uttiraṭṭādi = A. D. 1410, August 17, Sunday ; ·87 ; ·28.
„	77	Śaka 1305, Rudhirōdgāri, Māgha, śu. 15, Makhā, Sunday, lunar eclipse = A. D. 1384, February 7, Sunday, ·84 ; ·85 ; lunar eclipse.

APPENDIX C—*concld.*

Principal dates from Appendices A and B to the Annual Report for 1938-39, calculated with the help of the *Indian Ephemeris—contd.*

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
B	80	Śaka 1504, Chitrabhānu, Karkaṭaka, ba...., Wednesday, Rēvatī = A. D. 1582, July 11, Wednesday; b.a. (6); ·24; ·78.
"	87	Śaka 1305, Kārttika, śu. 15, Kṛittikā, Tuesday = A. D. 1383, November 10, Tuesday; ·78; ·58.
"	105	Śaka 1496, Bhāva, Mithuna, ba. 7, Friday, Uttiraṭṭādi = A. D. 1574, June 11, Friday; ·53; the nak. commenced at ·33 of day.
"	144	Śaka 1421, Siddhārthi, Vṛiśchika, śu. 11, Wednesday, Rēvatī = A. D. 1499, November 13, Wednesday; ·69; ·98.
"	202	Śaka 153[7], Ānanda, Mīna, śu., Paurṇamī, Sunday, Uttiram = A. D. 1615, March 5, Sunday; ·29, ·54.
"	203	Śaka 1523, Plava, Makara, śu. 5, Monday, Rēvatī = A. D. 1602, January 18, Monday; ·42; f. d. t. ·09.
"	205	Śaka 1382, Mēsha, śu. 11, Friday, Uttiram = A. D. 1459, April 13, Friday; ·58; f. d. n. ·50. The Śaka year was 1381.
"	236	Dhātu, Vaiyāśi 15, Monday, Rēvatī = A. D. 1756, May 24, Monday; the nak. Rēvatī was current the whole of this day and ended at ·01 the next day.
"	294	Śaka 1692, Vikṛiti, Tai 16, Saturday, daśamī, Rōhiṇī = A. D. 1771, January 26, Saturday; ·20; ·75.
"	295	Śaka 1692, Khara, Makara, śu. 10, Saturday, Rōhiṇī = A. D. 1771, January 26, Saturday; ·20; ·75. The cyclic year Khara is wrong for Vikṛiti (see No. 294 above).
"	296	Śaka 1700, Viḷambi, Chittirai, 10, Sunday, Uttiraṭṭādi, ashṭamī = A. D. 1778, April 19, Sunday; f. d. t. ·30; Uttirāḍam (not Uttiraṭṭādi); ·85.
"	345	Śaka 1222, Śārvari, Jyēshṭha, śu. 5, Monday = A. D. 1300, May 23, Monday; ·96.
"	346	Śaka 1225, Śōbhakṛit, Śrāvaṇa, śu. 10, Friday = A. D. 1302, August 3, Friday; f. d. t. ·00.
"	355	Subhakṛit, Kārttika, ba. 4, Monday = A. D. 1662, October 20, Monday; ·76.
"	356	Śaka 1639, Hēmaḷambi, Māgha, śu. 15, Monday = A. D. 1718, February 3, Monday, f. d. t. ·21.
"	358	Śaka 1766, Krōdhin, Nija-Śrāvaṇa, ba. 12, Monday = A. D. 1844, September 9, Monday; ·54.
"	366	Śaka 162[9], Sarvadhāri, Kārttika, śu. 15, Friday Irregular.
"	383	Śaka 1440, Bahudhānya, Āshāḍha, śu. 12, Sunday = A. D. 1518, June 12, Sunday; ·46.
"	384	Śaka 1319, Īśvara, Māgha, śu. 5, Thursday = A. D. 1398, January 24, Thursday; śu. 6 (not 5); ·64.
"	385	Śaka 1342, Plava, Vaiśākha, ba. 30, Thursday = A. D. 1421, May 1, Thursday; ·84.
"	394	Śōbhakṛit, Vaiśākha, ba. 12, Monday. Śōbhakṛit corresponded to Śaka 1465, and the details agree for A. D. 1543, April 30, Monday; ·71.
"	441	Śaka 1692, Vikṛiti, Māgha, śu. 15, Monday = A. D. 1771, January 28, Monday; śu. 14 (not 15); f. d. t. ·87.
"	449	Śaka 1056, Ānanda, Paushya, ba. 15, solar eclipse = A. D. 1135, January 16, Wednesday, solar eclipse

APPENDIX D.

List of Photographs taken during the year 1938-39.

Number.	District—Locality.	Description.	Size.
1738	Bijapur-Bādāmi	Fresco paintings on the inner surface of the caves in Cave No. III.	Full.
1739	Do.	Mālegitti Śivālaya—Sculptures on the door-jamb of the central shrine (proper right of entrance).	Half.
1740	Do.	Do. Do. (proper left of entrance).	Quarter.
1741	Do.	Bhūtanātha temple—Seated figure of an ascetic in a shrine (identified with king Amōghavarsha I).	Do.
1742	Bijapur-Rāmatīrtha near Bādāmi.	A dolmen—General view	Full.
1743	Do.	Do. (another)—Front view	Half.
1744	Bijapur-Mahākūṭa.	Mahākūṭēśvara temple—Two shrines in Orissan style.	Do.
1745	Do.	Do. A third shrine in the Orissan style	Do.
1746	Do.	Do. Stone image of Sarasvatī kept in a room in the compound.	Do.
1747		Two leaves from a Telugu palmleaf manuscript	Full.
1748		Reverse side of one of the leaves mentioned above	Do.
1749		Copper-plate No. 8 of 1908-09 (of Amma II, Vijayāditya) (Side II B).	Do.
1750		Do. (Side IV B)	Do.
1751		Do. Seal	Do.
1752		Copper-plate No. 18 of 1938-39 (Obverse)	Do.
1753		Do. (Reverse)	Do.
1754	..	Circular tray with embossed Hebrew inscription (C. P. No. 17 of 1938-39) kept in the Jamkhandi Palace Museum at Rāmatīrtha.	Do.
1755	..	Two bronze images of god Annamūrti kept in the Government Museum, Madras.	Do.
1756		Seal of Copper-plate No. 3 of 1938-39 (of Eastern Chālukya Vijayāditya III).	Half.
1757	..	Seal of Copper-plate No. 14 of 1938-39 (of Chāḷukya Vīra-Satyāśraya).	Do.
1758	..	Seal of Copper-plate No. 2 of 1938-39 (Chandavōlu plates of Eastern Chāḷukya Vijayāditya II).	Quarter.
1759	..	Seal of Copper-plate No. 3 of 1913-14 (Chūra grant of Pallava Vishṇugōpavarman).	Do.
1760	..	Seal of Copper-plate No. 4 of 1938-39 (of Haihaya Kōna Manmamalla).	Do.

APPENDIX D—*contd.*

List of Photographs taken during the year 1938-39.

Number.	District—Locality.	Description.	Size.
1761		Seal of the Mayidavōlu plates of Pallava Śiva-Skandavarman (copied from *Ep. Ind.*, Vol. VI, page 84).	Quarter.
1762		Seal of the Hīrahaḍagalli plates of Pallava Śiva-Skandavarman (copied from *Ep. Ind.*, Vol. I, page 2).	Do.
1763		Seal of the Pīkira grant of Pallava Siṁhavarman (copied from *Ep. Ind.* Vol. VIII, page 159).	Do.
1764		Seal of Copper-plate No. 3 of 1924-25 (Pedavēgi grant of Śālaṅkāyana Vijaya-Dēvavarman).	Do.
1765		Seal of Copper-plate No. 1 of 1924-25 (Kantēru plates of Śālaṅkāyana Vijaya-Skandavarman).	Do.
1766		Seal of Copper-plate No. 2 of 1924-25 (Kantēru plates of Śālaṅkāyana Nandivarman).	Do.
1767		Seal of Copper-plate No. 6 of 1938-39 (Arumbāka grant of Eastern Chāḷukya Bādapa).	Do.
1768		Seal of Copper-plate No. 7 of 1938-39 (of Gajapati Pratāparudra).	Do.
1769		Seal of Copper-plate No. 13 of 1938-39 (of Uṇḍīśvara of the Solar race).	Do.
1770		Seal of Copper-plate No. 2 of 1919-20 (Mattēpāḍ plates of Dāmōdaravarman).	Do.
1771		Gold coin received from the Government Epigraphist for India (Obverse).	Do.
1772	..	Do. (Reverse) .	Do.
1773		Two copper coins from Ghaṇṭasāla (Obverse) . .	Do.
1774	..	Do. (Reverse)	Do.
1775		Do. (Obverse, enlarged)	Do.
1776		Do. (Reverse, enlarged)	Do.
1777		Two lead coins from Ghaṇṭasāla (Obverse) .	Do.
1778		Do. (Reverse)	Do.
1779		Do. (Obverse, enlarged)	Do.
1780		Do. (Reverse, enlarged) . . .	Do.
1781		Copper coin received from the Director General of Archaeology in India (Obverse and Reverse).	Do.
1782		Two copper coins from Sri Seshadri Sastri of Guntur (Obverse).	Do.
1783		Do. (Reverse) . . .	Do.

PART II.

The earliest record in the year's collection comes from Nāgārjunakoṇḍa in the Guntur district (No. 452) and is engraved on a white marble pillar now kept in the Archaeological Museum of the place. It is in Brāhmī characters of about the 3rd century A.D. and is dated in the 6th year of the Ikhāku king Vāsiṭhīputa Ehuvuḷa Chātamūla. This inscription records the foundation of a [stone maṇḍapa] for the benefit of the *Ariya-saṅgha* (Ārya-saṅgha), versed in the Mahānikāya and belonging to the Buddhist sect Aparamahāvinaseliya of Vijayapura in Siripavata, by an *upāsaka* named Chaṁḍasiri for the merit of his parents and descendants. This adds one more number to the few inscriptions of this king found in the locality.

Ikhāku king Vāsiṭhīputa Ehuvuḷa Chātamūla.

2. Next in point of time come two labels in Pallava-Grantha characters of the 7th century A.D. found at Nāmakkal in the Salem district (Nos. 328 and 329). One of them is engraved on a rock near the spring to the right of the Raṅganātha cave-temple and reads 'Manōmaya' and the other is found in the Lakshmīnarasiṁha cave-temple and gives the *birudas* 'Śrīdhara' and 'Śilibhṛitam'. All these three are apparently *birudas* or surnames of the Adiyamāṉ chief in whose time the rock-cut temple of Raṅganātha called the 'Adiyēndra-Vishṇugṛiha' came into existence, as testified to by a long Sanskrit inscription found in it (No. 7 of 1906).

Birudas of the Adiyamāṉ chief at Nāmakkal.

3. A few inscriptions in archaic characters of the 7th-9th centuries A.D. have been secured from the Cuddapah, Guntur and Nellore districts. The earliest of these is a damaged epigraph (No. 402) of about the 7th century A.D. from Nandimaṇḍalam in the Cuddapah district giving the name 'Tribhuvanā-Siṅgaṁbu', probably of a local chief. On the pillar containing this inscription is another record (No. 401) in later characters, which mentions Ṭhākura Sattikomāra, probably a religious teacher. Some other inscriptions of this period recording names come from Gōḷi in the Guntur district and read 'Puṇyalābhuṇḍu' (No. 450), 'Ajaḷullataṉṟu', 'Dayāchittunṟu' and 'Nagapriyunṟu' (No. 451).

Some archaic inscriptions of the 7th-9th centuries A.D. in the Telugu districts.

An inscription in characters of about the 9th century A.D. (No. 445) was copied at Nalajanampāḍu in the Nellore district at the suggestion of the Director General of Archaeology for Mr. Master of the Bombay Civil Service (retired). This has been published in the *Nellore Inscriptions*, Vol. II, pp. 676-77, but the readings given there are not satisfactory. The inscription records an endowment by Bādi-rāju, son of Bādi-rāju, who bears the *birudas* 'Paramamāhēśvara', 'Paramēśvara' and 'Pellavāditya' and calls himself a devotee at the feet of Bhagavad-Arhata Parama-bhaṭṭāraka. Judging from the epithet 'Pallavāditya' assumed by his father, the donor might be taken to be **a scion of the Pallava family.**

A huge stone image of a *dvārapālaka* exhibiting early bold workmanship was recently acquired by the Madras Museum from Bezwada in the Kistna district. On the back of it is an inscription of two lines in Telugu characters of about the 9th century A.D. (No. 447) which gives the names 'Veṁginātha Valaṇḍu' and above it 'Guṇḍaya' indicating probably the donor and sculptor respectively of the image.

An early labelled Dvārapāla image from Bezwada.

The Eastern Chalukyas.

4. This dynasty is represented in the year's collection by 3 sets of copper-plates. One of these (C. P. No. 2) which was secured from Chandavōlu in the Guntur district belongs to king **Vijayāditya,** who bears the titles 'Mahārājādhirāja', 'Paramēśvara' and 'Bhaṭṭāraka', the son of Vishṇuvardhana-Mahārāja and grandson of Vijayāditya-Mahārāja. The early angular characters

Vijayāditya II

of the record and the legend 'Śrī-Tribhuvanāṅkuśa' engraved on the seal of the grant make it assignable to **Vijayāditya II** (Narēndramṛigarāja; Śaka 716-764) of whom another copper plate grant was also secured in 1917 from the same district (C. P. No. 5 of 1916-17). It records a grant of land sowable with paddy at Maṅgavēḍugrāma in Gudravāra-*vishaya* to the Vedic scholar Yajñaśarman, son of Bandhuśarman and grandson of Kuppaśarman of the Bhāradvāja-*gōtra*, who was a resident of Krōvaśiri. The executor (*ājñapti*) of this grant is said to be Paṇḍaraṅga, 'the bee at the lotus-feet of Guṇagāṅka-Vijayāditya'. These two persons are identical with the famous general **Paṇḍaraṅga and his master Guṇaga-Vijayāditya III**, the grandson of the king. The gift-village is probably identical with Maṅginapūḍi in the Bandar taluk of the Kistna district. The village Krōvaśiri mentioned in the record is evidently the same as the modern village Krōsūru of the Sattenapalle taluk, Guntur district.

Vijayāditya III.

5. To Vijayāditya III belongs a grant found this year, which like the later grants of the family, gives elaborate information about the ancestors of the king and the periods of their rule. (C. P. No. 3). We learn from it that the king's mother was Śīlakāmbā, the daughter of a certain Chandrarāja. The Pōnaṅgy plates of Guṇaga-Vijayāditya mention Śīlāmbikā as a Rāshṭrakūṭa princess (*Ep. Rep.* for 1909, p. 56) and hence this **Chandrarāja should have been a member of the Rāshṭrakūṭa family** though his identity is not clear. The record states that the king, 'having achieved all his ambitions in the world, turned his attention to Dharma', thus indicating that the grant should have been issued late in his reign. It records the gift of the village Kāṭlaparru in the Vēṅgi-sahasra-vishaya by the king to his Brahman general Rājāditya who distinguished himself in the king's wars by his valour and won for him enormous wealth from the enemy kings. This Rājāditya's son was Peddana who was equally famous and powerful and was greatly attached to the king by ties of loyalty. We also get an account of the donee's ancestors in the record. His great-grandfather was Kumāramūrti who came of a line of great scholars, who was the master of the villages Kaṭūru and Vāyalūru, evidently identical with the present villages of the same name in the Chingleput district, and who was held in great esteem in his locality. Unwilling to submit to the insolent treatment of the then Toṇḍaimān king Kāḍuveṭṭi, this high-spirited Brahman migrated to the Vēṅgi country and settled at Uṇḍi. His son was Viddiśarman of spotless character whose son was Kumāra *alias* Peddana. This Peddana married Chānamāmbā and to them was born Rājāditya the donee of the present grant. It is to be noted that this grant gives the earliest epigraphical reference to the village Uṇḍi.

Bādapa.

6. An interesting record of Bādapa (C. P. No. 6) was secured from Arumbāka in the Repalle taluk of the Guntur district, wherefrom another grant of the same king was also obtained in 1920-21, and has been published in *Epigraphia Indica* Vol. XIX, pp. 137 ff. The political events narrated in the latter vary slightly from those found in the present plates. While giving the account of each king the present inscription mentions against Guṇaka-Vijayāditya that he killed in battle the Nolamba king Maṅgi and overthrew Saṅkila and Ugra-Vallabha. Maṅgi and Saṅkila are already known from C. P. No. 15 of 1918 and that **Maṅgi was a Noḷamba chief** is known from the present grant as well as the Maliyapūṇḍi grant of Amma I (*Ep. Ind.* Vol. IX, pp. 47ff). In place of Ugra-Vallabha, the other grant mentions Baddiga. After his brother's great-grandson Amma I ruled for 7 years, the latter's young son Chāḷukya-Bhīma (I) was superseded by Tāḷa, son of Yuddhamalla of the collateral line, who ruled for 1 month. The Arumbāka grant mentions in place of this Chāḷukya-Bhīma, his elder brother Vijayāditya. Tāḷa, according to the present record was killed by the powerful Vikramāditya who ruled for one year, though he is stated in the other Arumbāka grant to have been defeated. After Vikramāditya came a period of confusion for 5 years, when three *dāyāda* princes Yuddhamalla, Rājamārttāṇḍa and Kaṇṭhikā-Vijayāditya with their supporters, each bent on securing the kingdom for himself, were fighting with each other, oppressing the subjects. Of these Rājamārttāṇḍa, was killed and the other two were driven away from the kingdom by Rāja-Bhīma, *i.e.*, Chāḷukya-Bhīma II, son of Vijayāditya, who restored order and ruled the kingdom for 12 years. The other

Arumbāka grant, however, gives a reign of 7 years to Yuddhamalla II while our grant merely states that it was a period of confusion at the end of which Vikramāditya succeeded after driving out Yuddhamalla. Chāḷukya-Bhīma II's son by Lōkamahādēvī was Amma II, who after being crowned while still young, was in turn ousted by Bādapa, the son of Yuddhamalla II. Amma II is stated in the other Arumbāka grant to have ruled both the Vēṅgi country and Trikaliṅga and to have been forced into exile by Bādapa with the help of Karṇarāja-Vallabha (Krishṇa III), facts which are both omitted in the present grant.

This Bādapa ruled the kingdom with the help of his faithful younger brother Tāḷapa, when he made a grant to his venerable minister Māvenaśarman of the Kuṇḍina-*gōtra* of the village of Intēṛu, probably identical with the present Itēru in the Bapatla taluk of the Guntur district, for being given in turn to his son who bore the king's father's name Yuddhamalla or Malla. No date is given in the present grant. But from the Māṅgallu plates (*Ep. Report* for 1917, para 24) of Amma II it can be surmised that the **usurpation of Bādapa took place in the 11th year after the coronation of Amma II (i. e.) in A. D. 957** and the present charter might have been issued shortly thereafter.

THE HAIHAYAS.

7. This family of chiefs who ruled over portions of the Godavari district called Kōna-maṇḍala as subordinates to the Eastern Chāḷukyas, is represented by a copper-plate inscription (C. P. No. 4) of Kōna Manma-Malla, dated in Śaka 1140, which was secured from Kandikuppa in the Amalapuram taluk of the East Godavari district. It is important as being the only copper-plate grant of the family known so far. The genealogy of the chief is traced from Rājaparēṇḍu, 'the hero of many battles'. In this genealogy, **Manma-Malla is said to have had an elder brother by name Bēta or Manma-Bēta** who is omitted in the table given in para. 58 of the *Epigraphical Report* for 1932-33, wherein, however, his younger brother Sūrya is noticed, while he is omitted in the present grant. It records the endowment by the chief, of the village Kandikuppa separated from Paḷḷamakurti in Guḍḍēśa-Vishaya to the temple of Chōḍēśvara-Mahādēva evidently in the same village for the merit of the donor's father. This grant has been published in *Bhārati* for June 1938 (pp. 555 ff.).

Kōna Manma-Malla.

THE KAKATIYAS.

8. There is a single record of the Kākatīya king Pratāparudradēva in the collection (No. 79) which comes from Śrīraṅgam. It is engraved in Grantha script though the language is Telugu. It is highly damaged and the latter half containing the details of grant is completely lost. The prefatory portion states that while Kākatīya Vīrapratāpadēva Mahārāja was ruling from Oruṅgallu, **his commander (Nāyaka)** Dēvari-Nāyaka son of Māchaya-Nāyaka, who is given the *birudas* 'Kākatarāya-sthāpanāchārya' and 'Svāmidrōharagaṇḍa' marched with an army to the South against the five Pāṇḍyas, defeated Vīra-Pāṇḍya and the Malayāḷa-Tiruvaḍi Kulaśēkhara at Tiruvaḍikuṇḍram and **established Sundara-Pāṇḍya at Vīradhavaḷam.** The inscription is dated in Śaka 12[39, Piṅgaḷa] and the astronomical details given work out correctly for A.D. 1317, March 28, Monday. The last two lines of the inscription suggest that the purport of the grant was probably some *sarvamānya* gift, evidently to god Raṅganātha of the place. A similar inscription still more damaged, is found at Jambukēśvaram close by (S. I. I., Vol. IV, No. 430). In the war of the Pāṇḍya succession which started between the brothers Sundara-Pāṇḍya and Vīra-Pāṇḍya when their father Māṛavarman Kulaśēkhara overlooked the claims of the former and was murdered by him in consequence, both the Travancore king Ravivarman Kulaśēkhara and later, the Muhammadans, took part. Taking advantage of the weakness of his ally Vīra-Pāṇḍya, Ravivarman Kulaśēkhara seems to have marched as far north as Conjeevaram where he crowned himself on the banks of the Vēgavatī in A.D. 1312-13 (*Ep. Ind.* Vol. IV, p. 146). The present inscription is important in this connection, as it reveals the part played in this war by Pratāparudra who sent an army to the South under Dēvari-Nāyaka which, as stated above, established Sundara-Pāṇḍya at Vīradhavaḷam. The village Tiruvaḍikuṇḍram may be identified with Tiruvaḍikuṉṟam in the Ginjee taluk of the South Arcot district,

Kākatīya Pratāparudradēva, his general, Dēvari-Nāyaka at Śrīraṅgam.

while Vīradhāvaḷa is not easily identifiable. It was known to the Muhammadan historians as Bīr Dhōl and from the way in which they refer to the place, it appears to have been a coastal town. It has been identified with Marakkāṇam in the South Arcot district (*J. A. H. R. S.* Vol. XIII, pp. 1 ff.), but an inscription from Aḻagarkōyil, dated in the 35th year of Māṟavarman Kulaśēkhara 'who was pleased to take every country' definitely locates this place in Uṟaiyūr-kūṟṟam, a subdivision of Teṉkarai Rājagambhīra-vaḷanāḍu (No. 319 of 1929-30) and the place may therefore have to be looked for in the vicinity of Uṟaiyūr itself.

Kāyastha chiefs.

9. The Kāyastha subordinate of the Kākatīya kings **Gaṇḍapeṇḍāra Jannigadēva-Mahārāja,** is represented by an inscription from the Cuddapah district, dated in the cyclic year Siddhārthin corresponding to Śaka 1181 (No. 347). He is stated to have made a gift of the village Turumiḍlapāḍu for the worship of the god Indrēśvara at Chintalapaṭṭūru. Another chief of this family was **Tripurāridēva,** brother of Jannigadēva, whose inscription copied this year at Lēbāka (No. 391) in the Cuddapah district is dated in Śaka 1226. He is said to have been ruling from Vallūripaṭṭana situated in Mulki-nāḍu and bore the usual *birudas* of the family *viz. Maṇḍalika-Brahmarākshasa* and *Gaṇḍapeṇḍāra.* Though there is no mention of his Kākatīya overlord who must be Pratāparudra at this time, it need not be supposed that this chief set up an independant principality with Valūr (Vallūr in the Cuddapah taluk) as his capital. The date given in the present inscription is the latest year known so far for him.

Prōlaya-Nāyaka.

10. A copper-plate grant (C. P. No. 5) of Prōlaya-Nāyaka, the cousin and predecessor of Kāpaya-Nāyaka who built up a principality on the ruins of the Kākatīya kingdom after its fall at the hands of the Muhammadans, was secured for examination from Mr. M. S. Sarma of the *Bhārati* office. It gives an interesting account of **the capture and imprisonment at Delhi of the Kākatiya-king Pratāparudra,** the misrule of the Mussalmans of that period and the attempts made by Prōlaya to re-establish Hindu rule. It states that while Pratāparudra was ruling his kingdom Triliṅga from his capital Ēkaśilā, the great lord of the Turushkas, Ahammadu Suratrāṇa entertained great enemity towards him and in the encounter that ensued, Vīra-Rudra (Pratāparudra) vanquished him as many as seven times, but was ultimately taken captive and while being taken to Delhi he died on the way on the banks of the river Sōmōdbhavā(Narmadā). Then darkness overshadowed the earth (*i.e.*, Triliṅga), people were dispossessed of their wealth, images were broken, Brahmans forsook their avocations and many were killed, *agrahāras* were forfeited and the ploughmen were ruined by the wicked Yavanas. No one could call anything his own in this great calamity and life became intolerable. Then appeared, as if by *avatāra* a king named Prōla of the Śūdra caste, born of the Mussinūri family. He overthrew the Yavanas to whom his name became a terror. Under him the very people who were oppressed formerly now turned against their oppressors, the Turushkas and routed their armies and the old order of things was restored in every way. This Prōla established his capital at **Rēkapalle** on the banks of the Gōdāvarī, which excelled Amarāvatī (evidently the Puranic residence of Indra) in splendour with its rich emporium beaming with costly gems, pearls and other precious articles. Prōla, in course of time, entrusted the administration of the kingdom to **his cousin Kāpaya-Nāyaka** and devoted himself to the performance of *Dharma.* The record then states that Prōla, after enquiring about the most deserving persons, granted the village Vilasā on the banks of the Gōdāvari in Kōnāvanimaṇḍala to the scholar Vennayaśarman of the Bhāradvāja-*gōtra* who in turn, along with his brother Gaṇapaya, settled it as an *agrahāra* among 108 Brahmans well versed in the *Vēdas* and *Śāstras,*

Uṇḍīśvaradēva of the solar race.

11. From the Collector of East Godavari was received a set of copper-plates, dated in Śaka 1299 (C.P. No. 13). It is said to have been issued by the chief Uṇḍīśvaradēva belonging to the solar race and the Hārita-gōtra. Another copper plate grant of the same chief under the name Uṇḍirāja, dated 5 years later, *i.e.*, in Śaka 1304 has been reviewed in *Ep. Report* for 1918, para. 82. The ancestry of the chief is given in the present record for 6 generations and starts from Rājarāja whose son was Uṇḍīśvaradēva (I), while that in the other begins with the latter's son Dēvarāja. It mentions the grant, made on previous

occasions of 3 villages renamed Tammavaram, Vīravaram and Uṇḍīśvarapuram by the chief after the names of his father, mother and himself, to several learned Brahmans. The purpose of the present record is to register the gift, made now, of the village Ollaparru surnaming it as Uṇḍiśapuram after his own name to a number of learned Brahmans. The other villages granted by him were in the Pāvunāra-vishaya and Vēṅgidēśa, which indicate the extent of his principality. The donor Uṇḍīśvara is said to have held sway over many towns in the Guṇṭūri-Vṛitti-dēśa and had his residence at Sūravaram which may perhaps be identical with the village of the same name in the present Bhadrachalam taluk of the East Godavari district. He bore the *birudas Rājavēśyā-bhujaṁga, Paramēśvara, Dānadīkshāguru, Naḍa-gōṭamalla* and *Nandimēru*. It must be noted that the seal of the grant bears the figure of a couchant bull.

The Cholas.

12. The Chōḷa kings are well represented in the collection, most of their inscriptions being found in the Trichinopoly and North Arcot districts. The records of the early rulers of the dynasty are comparatively meagre numbering a little over a dozen in all.

Parakēsarivarman.

Of king Parakēsarivarman without any distinguishing epithet, there are a few inscriptions. No. 283 from Kāppalūr, dated in the eighth year of this king records a gift of money for feeding Brahmans in the local temple by Gaṅgap-perundēvī, the wife of Kāmaḍigaḷ, son of Mādēvar of Paṅgaḷa-nāḍu. This Mādēvar is known to have been a subordinate under Pallava Kampavarman (*Ep. Ind.* Vol. VII, p. 193). As the writing of the inscription also closely resembles that of the records of Kampavarman found in the same place (No. 282) it may be assigned to that period. Hence it is reasonable to identify the Parakēsari of this inscription with Vijayālaya an inscription of whose reign was found at Vīra-śōḷapuram in the South Arcot district about 50 miles south of Kāppalūr (*A. R.* No. 51 of 35-36). In the genealogy of the Paṅgaḷa-nāḍu chiefs given in para. 8 of *Epigraphical Report* for 1930-31, Gaṅgamārttāṇḍaṉ *alias* Sembiyaṉ Pṛithivī-gaṅgaraiyar is shown as the son of Mahādēva and so Kāmaḍigaḷ of the present inscription might be supposed to be a brother of Gaṅgamārttāṇḍa.

Another inscription of Parakēsarivarman (No. 286) from the same place is dated in his 3rd year and mentions this Gaṅgamārttāṇḍa *alias* Pṛithvī-gaṅgaraiyar and his son (name lost) who is said to have made a gift of lands to the temple of Śaṅkaranārāyaṇa. As this Gaṅgamārttāṇḍa figures in the 26th year of Rājakēsarivarman Āditya I) (No. 177 of 1928) the Parakēsari of the present inscription must be identified with Āditya's son Parāntaka I. Another inscription of Parakēsari (No. 302) which comes from Poonamallee near Madras and which, from its characters may also be assigned to Parāntaka I, refers to a Vishṇu temple of Neduñjeḷi[ya*]-Viṇṇagar-Irundadēvar at Pūndan-mali in Puliyūr-kōṭṭam. Neduñjeḷiyaṉ is the well-known Pāṇḍya king, the 'victor at Talaiyālaṅgāṉam' over the Chēra and Chōḷa kings (*S. I. I.*, Vol. III, Pt. IV, p. 445), and it is rather curious how a temple named after this early Pāṇḍya king could have sprung into existence so far north as Poonamallee in the Chingleput district. There is, however, an early Pāṇḍya record mentioning Poonda-malli (*A.R.E.*, 43 of 1908). The present inscription is engraved on a slab which is now lying loose in the compound of the mosque of which, however, the basement consists of inscribed stones, which go to show that it must have originally formed part of a Hindu temple. No. 268 from Kāppalūr is also a record of Parakēsari, dated in his 13th year. It records a sale of land by the *sabhā* of Kāmappullūr to Muḍumbai Iḷaiya Attiṇḍakramavittaṉ, a member of the *ālum-gaṇam* of the place for the maintenance of a Vēdic school (*Chhandōga-kiḍaippuram*). As this transaction is again referred to in a record of the 6th year of *Madiraikoṇḍa* Rājakēsari (*i.e.*) Sundara-Chōḷa (No. 270) from the same place, the present record has to be assigned to Parāntaka I.

To the end of Āditya's reign belongs a record from Kāppalūr, dated in Śaka 826 without however mentioning the ruler of the region (No. 271). It registers an endowment of land as *dēvabhōga* to a Vishṇu temple of the place by Nandipōsar Tāḷiperumāṉ who was probably a local chieftain. The omission of the ruling king's name in the inscription probably indicates the unsettled

state of the country prior to the firm establishment of the Chōḷa rule under Parāntaka I.

Āditya II Karikāla.

13. Āditya II Karikāla under the surname 'Parakēsari who took the head of Vīra-Pāṇḍya' is represented by 4 inscriptions from Kāppalūr, all of them dated in the 5th year of his reign (Nos. 247, 248, 266 and 267). Nos. 248 and 267 record endowments made, one to the Śiva temple called Śrīkāmainakkar and the other to that of Vishṇu known as Kaliyāditta-Viṇṇagardēvar by Tiruvaḍigaḷ Piridirāma-Śeṭṭi, son of Pārthivaśēkharaṉ of Kōliyakkuḍi, a merchant of Kōmaḷ in Śōṇāḍu. The name of the Vishṇu temple indicates that it owes its origin to Āditya-Karikāla. The third inscription (No. 247) also records a gift to the Śiva temple by a merchant of Tañjāvūr named Aiyāraṉ Nūṟṟeṉmak-Kavara Śeṭṭi, son of Māyilaṭṭi, while the 4th mentions a certain Tirumaḷaiyaraiyaṉ, son of Pūḍāṇai, a *maṉṟāḍi* residing at Koḍuvākkuṭṭai in Koḍuvāykkuṭṭai-nāḍu. This village may be identified with the present Kaḍavāykōṭṭai in the Arantangi taluk of the Tanjore district.

Uttama-Chōḷa.

14. Of Uttama-Chōḷa there is an inscription from Śrīraṅgam (No. 65) which makes provision for ghee and camphor (Bhīmasēni-karpūram) for a lamp in the temple. The practice of burning lamps with ghee in which camphor is dissolved, is still in vogue at Tiruvaṇṇāmalai in the North Arcot district.

Rājarāja I.

15. Of Rājarāja I there are 5 inscriptions in the collection. Of these, No. 276 from Kāppalūr (North Arcot district) records in 3 Sanskrit verses the construction of a channel after the king's name from the northern bank of the river Dūranadi up to the great tank at Kāmappullūr under orders of king Mummaḍi-Chōḷa by his minister Koṟṟamaṅgalaṅkiḻāṉ. Another inscription (No. 290) from Kalaśapākkam close by records the endowment of a thousand *kuḻi* of land for the maintenance of two persons singing the *Tiruppadiyam* (*Dēvāram*) during the three services in the temple of Tiruvachchiruppākkattāḻvār at Vaśugūr by an officer called Sundaraśōḷa-Mūvēndavēḷāṉ. The 3rd (No. 265) inscription (from Kāppalūr) is dated in his 21st year and records an endowment of land to the temple of Kaliyāditta-Viṇṇagarāḻvār (see para. 13 above) by a member of the *āḻuṅgaṇa* of the village named Abhyaṇḍi Rishīkēśava (Hṛishīkēśa)-Kramavittaṉ.

Rājēndra-Chōḷa.

16. Rājēndrachōḷadēva is represented by 4 inscriptions of which three are dated. The earliest of these (No. 273) is dated in the 2nd year of his reign and comes from Kāppalūr which is surnamed Rājachūḷāmaṇi-chaturvēdimaṅgalam and is stated to be situated in Maṇḍaikuḷa-nāḍu, while in earlier inscriptions of the same place it is said to belong to Palkuṉṟa-kōṭṭam, in Vaśugūr-nāḍu. In another inscription of the same king at Kāppalūr (No. 262) this Maṇḍaikuḷa-nāḍu is said to have formed the southern division of Paṅgaḷa-nāḍu in Jayaṅkoṇḍaśōḷa-maṇḍalam. *Rājachūḷāmaṇi* is a well-known surname of Rājarāja.

Rājādhirāja I.

17. Of his successor Rājādhirāja I, there are 2 inscriptions, one from Kalaśapākkam in the North Arcot district (No. 291) and the other from Śrīvāñjiyam in the Tanjore district (No. 234), both dated in the 33rd year of his reign. The former records an endowment of land by the *Nānādēśis* (merchant guild) for feeding people during the annual festival in the temple in the *Maṇḍapas* called 'Nāṉādēśiyaṉ-śālai' and 'Aiññūṟṟuvaṉ-ambalam'. The other inscription is found near a sluice at Śrīvāñjiyam and records the remission of taxes by the assembly of Abhimānabhūshaṇa-chaturvēdimaṅgalam in Tirunaraiyūr-nāḍu on a land endowed by Brammagaḷ, wife of the Commander Rājēndraśōḷa-Brahmamārāyar, to a Vishṇu temple probably built by her. This Tirunaraiyūr being in the present Kumbakoṇam taluk, the village Abhimānabhūshaṇa-chaturvēdimaṅgalam might be located there. This village is mentioned in the Larger Leiden Plates of Rājarāja I with its other name Tuṅgamaṅgalam (*Ep. Ind.*, Vol. XXII, p. 236).

18. Of Rājēndradēva and Vīrarājēndra, there are only two inscriptions one of each (Nos. 235 and 257), while Kulōttuṅga I is represented by 14 inscriptions ranging from the 13th (No. 118) to the 47th year (No. 117) of his reign. Of these, No. 56 from Śrīraṅgam which is partly built in mentions **Vāṇādhirāja, the minister of Jayadhara** (*i.e.*, Kulōttuṅga-Chōḷa I) as the donor probably of a *prākāra* to the temple. Three records from the same place refer to his military officers (*sēnāpati*) Vīrarājēndra-Adiyamāṉ (No. 118) who made a gift of a flower-garden to the temple and Ariganḍadēvaṉ Āyarkkoḷundiṉār *alias* Gaṅgaikoṇḍaśōḷa-Muṉaiyadaraiyar of Kōṭṭūr (Nos. 122 and 123). Still another officer of the king was **Adhikāri Nishadharāja** (No. 124). Another inscription (No. 130) mentions as donors to the Raṅganātha temple certain Malayāḷa officers attached to the *Perundanam* and *Śiṟudanam* of the king. It is probable that these persons were engaged as custodians of the king's treasuries. The *chauri* which was presented by them to the temple is called 'Āyiravaṉ' after their surname which perhaps indicates their number in the Chōḷa king's employ.

Kulōttuṅga I.

No. 129 from Śrīraṅgam dated in his 34th year states that the assembly of Rājāśraya-chaturvēdimaṅgalam, a *brahmadēya* in Uṟaiyūr-kūṟṟam, who made a gift of land to the temple, met in a hall called Rājēndraśōḷaṉ-maṇḍapa in their village and it is interesting to note that they counted the number of the members present before beginning their deliberations.

19. The next king represented in the collection is Vikrama-Chōḷa for whom there is a single inscription from Tiruppaṅgili (No. 164). This is dated in his 14th year and refers to the endowment made for worship and offerings to the god in the temple of Tiruppaiññili-Uḍaiya-Nāyaṉār and to Vikramachōḷīśvaram Uḍaiyār consecrated therein by the king. From the reference in the inscription to the temple of Tiruppaiññili-uḍaiyār as being situated at Tiruveḷḷaṟai, a village about 3 miles away, it may be presumed that the present Tiruppaṅgili where this is now found, formed part of Tiruveḷḷaṟai in the days of Vikrama-Chōḷa.

Vikrama-Chōḷa.

20. Inscriptions of Kulōttuṅga-Chōḷa III in the collection are dated between his 8th (No. 258) and 35th (No. 208) regnal years. Of these, No. 258 from Kāppalūr, dated in the 8th regnal year of the king records a gift of land in Kāmappullūr *alias* Suṅgantavirttaśōḷach-chaturvēdimaṅgalam by **Pṛithvigaṅgaṉ** for maintaining a flower-garden in the Periyakōyil at Tiruvaraṅgam, *i.e.*, Śrīraṅgam. The land endowed was situated in the North Arcot district and evidently its income alone was to be utilised for rearing the flower-garden at Śrīraṅgam. The donor Pṛithvigaṅgaṉ whose full name is not given in the record was probably a chief of Paṅgaḷa-nāḍu. In the time of Kulōttuṅga-Chōḷa III two chiefs of this *nāḍu* are mentioned in epigraphs at Tiruvaṇṇāmalai, *viz.*, Kūttāḍundēvaṉ-Pṛithvigaṅgaṉ Vaṉṉiyamādēvaṉ Aḷagiyaśōḷaṉ and Aḷagiyaśōḷaṉ Varantarumperumāḷ *alias* Chōḷēndrasiṅgap-Pṛithvigaṅgaṉ (Nos. 546 and 558 of 1902), and it is possible that the chief mentioned in the present record is identical with one of these two chiefs. These chiefs figure as father and son in another inscription secured this year from Kāppalūr (No. 260) wherein the father assumes the title 'Āṉaikkaṭṭina'. It states that the *prākāra* wall and the kitchen in the temple of Tirukkāmīśvara of the place were constructed by Aḷagiyaśōḷaṉ, son of *Āṉaikkaṭṭina* Pṛithvigaṅgaṉ Kūttāḍundēvaṉ.

Kulōttuṅga-Chōḷa III.

An inscription from Tiruppaṅgili (No. 156) refers to the consecration of the images of 'Emberumakkaḷ' in the temple of Tiruppaiññili-uḍaiya-Nāyaṉār by Nambāṇḍāḷ, daughter of Periya-Nāchchi, an *agambaḍi-peṇḍu* residing at Āragaḷūr in the Aṟṟūr-kūṟṟam. Among the persons from whom this donor purchased land for endowment, figures one Narasiṅgaṉ Sundarattōḷuḍaiyāṉ bearing the title '*Kavikēśi*' by which we have perhaps to understand that he was a poet of some repute. 'Emberumakkaḷ' are evidently the four chief Śaiva-Nāyaṉmārs whose images are found installed invariably in all Śiva temples. The term 'Emberumakkaḷ' as connoting the *Nāyaṉmārs* is found in

an inscription from Śrīvāñjiyam (No. 229), dated in the 25th year of the king, wherein the image of saint Śiruraittār, *i.e.*, Māṇikkavāchagar is also mentioned.

A flower-garden called after Saint Śūḍikkuḍottāḷ.

21. The name of **Āṇḍāḷ**, known also as Kōdai and Śūḍikkoḍutta-Nāchchiyār, canonised as a Vaishṇava saint, is intimately connected with Śrīraṅgam where she is stated to have attained divine union with god Raṅganātha of the place. A separate shrine dedicated to her in the west side of the sixth *prākāra* of the Raṅganātha temple is said to mark the spot of her first halt when she came to Śrīraṅgam as the bride-elect with her father Vishṇuchitta. An inscription of Kulōttuṅga dated in the 9th year (No. 119) from the place, records an endowment for the formation of a flower-garden called ' Śūḍikkuḍuttāḷ ' after this lady-saint, to provide for the supply of a garland to the god on some specified occasions. Garlands from this garden would seem to have special significance as, according to tradition, god Raṅganātha is said to have given preference to the garlands previously worn by Kōdai who, on this account, came to be known as *Śūḍikkoḍuttāḷ*, *i.e.*, ' She who wore and offered ' (to god Raṅganātha).

Poet Sakalavidyāchakravartti.

22. Of literary importance are two inscriptions (Nos. 207 and 208) secured from Tiruveḷḷarai in the Trichinopoly district, which are dated in the 31st and 35th years of Tribhuvanavīradēva, *i.e.*, Kulōttuṅga-Chōḷa III and mention one Sakalavidyāchakravarttin, distinguished by the titles of *Kavirāja* and *Tribhuvanakavi-chakravarttin*. He was a *Vājapēyayājin* and a native of Madhurāntakachaturvēdi-maṅgalam. His full name is given in the inscription as **Tiruttēr-poṉmēynda-perumāḷ Kaṟpakavilli-Vājapēyayāji**. He is further distinguished as the headman of Ālambākkam ' on the northern bank '. The epithet ' Tiruttēr-poṉmēynda-perumāḷ ' was evidently assumed by this poet in deference to his patron the Bāṇa chief Poṉmēynda-perumāḷ Magadaipperumāḷ of Āragaḷūr whose panegyrics engraved in several temples are said to have been the composition of this ' Kavichakravartti ', for which he is stated to have been honoured with gifts of elephants (No. 371 of 1925). The present inscriptions record endowments of 5,000 and 15,240 *kāśu* respectively by this scholar for feeding persons, more than a thousand in number, who offered their services during the festivals in the temple in the Kaṟpakavilli-maṭha. Kaṟpakavilli's greatness as a poet is indicated by his attribute ' Kavichakravartti ' which according to Rājaśēkhara's *Kāvyamīmāṁsa* was considered a higher title than ' Mahākavi '. We know of some poets bearing the surname ' Vidyāchakravartti ' who flourished in the Hoysaḷa court. In the time of Ballāḷa II, there was a poet of this title and his grandson, also a ' Vidyāchakravartti ', the contemporary of Sōmēśvara was the author of *Gadyakarṇāmṛita*. The latter's grandson with the same surname was a protégé of Ballāḷa III and the author of *Rukmiṇīkalyāṇa*, in the introduction to which are given some details about the Hoysaḷa kings and of this family. The scholar mentioned in the two inscriptions of the present collection seems to have been identical with the first ' Vidyāchakravartti ' who should have originally enjoyed the patronage of Ballāḷa II and thereafter attached himself to the Bāṇa chief Magadaipperumāḷ whose title *Poṉmēynda-perumāḷ* was also subsequently added to the scholar's name.

A settlement of boundary between two temple lands.

23. The erosion of the river Koḷḷiḍam (Coleroon) into the lands belonging to the temples of Śrīraṅgam and Tiruvānaikkā and the consequent necessity for the resettlement of their boundary, is mentioned in a long record engraved in the Raṅganātha temple at Śrīraṅgam (No. 113). This inscription records the order of the king, evidently Kulōttuṅga-Chōḷa III issued in the 20th year on the 213th day, through the officer Gāṅgēyarāyar of Aṇṇavāyil. The king commissioned his *puravu-vari-kūṇ[illegible]seyvār* and *puravu-vari-nāyakañcheyvār* officers to settle the boundary, who, in consultation with the representatives of both the temples, representatives from the *sabhā*, accountants of the two villages and the superintendents of both the temples, adjudged their award by taking into account the holdings of the two temples as they were before the erosion in the 19th year of the king, and the actual enjoyment-rights of both the parties and by suggesting suitable exchange of lands in some cases. This award satisfied both the parties and they demarcated their respective portions by planting boundary-stones with the mark of *tiruvāḷi-(chakra)* and *śūla*.

A few inscriptions of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ without giving the name of the king, may from internal evidence, be assigned to Kulōttuṅga-Chōḷa III. His royal secretary Mīnavaṉ-Mūvēndavēḷāṉ figures as signatory in two records from Tiruvellarai (No. 194) and Tiruppaṅgili (No. 167), and the latter also mentions Śōḷakōṉ and Vāṇādarāyar, two other officers of the king, who are again mentioned in No. 168 without the king's name. No. 159, dated in the 36th year of Tribhuvanachakravartin Kōnērinmaikoṇḍāṉ is also to be attributed to Kulōttuṅga-Chōḷa III from the mention of Śōḷakōṉ and the royal secretary Neriyuḍaiyachchōḷa-Mūvēndavēḷāṉ, the latter of whom especially figures in the reigns of this king and of his successor Rājarāja III. Another record of the same (36th) year (No. 192) signed by Vāṇādharāyaṉ probably belongs to Kulōttuṅga-Chōḷa III. It records the gift of the village Periya-Kaḷḷikkuḍi in Mēlai-Vaḷḷuvappāḍi-nāḍu for constructing the *gōpura* of seven storeys in the Nīlivanēśvara temple at Tiruppaṅgili. Though another village, *viz.* Ādaṉūr in Vaḷḷuvappāḍi-nāḍu had also been granted for the same purpose in the 31st year of the king (*S. I.I.*, Vol. IV, No. 541) the *gōpura* remains unfinished even to this day.

Other inscriptions assignable to Kulōttuṅga III.

24. There are about 20 inscriptions of Rājarāja III in the collection, ranging between the 4th (No. 256) and 32nd years (No. 210) of his reign. The Paṅgaḷa-nāḍu chiefs who were subordinates under Kulōttuṅga-Chōḷa III figure in the reign of Rājarāja III also. Nilaiyiṭṭa-perumāḷ Araśagaḷnāyaṉ *alias* Kulōttuṅgaśōḷa-Pṛithvigaṅgaṉ, chief of this *nāḍu* is mentioned in five inscriptions, dated in the 4th (Nos. 255, 256 and 275), 8th (No. 288) and 14th years (No. 279) of the king.

Rājarāja III.

No. 158 from Tiruppaṅgili commences with the historical introduction of the king, *Śīrmaṉṉi*, etc. It is dated in his 11th year and records a sale of 60 *vēli* of land by 3 members of the *sabhā* of Toḍaiyūr, a *brahmadēya* of Mīpilāṟu in Pāchchil-kūṟṟam for 6,000 *kāśu* to Kālāḍi Śaṅkaraṉ Aḻagaṉ *alias* Maḷavarāyar of Malaimaṇḍalam, a *maṇḍala-mudali* of Perumāḷ Sundara-Pāṇḍya of Pāṇḍi-maṇḍalam. This Pāṇḍya king may be identified with Māṟavarman Sundara-Pāṇḍya I who was a contemporary of Rājarāja III. The presence of the Pāṇḍya king in the Chōḷa country seems to indicate the friendship that should have existed between the two kings at this period.

His relationship with the Pāṇḍya.

It was stated in the *Epigraphical Report* for 1936-37 (paras. 33 and 48) that Sōmalādēvī was the queen of Rājarāja III. An inscription from Śrīraṅgam (No. 133), dated in the 28th+1st year of the king secured this year mentions as donor Sōmakkaṉ, son of Māchchavai, an attendant (*dādi*) of this queen. The **Chōḷa-Hoysaḷa friendship** about this time is revealed in 3 inscriptions of the collection from Śrīraṅgam. No. 102, dated in the 31st year of Rājarāja records a gift of 1,200 *varāha-gajjāṇam* equivalent to 840,000 *kāśu* for worship and offerings during the *śandi* instituted in the name of his son **Siṅgaṇṇa-Daṇḍanāyaka** in the Raṅganātha temple by **Śaṅkadēvaṇṇaṅgaḷ**, the *Mahāpradhāni* of the Hoysaḷa king Sōmēśvaradēva who bears all the usual Hoysaḷa titles, such as 'Yādavakulāmbaradyumaṇi', 'Malaparōḷugaṇḍa' 'Śanivārasiddhi', Chōḷa-rājyapratishṭhāchārya', 'Niśśaṅka-pratāpa', etc. This Siṅgaṇṇa is again mentioned (as Siṅga-Daṇḍēśa) in another record from the same place, dated in the 32nd year of Rājarāja (No. 134). An invasion of this Hoysaḷa general, evidently on behalf of the Chōḷa king is referred to in the 29+1st year of Rājarājadēva from Vēdāraṇyam (No. 501 of 1904). He figures also in a record of Rājarāja's successor Rājēndra-Chōḷa III from Tiruvaṇṇāmalai recording a gift of land to the god Tiruvaṇṇāmalai-uḍaiya-Nāyaṉār for the welfare of his maternal uncle (*ammāṉ*) Kampaya-Daṇḍanāyaka (*S. I. I.* Vol. VIII, No. 88). His presence in different places of the Chōḷa country such as Vēdāraṇyam, Śrīraṅgam and Tiruvaṇṇāmalai and also at Sembāṭṭūr (*Pudukkottai Inscriptions No.* 667) would probably indicate local troubles which necessitated his presence. In the Sembāṭṭūr record he is called *Mahā-pradhāna* Siṅgaṇṇa-Daṇḍanāyaka, son of Śaṅkaradēva-Daṇḍanāyaka. In another inscription of Rājarāja from Śrīraṅgam, dated in the 32nd year (No. 147), a gift of 15 *varāha-gajjāṇam* of gold was made for the daily supply of a garland to god Raṅganātha for the welfare

And with the Hoysaḷa.

of Kāmadēvar, who is stated to have been a son (*pillai*) of **Tikkāṇai-Nāchchiyār, one of the queens of Vira-Sōmēśvaradēva.**

Another record which is from Tiruveḷḷarai (No. 204) and is dated in the 20th year of the king is of some interest as it registers a decision of the *Mūla-parishat* of the place which was convened in the *tirumuṟṟam* of Vāsudēva-viṇṇagar-Emberumāṉ of Narasiṅgamaṅgalam, a hamlet of Tiruveḷḷarai with regard to the lease of some villages belonging to the king. According to the decision, the existing committee of probably four members was replaced by another consisting of eight, who should settle the *kaḍamai* and *kuḍimai* dues to be collected on lands therein. The members of this committee were remunerated for their service and were to be changed annually. It was further ruled that a person who once served on this committee should not be selected again for the next four years.

Management of the king's personal lands.

No. 186 from Tiruppaṅgili, dated in the 3[2]nd year of Rājarāja III refers to the *Āśraya-liṅga* called Tiruttālīśvaram-uḍaiya-Nāyanār set up in the temple by Pugaḻan Tiruttālaiyaṉ, a horse dealer of Kuḷamukku in Malai-maṇḍalam. Another horse dealer named Koṇḍanambi hailing from the same place figures in No. 77 of 1936-37 from Śrīraṅgam as donor to the Raṅganātha temple. Malai-maṇḍalam occurs frequently in inscriptions in connection with horse-dealers and hence it would appear as if they had their guild in Malai-maṇḍalam (Travancore) where they imported horses and distributed them according to demand to different places of South India.

Horse dealers of Malai-maṇḍalam.

25. The merchant Tiruttālaiyaṉ (or Tiruttāla-Maṇavāḷaṉ) mentioned above figures again in a record of the 4th year of Rājēndra-Chōḷa III (No. 185) as donor of money for worship and offerings to the deity set up by him in the temple at Tiruppaṅgili. There are two other inscriptions of Rājēndra-Chōḷa in the collection, of which No. 148, dated in the 4th year, records a gift of money for providing garlands daily to god Raṅganātha for the merit of Iḷaiyaperumāḷ, son of Siṟusiṅgāṇḍai of Āḻvārkaṉmaṭṭam and of Tiruppārkaḍar-dāsar, a Vaishṇava of Śrīraṅgam (*Tiruppati-Śrīvaishṇava*), while the other (No. 169), dated in the 7th year registers a gift of land to the temple at Tiruppaṅgili by a certain Karuṅkōyaṉ Chēraśiṅgadēvaṉ of Maṅgalam in Pūnduṟai-nāḍu.

Rājēndra-Chōḷa III.

THE PANDYAS.

26. The Pāṇḍya records of the year come from the Tanjore and Trichinopoly districts and a few from Aḻagarkōyil near Madura. Among the latter is a fragmentary inscription (No. 218) engraved on a broken pillar now lying in the 3rd *prākāra* of the Saundararāja-Perumāḷ temple of the place. It commences with the introduction *Tirumaḍandaiyum*, etc., and belongs to the 5th year of Jaṭāvarmaṉ *alias* Uḍaiyār Śrīvallabhadēva (acc. A.D. 1132). It seems to record an endowment for offerings to god Tirumāliruñjōlai-Āḻvār at Kīḻ-Iraṇiyamuṭṭam. This is the only known inscription of this king at Aḻagarkōyil, the other secured in 1929-30 (*A.R.* No. 313 of 1929-30), dated in the 2nd year of Tirbhuvana-chakravartin Kōnēriṉmaikoṇḍāṉ Śrīvallabha being assignable to the later king of the name (accn. A.D. 1291), on account of the mention in it of the Sundara-pāṇḍya-maṇḍapa which is known to have been constructed by Jaṭāvarman Sundara-Pāṇḍya I (accn. A.D. 1251 ; A.R. No. 84 of 1928-29).

Jaṭāvarman Śrīvallabha.

27. Of the inscriptions of Māṟavarman Sundara-Pāṇḍya I, No. 196 from Tiruveḷḷaṟai which can be assigned to him is important. It is in verse and states that the Pāṇḍya king who threatened to trample his unyielding enemies under the feet of his elephants, **partitioned the Kāvēri-nāḍu between the Vaḷavaṉ (*i.e.*, Chōḷa) and the Māgadar-kōṉ.** It is known from the titles *Sōṇāḍu-koṇḍaruḷiya*, *Sōṇāḍu-Vaḻaṅgiyaruḷiya* and from the specific mention of the restitution of the crown and Muḍikoṇḍaśōḻapuram to Kulōttuṅga-Chōḷa III (No. 9 of 1926) and his anointment at Āyirattaḷi (No. 47 of 1937-38), that Sundara-Pāṇḍya did not annex the conquered Chōḷa territory to his dominions. That the whole of this territory was not restored to the Chōḷa king but a portion of it was sliced away and given to the Māgada chief, perhaps for assistance

Māṟavarman Sundara-Pāṇḍya I.

rendered to the Pāṇḍya king, is known only from the present record and it is confirmed also by the existence of the records of the Bāṇas in the Pudukkōṭṭai State and the surrounding region.

Another inscription of the king from Tiruppangili (No. 161), dated in the 9th year and 140th day, with which is also connected No. 160, records a royal order issued from the seat 'Malavarāyan' in the *Palliyarai-kūḍam* of the palace at Tiruvarangam at the instance of Alagapperumāḷ, the brother-in-law (of Sundara-Pāṇḍya). The order is signed by Uyyaninṟāḍuvān *alias* Kurukularāyan and minister Rāman Pallavarājan of Perumanalūr in Aṇḍa-nāḍu. Alagapperumāḷ mentioned here is also referred to as brother-in-law in a record of Jaṭāvarman Kulaśēkhara beginning with the introduction 'Pūvinkilatti' etc. (No. 298 of 1927-28), dated in the 13+14th year of his reign corresponding to A.D. 1217, from Chaturvēdimangalam in the Ramnad district. So also figure Uyyaninṟāḍuvān in No. 548 of 1922 from Tiruttangal and Rāman *alias* Pallavarāyan in a copper-plate record at Tirupūvanam (*Ep. Rep.* for 1899, para. 42 and *Ep. Ind.* Vol. XXV, p. 112, text line 113) in the same district both belonging to Kulaśēkhara. *Machchāḷvār* (brother-in-law) Alagapperumāḷ also figures as donor in a record, dated in the 31st year of Māṟavarman Kulaśēkhara (No. 198) where he is mentioned as hailing from Kiḷaikkoḍumalūr *alias* Madurai-Udaya (Madurōdaya)-nallūr. He might be identical with Alagapperumāḷ mentioned above, and the title Māṟavarman quoted in the record may be a mistake for Jaṭāvarman, as, otherwise, the 31st year of Māṟavarman Kulaśēkhara, *i.e.*, A.D. 1299 would give him an impossible date. Jaṭāvarman Kulaśēkhara's (accn. 1190 A.D.) highest regnal year is known to be 31+3rd (No. 431 of 1929-30 from Āttūr in the Tinnevelly district).

Alagapperumāḷ, the brother-in-law of Māṟavarman Sundara-Pāṇḍya, and of Jaṭāvarman Kulaśēkhara.

28. A few inscriptions of Jaṭāvarman Sundara-Pāṇḍya I have been secured this year also from Śrīrangam in addition to those of previous years. Of these No. 84 assignable to this king is dated in the 10th year and 45th day and records a royal order issued to his officer Vāṇādarāya to appoint the *Āriyar* and the *Uḷḷūrār* to guard the treasuries (*porkāṟal*) of the temple of Ranganātha from the month of Āvaṇi in the 10th year of the king. The management of this temple which was hitherto vested with one group (*kottu*) of officials was now extended to members of the other groups (*kottus*) also. No. 89 secured from the same temple and dated in the next month (*i.e.*, Puraṭṭādi of the 10th year gives more explicit information on the subject. This inscription begins with the introduction '*Samasta Jagadādhāra*' etc., and purports to be an order issued at the request of the king by the God himself while seated with his consorts on the 'Bhūpālarāyan' lion-throne in the bed-chamber of the temple. It states that the administration of the temple was hitherto conducted by a body of ten persons belonging to the *Kōvaṇavar-kottu*. The benefactions of the king are then recounted. Sundara-Pāṇḍya is said to have defined the activities of the temple, made gifts as *aḍukkaḷaippuram* for the maintenance of the kitchen, instituted services, gilded the *vimānas* like *Śrīranga-vimāna* as also Sundara-Pāṇḍyan-madil and the *gōpura*, made duplicate sets of ornaments for the god, constructed a palanquin (*śivigai*) and presented several other articles made of gold. This increase in the wealth of the temple necessitated closer supervision and consequently a change in the management, which was now entrusted to a body of ten, not exclusively of the *Kōvaṇavar* as hitherto, but selected 2 from the *Kōvaṇavar*, 2 from *Śrīrangamaraiyōr*, 1 from *Toduvattuttūmaraiyōr*, 2 from *Taḷai iḍuvār*, 1 from *Vāśal-Āriyar* and 2 from *Araṭṭi-mukki-Aṇukkar*. The inscription is attested by the Royal Secretary Kaṇṇuḍaiyān Pallavan Viḷupparaiyan of Puduchchēri, and it is said to have been engraved at the instance of Śrīranganārāyaṇa-Dāsan, Māttūr-kiḷavan Kurukulattaraiyan, the manager of the temple (*viṭṭukkāriyamārāygira*), the *Kōvaṇavar* and the *Kuḍavar*.

Jaṭāvarman Sundara-Pāṇḍya I: his benefactions to the Śrīrangam temple.

Management of the temple property.

29. Another interesting record from Śrīrangam (No. 81) states that this Pāṇḍya king defeated the Kēraḷa and Hoysaḷa kings, and that he **made his younger brother Vīra-Pāṇḍya the ruler of Konkaṇa-rājya.** There was **a Vīra-Pāṇḍya with the initial** date A.D. 1254, who claims to have conquered the

Vīra-Pāṇḍya, ruler of Konkaṇa.

two Koṅgus. It may also be noted that there was a Pāṇḍyachakravarti Vīra-Pāṇḍya Āḷupēndra who was ruling in the Mangalore district in Śaka 1183 (*A.R.* No. 370 of 1927) corresponding to A.D. 1261. If a Pāṇḍya king called Vīra-Pāṇḍya was really made the ruler of Koṅkaṇa, then this fact is very suggestive and **may establish a hitherto unknown link in the later Pāṇḍyaṉ connection with the West Coast.**

An inscription of the king from Tiruppaṅgili (No. 191), dated in the 10th year, states that the village Puṭakam *alias* Nīlivaṉapperumāṉallūr which was presented as a *tirunāmattukkāṇi* to the temple of Tiruppaiññili-uḍaiya-Nāyaṉār by Nāṭṭaraśaṉ Śūḷpagaiveṉṟāṉ had ceased to be such as a result of unsettled condition (*duritam*), when the tenants had migrated, and that it was restored to the temple by the exertions of Tavapperumāḷ-Mudaliyār, the administrator (*pēṇuvār*) of Chirāppaḷḷi (modern Trichinopoly) and was set apart for conducting worship and offerings on the day of the king's natal star Mūlā. The confusion referred to above was probably due to the Pāṇḍya-Hoysaḷa hostilities in which Sōmēśvara lost his life (*Ep. Ind.*, Vol. III, p. 14).

Māṟavarman Kulaśēkhara.

30. Māṟavarman Kulaśēkhara with the specific title 'Emmaṇḍalamum-koṇḍaruḷiya' is represented by a single inscription from Tiruppaṅgili (No. 189). This is dated in the 27th year of his reign, and the astronomical details given in the record work out for A.D. 1295, February 11 as its equivalent. It commences with a panegyric of the **agricultural community called Chitramēḻi-periyanāṭṭār,** the members of which call themselves 'Bhūmiputras' and 'the children of Ayyāpoḻil-Paramēśvarī', to whom 'the plough-share was the deity and the pedlar's pack (*paśumpai*) their torch'. They bear a number of other *birudas* indicative of their prosperity. The inscription records an agreement made by the members of this community to contribute a specified quantity of paddy and money per *vēli* for resuming work on the unfinished 'Periyanāṭṭāṉ-tirumāḷigai' and 'Periyanāṭṭāṉ-tirugōpuram' in the temple of Tiruppaiññili-uḍaiya-Nāyaṉār, which Mudaliyār Tavapperumāḷ-Mudaliyār (mentioned above) had undertaken to complete. This community has figured largely in inscriptions copied in previous years (*Ep. Rep* for 1936-37, para. 43). Tavapperumāḷ-Mudaliyār mentioned above is evidently identical with the person of the same name referred to as the administrator of Chirāppaḷḷi in No. 191, attributable to Jaṭāvarman Sundara-Pāṇḍya I (accn. A.D. 1251).

Rathakāras.

In two other records, the title Māṟavarman is given for the king without any other attribute (Nos. 173 and 198). Of these No. 198 has been shown in para. 27 above to belong to Jaṭāvarman Kulaśēkhara. The other inscription (No. 173) records a grant of the village Śēndiṉai as a *tirunāmattuk-kāṇi*, for expenses of a service in the shrine of the goddess at Tiruppaiññili by the *Nāṭṭavar* of Vaḍavaḻi-nāḍu and Pāchchilkūṟu-nāḍu. This inscription further states that Suma‥kaṉ Kāḷamēgam *alias* Gāṅgēyarāyaṉ instituted a *sandi* after his name to the same goddess. No. 222 from Poyyakaraippaṭṭi in the Madura district refers to the 39th year of Kulaśēkhara without any surname. The high regnal year of the king makes the inscription assignable to this Māṟavarman Kulaśēkhara. It records the conferment of certain social rights on the *Samayasaṅkētis* (religious teachers) and a certain Tiruvāykkulam-uḍaiyāṉ Tirumalaiyāḻvāṉ, a *Tādānambi* (*Dāsanambi*) of the (Aḻagar) temple, in appreciation of his services to their community by the 'four classes of *Ratha-kāras*' who are stated to have pursued 'six kinds of vocations pertaining to three divisions of work'. This classification of work is not clear, but towards the end of the record, they are called 'padineṉ-vishayattār' by which name this community was also known (No. 125 of 1937-38).

Jaṭāvarman Sundara-Pāṇḍya accn. 1303 A. D.

31. A few inscriptions of Jaṭāvarman Sundara-Pāṇḍya without any distinguishing titles (Nos. 175, 179, 180, 184 and 297) are to be assigned to the second king of that name (accn. 1303 A.D.) from internal evidence and the astronomical details given in them Of these, Nos. 184 and 175 from Tiruppaṅgili, dated in his 9th and 11th years respectively record an endowment by Siṟuveṇṇainallulāṉ Uyyakkoṇḍāṉ Śōḻappiḷḷai *alias* Śiṅgaḷarāyaṉ of Āṉattūr for worship, offerings and lamps to God Uyyakkoṇḍa-Nāyaṉār whose image he had set up in the east side of the *tirunaḍaimāḷigai* in

the second *prākāra* of the temple. No. 171 from the same temple wherein the king's name is given merely as Tribhuvanachakravartin Kōnērinmaikoṇḍān is to be assigned to this Sundara-Pāṇḍya to judge from the provision made in it for conducting the service called 'Kōdaṇḍarāghavan-śandi' in the temple (*Ep. Rep.* for 1936-37, para. 43). Another inscription (No. 174) from the same place belonging to Jaṭāvarman Tribhuvanachakravartin Sundara-Pāṇḍya is dated in the 4th year. The astronomical details given in it work out for the reigns of 3 Pāṇḍya sovereigns with accession dates A.D. 1251, 1276 and 1318. This inscription is signed by Periyanāṭṭu-vēḷān who also figures as signatory with his official designation *Nāṭṭukkaṇakku* in No. 191, dated in the 10th year of Jaṭāvarman Sundara-Pāṇḍya I corresponding to A.D. 1261. Since before this year Jaṭāvarman Sundara-Pāṇḍya I had not occupied Śrīraṅgam (*Ep. Rep.* for 1936-37, para. 39) and the adjoining area, the present record, dated as it is in the 4th year cannot be assigned to him. Hence it has to be referred either to Jaṭāvarman Sundara-Pāṇḍya II (accn. A. D. 1276) or to Jaṭāvarman Sundara-Pāṇḍya IV (accn. A.D. 1318), and more probably to the former, judging from the signatory figuring in it. No. 326 from Nāmakkal is to be assigned to Jaṭāvarman Sundara-Pāṇḍya IV (accn. A.D. 1318) from the astronomical details given in it.

32. From Śrīvāñjiyam in the Tanjore district come 5 records of Jaṭāvarman Vīra-Pāṇḍya ranging in date from his 13th (No. 231) to the 23rd regnal year (No. 232). These record sales of land to the temple of Tiruvāñjiyam-Uḍaiyār by Aḻagiyanāyan Tiruvambalapperumāḷ, the headman of Śirupanṟūr (Nos. 230, 231 and 232), and Aḻagiyatiruchchiṟṟambalam-Uḍaiyān Gaṅgēyan of Tīraṅguḍi (No. 233). No. 149 from Śrīraṅgam, dated in the 21st year of Tribhuvanachakravartin Kōnērinmaikoṇḍan is probably to be assigned to this Vīra-Pāṇḍya. It records the confirmation by the king of a tax-free grant of the village Chittiravalli *alias* Kēraḷa-chaturvēdimaṅgalam in Kōṭṭaikkarai-nāḍu made by *Ayyan* (father) Kulaśēkhara for the expenses of a service called 'Kulaśēkharan-śandi' instituted in his own name in the temple. The original grant owing to some unknown reason had probably fallen into desuetude which necessitated its revival by the son. This son could not be Sundara-Pāṇḍya (accn. A.D. 1303) as his latest date is not known to have extended up to the 21st regnal year as given in the present record. Hence this may only refer to Sundara-Pāṇḍya's half-brother Vīra-Pāṇḍya. At Śrīvāñjiyam has been copied an inscription (No. 226) of Māṟavarman Vīra-Pāṇḍya, dated in some year (2) opposite his 22nd, which records a sale of land to the temple by a certain Maṅgalaṅkiḻaiyān Dēvargaṇḍan. As the inscription is damaged, the details of date cannot be correctly worked out, but it might be noted that the only Māṟavarman Vīra-Pāṇḍya with this high regnal year was the one with accession date A.D. 1334, and hence it is very probably this Vīra-Pāṇḍya who is meant in the inscription.

33. Two records secured from Śrīraṅgam (Nos. 115 and 116) are both dated in the 5th year of Kulaśēkhara. They purport to be an order issued by the God himself assigning to the 48 *Bhaṭṭas* of Kōdaṇḍarāma-chaturvēdimaṅgalam round the Veḷḷaimuṟṟam-maṇḍapa near the *Ellaikarai* founded by Karumāṇikkāḻvān of Pāṇḍi-maṇḍalam, the offered food of the God from the two services *Ponmēyndān-śandi* and *Kōdaṇḍarāman-śandi*. The second inscription which is closely connected with the first clearly states that this *agrahāra* was formed for the welfare of Perumāḷ Sundara-Pāṇḍya, and also makes reference to the two services in the temple, one as a recent institution and the other as an earlier one. 'Ponmēyndān' is well known as a title of Jaṭāvarman Sundara-Pāṇḍya of accession A.D. 1251 and 'Kōdaṇḍarāman' as that of a later Sundara-Pāṇḍya of accession A.D. 1303. The Kulaśēkhara of these two records must therefore be identical with Māṟavarman Kulaśēkhara of A.D. 1314.

Māṟavarman Kulaśēkhara accn. A. D. 1314.

34. A single record of Parākrama-Pāṇḍya bearing no distinguishing epithet was secured from Śrīvāñjiyam in the Tanjore district (No. 225). It registers a gift of land by Aḻuginaipperumāḷ of Piṟaiyūr in Naḍuvil-maṇḍalam to the goddess Vēyaṇṭōḷiyār consecrated by him as a consort to Puṇḍumīśvaramuḍaiya-Nāyanār in the temple of Tiruvāñjiyamuḍaiya-Nāyanār. From the writing of the record, the inscription may be assigned to the 14th century A.D., and

Parākrama-Pāṇḍya accn. A.D. 1334.

in the absence of any other evidence, the king may be tentatively identified with Māṛavarman Parākrama-Pāṇḍya of accn. A.D. 1334 (*S.I.I.*, Vol. VII, No. 125).

Māṛavarman Vīra-Pāṇḍya accn. A.D. 1420 : his titles 'Kaliyugarāmaṉ' and 'Tirunelvēlip perumāḷ'.

35. Two inscriptions (Nos. 181 and 183) from Tiruppaṅgili in the Trichinopoly district belong to the 29th year of Kōnērinmaikoṇḍāṉ and record endowments of villages for the expenses of the service, ' Kaliyugarāmaṉ-śandi ', instituted by the king in his name in the temple. He also calls himself ' Tirunelvēli-uḍaiyār '. No. 182 from the same place, registering a memorandum issued by the king in his 29th year from Vīradhāvaḷam (*see* para. 8 above) is also connected with the above two inscriptions. All these epigraphs are engraved in characters which may be assigned to the 15th century A.D. We know that Māṛavarman Vīra-Pāṇḍya (*Ep. Rep.* 1905, p. 48) of accn. A.D. 1420 bore the surnames ' Kaliyugarāmaṉ ' and ' Tirunelvēlipperumāḷ ' and hence it is not impossible that these records also belong to this king. It has however to be noted that his inscriptions have not hitherto been found so far north as Trichinopoly. A certain Māṛavarman Vīra-Pāṇḍya however, with the title ' Kaliyugarāmaṉ ' is mentioned in two inscriptions from the South Arcot district (*A.R.* Nos. 281 and 282 of 1928-29), but the omission therein of the surname ' Tirunelvēli-Uḍaiyār ' would seem to preclude his identification with the king of the present inscriptions.

The Hoysalas.

Vīra-Sōmēśvara.

36. There is only one inscription in the year's collection belonging to the Hoysaḷa dynasty. It is No. 193 engraved on a slab set up in a street at Tiruppaṅgili in the Trichinopoly district, and belongs to the time of Vīra-Sōmēśvara who is introduced with all his *birudas* such as *Ēkāṅgavīra*, *Śanivārasiddhi*, *Magadharājya-nirmūlana*, *Pāṇḍyadiśāpaṭṭa* and *Chōḷarājyapratishṭhāchārya*. It relates to the erection of a *maṭha* apparently at the site where the slab is now planted by the king Pratāpachakravartin Pōsalar Vīra-Sōmēśvaradēva and his queen (*dēviyār*) whose name is not specified. A crudely cut figure of a tiger at the top portion of the slab evidently indicates the banner of the dynasty. The record does not bear the regnal year ; and though the denomination of the *maṭha* is not mentioned, it may be presumed that it was a Śaiva *maṭha* founded by the king at Tiruppaṅgili. This *maṭha* has now disappeared completely and a stone-riveted well with a low kerb of rounded stones is all that remains of this institution. Two inscriptions (Nos. 133 and 147) from Srīraṅgam which belong to the 29th and 32nd years of Rajarāja III mention king Sōmēśvara (No. 147) and (princess) Sōmalādēvī (No. 133), probably identical with the queen of Rājarāja III.

The Yadavas.

Yādava Pratāpachakravarti Siṅghaṇadēva.

37. An undated Kannaḍa inscription from Pushpagiri (No. 410) belongs to the Yādava king Pratāpachakravarti Siṅghaṇadēva. It records an endowment made by his general Mahāpradhāna Nārāyaṇa Lakshmīdēva-Daṇḍanāyaka for the worship of the local deity and for the maintenance of a feeding house. This general is introduced with a number of *birudas* such as *Samasta-sēnādhipati*, *Bāhattara-niyōgādhipati*, *Giridurgamalla* and *Paśchimarāya-Bhōjadēva-diśāpaṭṭa*, etc. Siṅghaṇa's capture of the hill fort at Gutti is known to have taken place in A.D. 1239 (*Ep. Car.*, Vol. VIII, Sorab 319) and his attempts to collect revenue were resisted by force (*ibid.* Sorab 425 and 217). It is but natural, therefore, to find an inscription of his general in this region, which calls him the right arm (and) general (*dakshiṇabhuja-daṇḍanāyaka*) of the king.

The Vijayanagara Kings.

Harihara (I) ' ruling from Vidyānagara'.

38. The inscriptions belonging to the Vijayanagara dynasty secured this year come mainly from the Trichinopoly and Tanjore districts, while a few are from Cuddapah. The earliest of them are two copper-plate grants from the Anantapur district belonging to king Harihara (I), ' ruling from Vidyānagara ' and dated in Śaka 1270 and 1271. (C.P. Nos. 8 and 9). They are engraved in the Telugu script which is however much too late for the period claimed for

the documents. Both of them are connected together and purport to register grants of lands in the villages Dēvarapalle *alias* Bhāskara-kshētram, and Jambulavindla *alias* Bhāskara-kshētram, in Gutti-rājya as *sarvamānya* to a certain Hampā-jōsya, after allotting specified portions to the members of the different village services (See also C.P. No. 9 of 1920-21). It is not unlikely that they are fabrications of a late period.

Bukka (I).

39. Next in chronological order is a record of Bukka from the Cuddapah district (No. 338), dated in Śaka 1292. It registers the establishment of a village named after the god Ahōbalēśvara at Vōyinūtula by **Maṅgayadēva-Mahārāja** for the merit of his parents Saṅkidēva and Mummaladēvī, while he was ruling at Tummalūru Peṇḍlimaṟi in Mulki-nāḍu. This chief is the same as Sāḷuva-Maṅgu who later on became the general of Kampa and assisted him in the campaign against Śambuvarāya. A point of interest in the present record is a reference to an iron-mine (*inuparāla-ghani*) as one of the boundaries of the gift village

Kampaṇa-Uḍaiyar.

40. We next come to Kampaṇa-Uḍaiyar whose inscription (No. 47), dated in Pramādi corresponding to Śaka 1295, mentions his *pradhāni* **Viṭṭappar**, son of Apparāju of the Bhāradvāja-gōtra, as a donor to the Śrīraṅgam temple. This Viṭṭappar is already known to us from other records as an officer of the king (treasurer) in Śaka 1283 (No. 309 of 1912), and from No. 88 of 1937-38 from Śrīraṅgam itself he is known to have had a son named Sōmanātha.

Harihara II.

41. A set of impressions of a copper plate grant belonging to Harihara II (C.P. No. 19) was received in this office from the Kandukur taluk of the Nellore district. It is dated in Śaka 1298 and records the gift of the village Krāku evidently identical with the present Brāhmaṇa-Krāka in the Kavali taluk of the same district, surnamed Bukkarāyapuram by the king to a number of Brahmans.

Virūpāksha II.

42. Of Virūpāksha (II), son of Harihara II, there are eight inscriptions, all copied at Śrīraṅgam and ranging in date from Śaka 1305 (No. 77) to 1318 (No. 72). No. 153 consists of two Sanskrit verses, one of which states that the king was the son of Harihara and grandson of Bukka and the daughter's son of Rāmabhūpati, while the other records the construction by the king of the *vimāna*, *gōpura* and *maṇḍapa*, and his gift of the village Pāchchil, to the temple. The first of these verses is identical with the one occurring in the drama *Nārāyaṇīvilāsam*, the authorship of which is claimed by the king (*Sources of Vij. Hist.* p. 53). Another verse inscription in the same place (No. 86) purports to expound the creed of the king, *viz.*, that only he who imparts knowledge is a father, that all those who do good are (real) relations and only she who is faithful (to her husband) is a wife. The authorship of this verse can perhaps be assigned to the king himself. In two records (Nos. 77 and 76) dated in Śaka 1305 and 1307, a *pradhāni* of the king by name **Dēvarāja**, son of Saṅgamāmātya or Saṅgamarasa figures as donor. Another officer of the king was minister (*mantrin*) **Muddarasa** of the Kāśyapa-gōtra who figures in Nos. 87, 88 and 154, in the last of which he is stated to have constructed a bridge over the Kāvērī. The latest inscription of the king which is dated in Śaka 1318 (No. 72) records the benefactions to the Raṅganātha temple at Śrīraṅgam by **Aṇṇappar Chauṇḍappar**, son of Viṭṭappaṅgaḷ of the Śrīvatsa-gōtra, evidently different from Viṭṭappa mentioned above under Kampaṇa who was of the Bhāradvāja-gōtra. These benefactions comprised the gift of a *tiruvāśigai* (aureola) to the god, the construction of pavement to the 1,000-pillared maṇḍapa in the temple, the consecration of god Viṭṭhala (therein), the gilding of the central shrine (*Kōyilāḷvār*) and provision for offerings and worship to the god.

Dēvarāya I.

43. Of Dēvarāya I, the brother of Virūpāksha, there is an inscription (No. 407) from Peṇḍlimaṟi in the Cuddapah district, which records a *daśavanda* grant of land made by Mallā-Nāyaniṅgāru who held Peṇḍlimaṟi in Mulki-nāḍu as his *nāyaṅkara*. We also get in this inscription the names of several village officials such as *Rāju*, *Reḍḍi*, *Adhikāri*, *Karaṇam*, *Aṅgajāla* and *Kōribōya*.

Another inscription of Dēvarāya (No. 60) from Śrīraṅgam consists of 3 verses in praise of the king, Uttama-Nambi and Chakrarāya. The first verse extolling the king, plays a pun on the words expressing the cyclic years and states that having become king (Pārthiva)in the year Pārthiva and destroyed his enemies (*ripu-vyayam*) in Vyaya, Dēvarāya would become all-conquering (Sarvajit) and the all supporting (Sarvadhāri). Since the cyclic year Pārthiva corresponded to Śaka 1327, we have to identify the king with Dēvarāya I. The second verse states that Uttama-Nambi got from king Dēvarāya, a pearl umbrella, a big *kāhaḷa,* two lamps, a *bhadrāsana* and similar royal emblems. In the last year's *Report* (para. 63), it has been stated that Uttama-Nambi was the recipient of similar gifts from king Prauḍhadēvarāya (Dēvarāya II), but from the present inscription, it would appear that he received the same honours from Dēvarāya I also. The third verse of the inscription states that in Manmatha (Śaka 1337) an image of Garuḍa was consecrated by Chakrarāya. The consecration of this image is also mentioned in the *Kōyiloḻugu* where it is stated that the copper-image of the deity which had been endowed by the Chōḷa king had become mutilated in the troublous times (*kalāpam*) that followed and was recast and set up in the Maṇavāḷaperumāḷ-tirumaṇḍapa by Chakrarāya in the cyclic year Manmatha. This Garuḍa image seems to be different from the one mentioned in No. 50 which is stated to have been consecrated by Chakrarāya in the year Viśvāvasu, corresponding to Śaka 1347.

Uttama-Nambi and Chakrarāya

44. Vīra-Bhūpati, the son of Bukka II and Vijaya-Bhūpati, son of Dēvarāya are each represented by a single inscription from Śrīraṅgam. Of these, No. 59, belonging to the former is dated in Śaka 1331 and records a gift of money for the conduct of a nine-day festival to god Raṅganātha in the month of Tai ending with the king's natal star Punarvasu. This was entrusted to Uttama-Nambi who held an important position in the temple in the time of Dēvarāya II (*Ep. Rep.* for 1937-38, para. 63). The inscription of Vijaya (No. 53) is dated in the cyclic year Śubhakṛit, corresponding to Śaka 1344 and registers the gift of the village Kumarakkuḍi as a *daṇḍikai-jīvitam* to the same Uttama-Nambi, the *sthānika* of the temple.

Vīra-and Vijaya-Bhūpati.

45. Two records of Dēvarāya II (Nos. 199 and 55) both from the Trichinopoly district, dated in Śaka 1352 and 1351, register gift of two villages named Paṇṇaṅguḍi and Hastichōḷēndramaṅgalam to the temples at Tiruveḷḷaṟai and Śrīraṅgam by **Vyāsa Bhārati**, the disciple of Rāmachandra-Sarasvati and the son of Dakshiṇāmūrti and Marakatavallī of Chillamantāgrahāram. The records consist of several Sanskrit verses which are stated to have been composed by the donor himself. This Vyāsa-Bhārati figures also in an inscription at Lālguḍi (No. 131 of 1929) of the time of the same king.

Dēvarāya II.

Another inscription (No. 7) of the king, dated in Saka 135[5] records the gift of the villages Koḍiyālam and Siṟudavūr by [Aṇṇa]-Chauṇḍappa, son of Āditya-dēva for conducting a car-festival in the temple at Śrīraṅgam on the day of Uttirāḍam, the natal star of his father (Āditya). This Aṇṇa-Chauṇḍappa is known from No. 134 of 1936-37 from Jambukēśvaram, as the donor of some structural additions to that temple. The donor of another gift to the Śrīraṅgam temple was Aṇṇadāta-Da[ṇ]ṇāyaka-Uḍaiyar of the Harita-gōtra (No. 34) who must be different from Mahāpradhāni Annadāta-Uḍaiyar, son of Chauṇḍappa-Uḍaiyar mentioned in No. 568 of 1902 as the latter was of the Vasishtha-gōtra. No. 57 from Śrīraṅgam refers to a certain Aṇṇapa-mantri whose son Śrīpati is said to have constructed a window (*dvāra*) to the pinnacle (*valabhī*) of the *vimāna* of the temple. The identification of this Aṇṇapa however, is not clear.

Aṇṇa-Chauṇḍapa and Annadāta-Uḍaiyar.

The benefactions of Chakrarāya (mentioned in para. 43 above), the brother of Uttama-Nambi, to the Raṅganātha temple at Śrīraṅgam are noticed in a Tamil verse inscription secured from the place (No. 50). It is known that Chakrarāya flourished in the time of Dēvarāya II (*Ep. Rep.* for 1937-38, para. 63). The cyclic years quoted from Krōdhi to Saumya in this record when the gifts were made severally must be equated with the Śaka years 1346 to 1351. No. 46 which is dated in the cyclic year Virōdhikṛit registering a sale of the village

Vaḷavanallūr in Paḍaivīḍu-śāvaḍi to *Rāyarśavāttu* Aṇṇappa-Nāyaka, son of Bukka-Nāyaka of Dēvagiri must be assigned to Dēvarāya II as it is attested by Uttama-Nambi and Chakrarāya.

Mallikārjuna : his governors.

46. Mallikārjuna is represented by a C.P. record (C.P. No. 16) dated in Śaka 1383, Vṛisha, wherein he is called Immaḍi Prauḍhadēva and is said to be the son of Dēvarāya II by Ponnalādēvī. It records the gift of an *agrahāra* by the king called Mallikārjunarāyapuram after his name in Kaḷattūr-kōṭṭam among several Brahmans, in the presence of the god Virūpāksha at Hampi. No. 33, dated in Śaka 1369, also refers itself to the reign of Prauḍhadēvarāya-Mahārāya. This is in Grantha characters and in Kannaḍa language and gives details of provision made for the requirements of offerings to the deity in the Śrīraṅgam temple endowed in the names of donor (name lost) and of Mādaṇṇa-Daṇṇāyaka, Śirupparasa, Hiriya-Śirupparasa, Nāgāyamma and Ammakkamma. **Mādaṇṇa** of this record figures as the **Governor of Muḷuvāy** under Dēvarāya II in Śaka 1362 (No. 196 of 1910), and **Sirupparasar** is mentioned in an inscription of Śaka 1353 (No. 497 of 1926) as the **Governor of Paḍaivīḍu** under the same king. Another record from the same place (No. 106), dated in Śaka 1370, Vibhava, which may be assigned to this king, mentions as donor a certain officer by name *Karaṇikka* Ponnambalanātha, son of *Karaṇikka* Bhārati Viṭṭaṇṇa of the Śrīvatsa-*gōtra*. This also, like the above is in Grantha characters and Kannaḍa language, thus indicating the mother-tongue of the donor. Still another inscription of the king, dated in Śaka 1378 (No. 92), while describing the boundaries of a gift-land makes mention of 'Nāṇmuga-gōpuram', 'Akaḷaṅkaṉ-tirumadil' and 'Tirumaṅgai Āḻvār-tirumadil' all of which retain the same names even now.

Sāḷuva Narasiṁha.

47. A record from Śrīraṅgam (No. 22), dated in Śaka 1405, does not mention any ruling king, though an epigraph of Virūpāksha, dated 3 years later, is found at Anbil a few miles from this place (No. 593 of 1902). The present record gives the name of the donor as **Mahāmaṇḍalēśvara Timmaya**, son of Sāḷuva Kamparaśar Mallayar with a few *birudas* added to his name. This chief figures in an inscription at Tirupati in Saka 1403 (No. 57 of 1889). It is evidently on the representation of this Timmarāja (called Periya Timmarāja in the inscription) that an additional endowment of a village (recorded in No. 239 from Kāṅganūr in the North Arcot district) was made by Sāḷuva Narasiṅgadēva-Mahārāya in Śaka 1413 for the worship of the deity during festivals while halting in the Sāḷuvarāyaṉ-maṇḍapa at Tiruvaṇṇāmalai.

Immaḍi-Narasiṁha.

48. Sāḷuva Narasiṅga's son Immaḍi-Narasiṁha is called **Immaḍi Timmayadēva-Mahārāya** in two inscriptions (Nos. 240 and 243), dated in Śaka 1415 and 1416, and **Chikka Narasā-Nāyaka**, son of Narasā-Nāyaka in No. 54, dated in the cyclic year Naḷa corresponding to Śaka 1418. No. 243 records the remission of some taxes on a village by a certain Tirumalai-Nāyaka on behalf of Narasā-Nāyaka. The other inscription (No. 240) which like No. 243 refers to the king as the son of Bhujabalarāya Sāḷuva Narasiṅgarāya, records the gift of the village Sirupākkam surnamed Timmarāyapuram after the king, to the god at Tiruvaṇṇāmalai. No. 144 from Śrīraṅgam, dated Śaka 1421, evidently in the reign of Immaḍi-Narasiṁha, mentions as donor **Vīramarasa**, **son of Sōmarasar of Muḷvāy**. He is called 'the Lord of the Southern Ocean' in an inscription from the same district (No. 664 of 1909) dated in Śaka 1422 in the reign of Bhujabala Immaḍi-Tammayadēva (*i.e.*, Immaḍi-Narasiṁha).

Another inscription from the same place (No. 5) which does not refer itself to the reign of any king, is dated in Śaka 1419, which falls into the period of Immaḍi-Narasiṁha. It mentions an endowment made by Narasammaṉ, the wife of **Kommarāja Periya Timmarāja-Uḍaiyar** who is identical with the chief of the same name referred to in an inscription from Viriñchipuram in the North Arcot district (*S.I.I.* Vol. I, No. 115). This Narasammaṉ also figures in an inscription dated in Śaka 1415 from Conjeevaram (No. 638 of 1919).

Vīra-Narasiṁha.

49. Vīra-Narasiṁha, son of Tuḷuva Narasā-Nāyaka, is called Vīrapratāparāya Vasantarāya Bhujabalarāya Vīra Narasiṅgadēva-Mahārāya in No. 155 from Śrīraṅgam, dated in Śaka 1428, Prabhava. The titles *Vasantarāya* and *Bhujabala* have been applied to this king in another inscription of his (No. 408 of 1913). The latter was a well known title assumed by Sāḷuva-Narasiṁha.

50. Of Kṛishṇadēvarāya there are a dozen inscriptions in the collection. No. 98 dated in Śaka 1438 gives a detailed account of his conquests, which are also mentioned in other inscriptions of his like the one at Tiruvaṇṇāmalai (No. 574 of 1902). It states that he paid a visit to the Śrīraṅgam temple in that year, when he endowed five villages to the temple. His other inscriptions, from Śrīraṅgam mention his officers, *viz.* *Vāśal-bokkisham* Timmappa-Nāyaka, son of Peddappa-Nāyaka (No. 68), *Daṇḍanāyaka* Vīrayya (No. 44), (minister) Sāḷuva Timma (No. 30) and *Rāyasam* Koṇḍamarasa (No. 66). Another officer of the king was Tirumalai-Nāyaka who held the *nāyaṅkara* under the king at Pūvirundamalli (Poonamalle) (No. 300). A new chief named Kāmal-Nāyaniṅgāru who is described as 'the Commander-in-chief of the king's forces' is introduced in No. 403 from Nandimaṇḍalam in the Cuddapah district. From Śrīraṅgam we also get two inscriptions (Nos. 73 and 74) mentioning Periya-Rāmappa and Śiṛiya-Rāmappa, sons of Vasavayya-Nāyaka and grandsons of Kōbaḷa Tippaṇa-Nāyaka as the donors of a village named Guhapriyam for the expenses of special offerings to the deity on the anniversary day of their father's demise. Periya-Rāmappa is known to have continued as an officer under Achyutarāya also (*Ep. Rep.* for 1936, para. 68). The remission of *jōḍi* and *śūlavari* made by the king to the several Śiva and Vishṇu temples of his realm is also recorded in an inscription (No. 228) from Śrīvāñjiyam in the Tanjore district copied this year.

Kṛishṇadēvarāya : his officers.

No. 425 from the Cuddapah district dated in Saka 1451 mentions Turimiḷḷadina (*i.e.*, the modern Tuḍumuladinne) as the *agrahāra* of **Nāchirāju-Sōma,** who can be no other than the poet Nāchana-Sōma patronised by Bukka I (*Ep. Rep.* for 1907, para, 53). The memory of this gift seems to have been preserved even a few centuries later as evidenced by No. 422 in characters of the 18th century, which states that this Turimiḷḷadinne was the *ēkabhōga-agrahāra* of Nāchana-Sōma, given (to him) by Prauḍha-Dēvarāya.

51. Kṛishṇadēvarāya's son Tirumalarāya is represented by an inscription from the Cuddapah district dated in Śaka 1446, Tāraṇa (No. 416) recording a gift of a village in his *nāyaṅkara* of Ūṭukūri-sīma by Timmayadēva-Mahārāja, son of Āravīṭi Rāmayadēva-Mahārāja to the temple at Pālagoṇḍa. Only about a dozen inscriptions have been found so far of this short-lived prince all of them dated in Śaka 1446, and the present inscription adds one more to the number.

Tirumalarāya.

52. Of Achyutadēvarāya there are about 25 inscriptions most of which are from Śrīraṅgam. No. 16 is an interesting record which is prefaced by an introduction enumerating his achievements as in No. 49 of 1900 from Conjeeveram. His visit to this latter place with his queen Varadāmbā and prince Veṅkaṭādri in the year Nandana (Śaka 1454) and the several gifts made to the temples there, after his *tulābhāra* ceremony, find mention in this record also, which further adds that the king visited Śrīraṅgam in the next year, *i.e.*, Vijaya (Śaka 1455 A.D. 1533, July 18) and made endowments of money and of three villages to god Raṅganātha in the names of himself, **his queens Varadāchchi-Ammaṉ (Varadāmbā) and Ōduva-Tirumalaiyammaṉ and prince Chikka-Veṅkaṭādri.** The inscription incidentally refers to a certain Nallār-Aiyaṅgār as the king's preceptor (*nammuḍaiya gurukkaḷ*). No. 15 from Śrīraṅgam states that in Śaka 1461, Vikāri, corresponding to A.D. 1539, August 26, Tuesday, the king performed the *tulābhāra-mahādāna* (evidently different from the one mentioned above), in commemoration of which his *rāja-mahishī* Ōduva-Tirumalaidēvi-Ammaṉ composed two verses celebrating the *ānanda-nidhi-dāna* made by the king on the occasion. It is stated that these verses were recorded on stone along with this inscription at Śrīraṅgam during the regime of Śrīraṅgappa-Nāyaka, son of Tuḷuva Veṅgaḷa-Nāyaka, an officer under the king, with the hope that if they were engraved here and in such other sacred places, the descendants of prince Chikka-Veṅkaṭādri would rule the earth as emperors (*Sārvabhaumas*). And actually more than a dozen copies of them in different scripts are found in distant places of the empire.

Achyutadēvarāya.

His visit to Raṅganātha temple at Śrīraṅgam.

His *rājamahishī* Ōduva-Tirumalaidēvi-Ammaṉ.

From No. 91 from the same place we learn that this officer Śrīraṅgappa-Nāyaka was in charge of Madura-araśar-Paḍaiviḍu in Śaka 1460, Viḷambi,

and that he made some gift of land to the temple in the names of the king, Varadāchchiyamman and Chikka-Veṅkaṭādri.

53. A few members of the Salakam family, to which Varadāmbā, queen of Achyuta belonged, figure in the year's collection. Prominent among these was Mahāmaṇḍalēśvara Salakarāja Peda-Tirumalayyadēva-Mahārāja, the brother-in-law and the *Sarvaśiraḥpradhāni* of the king mentioned in No. 334 from the Cuddapah district. He is introduced in this inscription with a number of *birudas* such as *Kāvērī-vallabha, Kaṭaka-pratichūrakāra*, etc. He is also mentioned in a record frcm the North Arcot district (No. 251) dated in Jaya corresponding to Śaka 1456. His father's name is given in No. 40 from Śrīraṅgam as Salakaya-dēva-Mahārāja, and in No. 9 as Peddayadēva-Mahārāja. The latter inscription registers a gift of gold and other ornaments to the Śrīraṅgam temple by Akkājamma, the daughter of Salakam Timma (Tirum la). Tirumala's mother was Anantamman (No. 70) and his wife was Periya-Kōṇamman (No. 3).

Members of the Salakam family.

A subordinate under Salakam Timma in the Cuddapah district was Mahāmaṇḍalēśvara Tirumalayya, son of Jagatāpi Sōmalarāju, who held the Chennūru division as his *nāyankara* (No. 379). The epithet ' Jagatāpi ' is also known to have been borne by members of the Telugu-Chōḷa family like Daṇḍidēva-Chōḷa-Mahārāja (No. 345 of 1920), Koṇḍayadēva-Chōḷa-Mahārāja *alias* Kulaśēkharayyan (*Ep. Rep.* for 1932-33, para. 41), Gaṅgayadēva-Chōḷa-Mahārāja (No. 308 of 1935-36), Errayadēva-Chōḷa-Mahārāja (No. 414 of 1912), and it is possible that Tirumalayya of the present record was connected with this family.

Some of the king's officers and subordinate chiefs mentioned in the collection are : *Avasaram* Mallarasayyan, son of Āndalai Śaṅkarasar of the Śāṇḍilya-gōtra (Nos. 25, 37 and 39) ; (his ?) brother's son, another Śaṅkarasar (No. 36) ; *Aḍaipattu* Śiṟu-Mallappa-Nāyakar (No. 26), probably identical with Chikka Mallappa-Nāyaka of Penugoṇḍa mentioned in No. 163 of 1922 ; Ayyan Maṅgarasayyan (with unspecified office), different from (?) *Karaṇikam* Maṅgarasa, the governor under Krishṇadēvarāya (No. 289) ; Mahāmaṇḍalēśvara Chennaya-Bālaya of the Kāśyapa-gōtra with titles ' Uṟaiyūr-puravarādhīśvara,' ' Chōḷakula-tilaka ' etc. (No. 2) ; Rāmābhaṭṭan, son of Bhūtanātha Titti shṇa-Bhaṭṭar of the Gautama-gōtra (No. 114) ; Ayyan Varadappayyan (No. 245) probably identical with Krishṇāpuram Varadappayar of No 118 of 1931 ; (minister) Ayyaparasa with his *nāyaṅkara* of Ghaṇḍikōṭa-sīma (No. 341) ; *Rāyasam* Veṅgaḷappa (No. 10), son of Pōchirāju Timmaya evidently the same as Udayagiri Vīraṇoḍayala Timmarāja whose preceptor is said to have been Tāḷḷapākkam Tirumalayyaṅgāru (No. 393) ; Bācharasa referred to as the *kāryakarta* of the king, governing the Ghaṇḍikōṭa-sīma (No. 337) ; and lastly Kachchi Viśvanātha-Nāyaka, probably the founder of the Madura Nāyaka line of rulers and a hitherto unknown son of his named Tirumalai-Nāyaka who consecrated some image in the temple at Śrīraṅgam in Śaka 1460, Viḷambi, for the merit of prince Chikkarāya (Nos. 43 and 111).

Achyuta's officers.

54. More than a dozen inscriptions are dated in the reign of Sadāśivadēva-Mahārāya which come mainly from the Cuddapah district. They mention his feudatories of the Nandyāla and Āraviḍu families. Of the former are Timmayadēva (No. 335), (his son) Nāraparāja (No. 388) who was given Ghaṇḍikōṭa-sīma as *nāyaṅkara* by the king, Nandēla Avubhaḷarāja (Nos. 364, 368 and 371), his son Vōbuḷarāja and the latter's son Pina Vōbuḷarāja (Nos. 367, 369 and 370). Of the latter family, the members represented are Rāmarāja China or Timmayadēva-Mahārāja (Nos. 331, 373 and 374) and Aubaḷadēva-Mahārāja son of Rāmarāja Kōnēṭi-Ayyan (No. 206). Two more chiefs with the title Dēvachōḷa-Mahārāja mentioned in his records are Mahāmaṇḍalēśvara Manumballi Chennakēśavarāja (No. 373) and Manumballi Gaṅgayya (No. 331).

Sadāśivadēva-Mahārāya.

No. 388 records that Peda Mallamarāja, son of Andugula Parvatarāja, under orders of Nārapa mentioned above, remitted the taxes *grāma-kaṭṇam* and *suṅka-sthāvaram* on the *agrahāra* villages Koppōlu *alias* Krishṇarāyapuram and Tippalūru which were hitherto being collected wrongly, as the villages had been granted formerly as *sarvamānya* by king Krishṇadēvarāya. The village Koppōlu referred to here is evidently the same as the one said to have been presented to

Irregular levy of taxes on certain villages redressed.

a certain Boḍḍucherla Timmana by the king in appreciation of his proficiency in the game of chess (*Studies in the History of the Third Vij. Dyn.*, p. 419). No. 374 recording a remission of dues on the *mānya* and *vṛitti* lands belonging to the *karaṇam* of Ambavaram which is called a *hōra-grāma*, contains at the end, a verse in Telugu addressed to China-Timmabhūpa of which a copy is also found in 'Local Records' (*Ibid.* p. 355). It states in effect that the Brāhmans merely by virtue of their taking up to accountancy and other service do not fall from their high estate, and reminds the king of his promise not to levy even 1/16 of the tax on lands given to Brāhmaṇs. The insertion of the verse here is probably meant to emphasise his obligation to adhere to this promise.

Vīramushṭi and *Dommari* communities.

The *Vīramushṭis* and the *Dommaris* are mentioned in two records from Vallūru in the Cuddapah district. No. 431, dated in Śaka 1475, records the gift made by some Dommari leaders, of the taxes due to them from the village Peda-Vallūru to the local temples for the merit of the 24 families of their community. These 24 families are also referred to in an undated inscription (No. 417) from the same district. The other inscription (No. 430) which should also belong to this king, registers a grant of the tax called '*Vīramushṭi-panṇu*' by a certain Mandala Basavaya for the merit of his preceptor Bhikshāvṛitti-Ayya and the *Vīramushṭi* community. The *Vīramushṭis* are said to be a professional class of acrobats and mendicants who attached themselves to the *Dēvāṅga* and *Kōmaṭi* communities from whom they made their living. They were Vīra-Śaiva by faith and were followers of some Vīra-Śaiva *maṭha* to which they paid a portion of their income. They also served as guards in Śiva temples, and during processions accompanied the deities for protection. It is said that if on any account,the processional car would not move they even went to the length of cutting themselves with swords to make it run (*Castes and Tribes*: by Thurston, Volume VII, pp. 407 ff).

Śrīraṅga II : Śaka 1501.

55. Of Śrīraṅga II, son of Tirumala, there are five inscriptions. One of these from the North Arcot district (No. 280), dated in the cyclic year Pramādi corresponding to Śaka 1501, states that the *maṇḍapa* in the Vishṇu temple at Kāppalūr was built for the merit of Timmappa-Nāyaka, the agent of Sevvappa-Nāyaka, Kumāra-Raṅgappa-Nāyaka and of Koṇḍama-Nāyaka. Sevvappa-Nāyaka is evidently the same as the Tanjore Nāyaka ruler of that name who reigned from A.D. 1549 to 1572, but it may be noted that the date of the present record referring to him is 7 years later than his last date. Another inscription of the king (No. 103) from Śrīraṅgam refers to the officer *Rāyasam* Tirumalayya who is already known as a subordinate under the king (No. 378 of 1921). The present inscription gives the additional information that he was the son of Timmappa of the Gautama-gōtra and that he was a native of Hanumaṅkuṛichchi.

A record from the Cuddapah district (No. 380) mentions Tirumala, the king's subordinate of the Maṭla family, who is known to have issued a copper-plate grant in the reign of Śrīraṅga's father Tirumala I, wherein the name of some more members of his family are given (*Ep. Rep.* for 1913, para. 61). A later member of this family was Tiruveṅgaḷanātha whose inscription secured from the Cuddapah district this year, No. 377, is dated in Śaka 1528 without referring to any overlord. He is evidently identical with the father of Anantarājayya, the builder of the *gōpura* of the Gōvindarāja-Perumāḷ temple at Lower Tirupati (*Ep. Rep.* 1917, para. 51).

Veṅkaṭapatidēva-Mahārāya.

56. Of the 7 inscriptions of Veṅkaṭapatidēva-Mahārāya in the year's collection, one is a copper-plate record (C.P. No. 15) from the Anantapur district dated in Śaka 1511. It registers a grant of three villages in Kundurpi sīma, a subdivision of Rāyadurga-rājya to a Brāhman named Siṅgari-Bhaṭṭa of the Jāmadagnya-Vatsa-gōtra. It has been noticed in the *Mys. Arch. Rep.* for 1921, page 31. The stone inscription No. 8 from Śrīraṅgam dated in Śaka 1534 registers a gift of money for offerings in the temple on the occasion of a festival in the month of Chittirai, in honour of *Emberumānār* (Rāmānuja) by one Rāmānuja-dāsan who calls himself a disciple of Piḷḷailōkāchārya, himself the disciple of Paravastu Nayinārāchārya 'who had his abode at Vēṅgaḍam'. The prefatory portion of the record follows the usual Vaishṇava style in its wording and refers to the great reformer in glowing terms. He is called 'a

rājahaṁsa at the lotus-feet of Śrīraṅgarāja, a bee at the feet of Parāṅkuśa, one born to save the whole world, one who improved the wealth of the temple (by reforming its administration) and as one who was thrilled by the very mention of the name of Poṉṉaraṅgam'. It is stated that this gift was dedicated by the donor to Piḷḷailōkāchārya by which is evidently meant his image which should have been set up in the temple, since the date of the teacher is long anterior to that of the present record.

Another record (No. 49) from Śrīraṅgam, dated in Śaka 1530, makes mention of a certain Vēdavyāsa-Bhaṭṭarayyaṅgār Kōvilappayar whose disciple Ēkāṅgi-Bhaṭṭar Tiruvēṅgaḍayaṉ is said to have made a gift of money to the temple for worship and offerings every month on the day of his natal star Chitrā. For conducting the Chitrā-paurṇamī festival in the same temple, an endowment of land was made by Peddaṇa-Nāyaka Kastūri-Raṅgappa-Nāyaka (No. 99). Provision is made in No. 35 from the same place by some merchants for the recitation in the temple, of *Iyaṟpā*, i.e., the Third Thousand of the Vaishṇava work *Nālāyiraprabandham*. We learn from an epigraph from Tiruppaṅgili (No. 190) dated in Śaka 1514 that the tenants occupying the lands of the temple had left their holdings on account of increase in the rents due by them and gone to different places and that they were induced to return to their lands by the offer of favourable terms.

Rāmadēvarāya.

57. A late inscription dated in Śaka 1556 from Śrīraṅgam (No. 45) makes mention of a *maṇḍapa* built by Nāgarāja, son of Achyutayyarāja of the Gautama-gōtra who is referred to as the *tānāpati* (local agent) of Rāmadēvarāyar. This latter chief was probably identical with Rāma, the successor of Veṅkaṭa I, whose latest date, however, known so far is A.D. 1630, *i.e.*, 4 years earlier than the date of this record.

Śrīraṅga (Śaka 1615).

58. The latest inscription of the dynasty belongs to Mahāmaṇḍalēśvara Dharmarāja Śrīraṅgarāja and is dated in the cyclic year Śrīmukha (No. 188). This record, from its paleography, may be assigned to the 17th century A.D. and would be one of Śrīraṅga whose inscription dated in Śaka 1619 is already known (No. 241 of 1935-36). The cyclic year Śrīmukha of the present record would then correspond to Śaka 1615. This inscription registers a grant of land on favourable terms to the *dēvaraḍiyār* (maid-servants) of the temple at Tiruppaññili, who had till then only the lease-right for cultivation.

MISCELLANEOUS.

Pallavas.

59. There are only two inscriptions of the Pallavas, both from Kāppalūr in the North Arcot district (Nos. 277 and 282) and these are mere fragments belonging to Dantivarman and Kampavarman. The record of the latter registers a gift of land by the *sabhā* of Kāmappullūr to a certain Uṟupputtūr Narasiṅga-Tiruvēdi, probably as a *bhaṭṭa-vṛitti*.

Pārthivēndravarman.

60. Pārthivēndravarman has two inscriptions in the collection. Of these one found in a temple at Madras (now in the Museum) (No. 306) is dated in his 8th year and records a gift for a lamp to the temple at Tiruchchuram, a hamlet of Nayadhīramaṅgalam in Surattūr-nāḍu, a subdivision of Puliyūr-kōṭṭam. Judging from the contents, the inscribed stone should have been removed from its place in the temple at Triśūlam near Pallāvaram in the Chingleput district. 'Nayadhīra' was the surname of the Pallava king Nandivarman Pallavamalla. The other inscription (No. 238) which is from Kīḻachchūr in the North Arcot district, refers to Uttamaśivanāthaṉ, an officer under..Śoḻa..Prithvīgaṅgaraiyar who is stated to have been administering the region up to Kallaḍuppūr, evidently as a feudatory of Pārthivēndra.

Kannaradēva, 'who took Kachchi and Tañjai'.

61. Kannaradēva 'who took Kachchi and Tañjai', *i.e.*, Kṛishṇa III is represented by 4 inscriptions in the collection (Nos. 242, 269, 272 and 274), all of which are from the North Arcot district and are dated in the 25th and 26th years of his reign. Of these, No. 242 dated in the 26th year is engraved on a slab set up in front of the Gaṇapati shrine at Puduppāḷaiyam and records the construction of the *gōpura* in the temple at Vaśugūr and the consecration

of an image of Gaṇapati therein by **Paramaiyaṉ who is called an officer** (*adhikāṛi*) **of Vīraśōḷar.** By Vīrachōḷa is evidently meant the Chōḷa king Parāntaka (*T.A.S.* Vol. III. p. 111), under whom Paramaiyaṉ should have served in the region before transferring his allegiance to the new ruler Kṛishṇa III. It may be noted that near this Puduppāḷaiyam in the Polur taluk is a village by name Vaśūr with which Vaśugūr of the present inscription may be identified. Another inscription (No. 269) dated in the 25th year of the king, records a sale of land by the *sabhā* of Kāmappullūr in Vaśugūr-nāḍu to four persons who were members of the *āḷum-gaṇa* of the village for being utilised as a *dānappuṛam*. The beneficiaries of the gift are stated to be those who were bound by the agreement (*śāsanabaddhar*), their children born after their assumption of the ownership of the land and those who could expound the *pañchavārikāṇiyai* (?). Among the boundaries of the land is mentioned a tank called Narasiṅgaputtēri, probably named after the Pallava king Narasiṁhavarman.

Hero-stone at Māchеrla.

62. An inscription on a hero-stone at Māchеrla in the Guntur district (No. 448) dated in Śaka 988 records that certain Āchakuñjuṇḍu, evidently a soldier under **Birudu-Gāmaya, perhaps a local chief,** offered his head to the goddess Paḍlasāni for (the victory of) his master. This may have some reference to a local skirmish of the period in which Birudu-Gāmaya was involved. This warrior is said to have been the son of Uriya-Bētarāju and his wife Mahādēvi Mēḍama. The sculpture of the hero by the side of which this is engraved is stated to have been carved by Iruga, son of Veṅkōja.

Spurious copper-plate of Vīra-Satyāśrayadēva Chakravarti.

A copper-plate grant belonging to a certain Vīra-Satyāśrayadēva-Chakravarti, son of Vīranārāyaṇa ' ruling from his *nelavīḍu* at Ayōdhipura ', was secured on loan from the Historical Research Society, Dharwar (C.P. No. 14). It is engraved in characters of about the 12th century A.D., and the language is an obscure mixture of Mahrāṭhī and Kannaḍa. The king claims to belong to the Chāḷukya family and bears a number of high-sounding *birudas* such as *Mahārājādhirāja*, *Paramēśvara*, *Pṛithivī-vallabha*, *Ajaparāya-nirmūlana*, *Suvarṇa-varāha-lāñchchhana-dhvaja*, etc. He is stated to have made a gift of land in the village Maramuri in Kundirige-20, a subdivision of Kuṇḍi-3000, to a certain Rāma-Gāvuṇḍa in the course of his victorious campaign in the south. From the nature of its contents, this grant seems to belong to the class of spurious copper-plates of which another specimen is the grant purporting to belong to Vīra-Noṇamba-Chakravarti which has been noticed in detail in my *Report* for 1935-36, para. 10.

Kērala ruler Ravivarman Kulaśēkhara.

63. The Kēraḷa ruler Ravivarman Kulaśēkhara is represented by a single inscription from Tiruppaṅgili in the Trichinopoly district (No. 172). It is prefaced by the same sanskrit verses said to have been composed by the court poet Kavibhūshaṇa, which are also found recorded in his inscription at Śrīraṅgam published in *Ep. Ind.* Vol. IV (pp. 149 ff.). It records the gift of the village Neṛkuppai in Kāṇakkiḷi-nāḍu as a *dēvadāna* for the expenses of worship and offerings during the service instituted in his name and for festivals in the temple, from the 4th year of the king (*i.e.*, A.D. 1315-16). The present inscription adds one more number to the few records of his reign found outside his own territory.

Gajapati Hambīra Kumāra-Mahāpātra.

64. Of the Gajapati kings of Orissa there are two records this year, one being a stone inscription of Hambīra from Śrīraṅgam (No. 140) and the other, a copper-plate grant of Pratāparudra from the Nellore district (C.P. No. 7). The former is an incomplete record dated, in Śaka 1386, Subhānu, which refers itself to the reign of Dakshiṇa Kapilēśvaraṉ Hambīra Kumāra-Mahāpātraṉ who is stated to have made a gift of 1,000 cows for offerings and lamps to god Śrīraṅgarāja. The existence of this record so far south marks the **extreme limit of the Gajapati invasion of south India** which also finds mention in inscriptions found in a number of places specially in the South Arcot district, where several temples affected by the *Oḍḍiyan-galabai* are said to have been brought again under worship (*Ep. Rep.* for 1936-37, para. 59). His two inscriptions at Munnūr in the South Arcot district (Nos. 51 and 92 of 1919) which are dated in Śaka 1386, Tāraṇa, *i.e.*, perhaps a few months later, must have been incised on his return from Śrīraṅgam to his capital. It may be mentioned in this connection, that

another inscription from Śrīraṅgam (No. 62) dated in Śaka 1393 without specifying the king's name refers to a garden called 'Mahāpātram-tōppu', evidently reminiscent of the sojourn of this king (Hambīra) at Śrīraṅgam.

Prtāparudradēva.

The copper-plate grant of Pratāparudra (C.P. No. 7) was received from Mr. B. Ramachandra Reddi of Buchchireḍḍipāḷem in the Nellore district. It is stated to have been discovered while digging a field at Duvvūru in the Kovur taluk of the same district. Another copper-plate grant of the king dated in Saka 1432, Pramōda, found in the same district has been noticed in the *Epigraphical Report* for 1921, para. 70. The present grant is dated in Śaka 1223 expressed by the chronogram *guṇalōchanārka* which is, however, evidently a mistake for Śaka 1443. The wording of the grant is also very faulty and the sense in several places obscure, and hence it raises a suspicion about its genuineness. The king is here called 'the lord of Kalabaragadēśa (Gulbarga) and of the Kannaḍas of Karnāṭa'. He claims to belong to the Ikshvāku family of the Solar race in which was born king **Kapilēśa.** His son was **Purushōttama** and the latter's son was **Pratāparudra**, the donor of the grant. The king is stated to have halted at Saṅgamēśvara in the course of his *dig-jaitra-yātrā*, and after bathing in the river Pinākinī, to have granted an *agrahāra* formed to the north of the Paiḍipāḍu village and called Rājamāmbāpuram to two Brahmans, Nārāyaṇa and Nannaya of the Śrīvatsa-*gōtra.*

Keḷadi chief, Sōmaśēkhara.

65. A copper-plate grant belonging to the Keḷadi dynasty was received from the District Munsif of Kundāpūr in the South Kanara district (C.P. No. 1). It is dated in Śaka 1596 and records an order by Chennammāji, the wife of Sōmaśēkhara-Nāyaka, making a gift of all the income from the villages Sēnāpura and Beḷagrāma in Halasa-nāḍu for the expenses of worship in the temple of Veṅkaṭēśvara at Gaṅguvaḷi in Muguvina-sīme. Sōmaśēkhara is believed to have lived on till Śaka 1599 (1677 A.D.), though the administration of the principality was carried on by his queen Chennammāji, even during his life time (*Vij. Sexcent. Com. Vol.*, p. 265).

Achyutappa-Nāyaka of Tanjore.

66. A record of the Tanjore Nāyaka chief Achyutappa-Nāyaka, son of Sevvappa, dated in the cyclic year Prabhava was copied this year at Śrīraṅgam (No. 104). It describes the ten *avatāras* of Vishṇu and records the provision made by the chief by an endowment of money for lamps and offerings in the temple of Raṅganātha.

Madura Nāyaka chief Muddaḷakādri.

67. There are two records of the Madura Nāyaka chief Muddaḷakādri (Mudduliṅga-Nāyaka) in the collection (Nos. 27 and 31) copied from Śrīraṅgam, of which No. 31, dated in Śaka 1602, Siddhārthin, records a gift of a *kañchuka* (vest) inlaid with precious stones for God Raṅganātha. From a copper-plate record of this chief (*Mys. Arch. Report* for 1917, para. 138), it is known that he was at Śrīraṅgam in the month of Vaiśākha of the year Siddhārthin, when he made a gift of a village in the Śrīvaikuntam taluk of the Tinnevelly district, to the teacher Yōgīndratīrtha Śrīpāda-Oḍeyar. In the other record (No. 27) which gives a list of his other benefactions to the temple such as ornaments and provision for offerings and worship, a certain teacher of his is mentioned by the appellation **Āchārya Vādhūla-Chūḍāmaṇi**. These two records do not give the name of any overlord, but a copper-plate of his dated in Śaka 1600, Kāḷayukti noticed by Sewell (*List of Antiquities*, Vol. II, No. 20), is dated in the reign of Śrī Raṅgarāya-Mahādēvarāja.

Queen Mīnākshī.

The latest inscription of this dynasty in the year's collection is a single copper-plate grant (C.P. No. 18), a photograph of which was taken with the permission of the Madras High Court where it was kept in deposit in connection with some civil suit. It is dated in Śaka 1655, Pramādīcha and refers itself to the reign of Veṅkaṭadēva-Mahārāya 'ruling at Ghanagiri'. This inscription records the grant of the village Samayavaram (near Trichinopoly) by queen Mīnākshī to a certain **Ramudulla-Sāyabu**. Sewell in his *List of Antiquities*, Vol. I, p. 267, refers to two grants made by this queen in the same year, one in Hindustani and the other in Tamil. The present one is evidently a different

version of the same grant being written in the Telugu language. It is probably the same grant that is also incised on a stone set up at Kaṇṇanūr, close to Samayavaram (No. 161 of 1936-37) wherein the purpose of the gift is stated to be the maintenance of a mosque. In the *Epigraphical Report* of that year (para. 64) a list of Vijayanagara overlords mentioned in the grants of the Madura Nāyaka rulers is given down to Śaka 1651 in the reign of Srīraṅgarāya. But the present inscription is dated 4 years later and in the reign of a Veṅkaṭadēva-Mahārāya. A stone inscription of the same queen was also secured from Srīraṅgam (No. 101), which is engraved on a beam of a polished stone *maṇḍapa* on the west side of the second *prākāra* of the Raṅganātha temple. It is dated in Ānanda, corresponding to Śaka 1656, a year subsequent to the copper-plate grant noticed above, and states that the *maṇḍapa* was the gift of the queen.

Tupākula Rāmakṛishṇappa-Nāyaka.

68. On the pillars of the *maṇḍapa* in the east side of the second *prākāra* in the Raṅganātha temple at Srīraṅgam are four bilingual inscriptions (Nos. 107-110) in Telugu and Tamil, one of which (No. 108) mentions a certain Rāmakṛishṇappa-Nāyaka, son of Tupākula Periya Rāmabhadra-Nāyaka. The other inscriptions mention his wife (*paṭṭapudēvī*) Chinna-Maṅgamma (No. 109), his mother Nīlavēṇiyamma (No. 107) and his *vāśal-pradhāni* Muttu-Mudaliyār (No. 110). From their writing the inscriptions may be assigned to the 17th century A.D. This Rāmakṛishṇappa seems to have been a chief of some celebrity of that period and may perhaps be identified with Tuppākki Kṛishṇa-Nāyaka, the donor of a gift to the temple at Tiruvellore in Śaka 1516 (Rangachari's *Inscriptions of the Madras Presidency*, p. 467, No. 1196). The Daḷavāy Agarāharam plates of Ativīrarāma-Pāṇḍya of Śaka 1517, give the name of the *vijñapti* of the grant as Rāmakṛishṇappa-Nāyaka (*Trav. Arch. Series.*, Vol. I, p. 144), who is however called the son of one Haridāsa, but his identity with the chief mentioned in the Srīraṅgam inscription cannot be posited at present.

Persian inscriptions at Poonamalle and Gingee.

69. A Persian inscription engraved on a slab set up in a mosque at Poonamallee near Madras was copied during the year (No. 303). On the same slab is also engraved a Telugu version of the same record (No. 304). The Persian version was sent for decipherment along with the Telugu one to Mr. G. Yazdani who has since published both the versions in *Epigraphia Indo-Moslemica* for 1937-38, pp. 52 ff. It records that the mosque was built and completed by **Rustam, son of Dhu'lfiqar of Astrābād,** a servant of Nawab Jumlat-ul-Mulkī Mīr Muhammad Saīd (Mir Jumla) in the reign of **Sultān Abdulla Quṭb Shāh.** In the margin of this stone in slightly smaller characters are incised two Persian couplets which are however much obliterated. From the portion now available it can be gathered that the mosque was raised after demolishing a temple belonging to the 'infidels'. This is confirmed by the structure of the mosque of which the basement contains fragmentary Chōḷa records in Tamil characters of about the 10th century A.D., thus indicating its Hindu character. In the Telugu version of the inscription (No. 304) this Rustam is given the additional name of Sujāyita Āsāri and is called the *Havaldāru* of the fort at Poonamalle and the agent of Hazarati Nawābu Sāhēbulugāru who was himself the agent of Hazarati Ālampanna Sultānu Abdulla Quṭubu Saharājugāru, 'the lord of Gōlkoṇḍa'. There is a slight discrepancy of a week in the citation of the dates in the two versions, the Persian inscription being dated in 20 Shawwāl 1063 H., corresponding to 3rd September 1653 A.D., while the Telugu portion which is engraved below the Persian inscription gives an anterior date, *viz.*, Śaka 1578 (wrong for 1575) Vijaya, Bhādrapada, śu. 13, corresponding to 26th August 1653 A.D.

Gingee in the South Arcot district which is famous for its strong rock fortresses is known to have passed through various vicissitudes and to have been in the middle of the 17th century in the hands of the Bijapur Sultans who seem to have strengthened its fortifications. A Persian inscription engraved on a slab which is built into a bastion of the fort was copied during the year (No. 309). It states that this was built in the year 1063 H., corresponding to A.D. 1653 by a certain **Husaini** who must have been an officer in charge of the locality. Two later inscriptions on slabs, one built into the mosque and the other near a water-trough close by (Nos. 307 and 308) in the same place, are of the 18th century A.D. and are dated in 1130 H. (1718 A.D.) and 1135 H. (1723 A.D.), during the period when it was under the Moghul rulers. They

record the construction of the mosque and the water trough by **Sa'id, the Governor of Gingee, evidently under the emperor Farrukh-Shiyar.** These three inscriptions have since been published in *Ep. Indo.Mos.* for 1937-38, pp. 42 ff.

70. The mention of libraries in connection with temples or religious institutions like *mathas* is somewhat rare in inscriptions. The reference to a library (*Sarasvatī-bhaṇḍāram*) attached to the temple at Śrīraṅgam mentioned in an inscription copied during the year (No. 139) is therefore of considerable interest. According to the *āgamas*, a temple of the first magnitude should have a library attached and the Śrīraṅgam temple being of this type and being an important centre of religious activities in the mediaeval centuries, it is but natural that it must have been provided with such an institute for the dissemination of the Vaishṇava religion. The library under reference is stated to have been **founded by Pālappaḷḷi Nīlakaṇṭha-Nāyakar,** who from No. 4 of 1938, is known to have made an endowment in the 14th year of the Hoysaḷa king Vīra-Rāmanāthadēva. He also appropriately **set up the images of Hayagrīva, Sarasvatī and Vēdavyāsa,** the three presiding deities of learning in the *maṇḍapa* in which this library was situated and made provision for their daily worship. Reference may be made in this connection to a record of the Western Chāḷukya king Tribhuvanamalla Sōmēśvara from Nāgai in the Hyderabad State (*Hyd. Arch. Series.* No. 8), which records the provision made for the maintenance of six *Sarasvatī-bhaṇḍārikas* or Curators who looked after the library attached to the college endowed by a general of the king; and to two records of the Vijayanagara kings Bukka II and Dēvarāya secured from the South Kanara district mentioning a library attached to the Śṛiṅgēri-*matha* which received royal patronage (*Ep. Rep.* for 1936-37, para. 55). There should have been many such institutions and these should have greatly helped the spread of learning in ancient times. Besides these, royal encouragement was given to individual scholars in the shape of *bhaṭṭa-vṛitti* gifts.

Library attached to the temple at Śrīraṅgam.

71. A record from Śrīraṅgam (No. 51) engraved in characters assignable to the 14th century A.D. purports to be an order issued by God Raṅganātha himself directing a council of 23 members—ten selected from out of the 10 *koṭṭu* of the temple, 4 from the *Sanyāsins* and the *dēśāntris*, 5 representing the 18 *maṇḍalas* and 4 representing the Chēra, Chōḷa, Pāṇḍya kings and the Kshatriyas of the north—to appoint *sanyāsins* versed in Vasihṇava lore and with the interest of the temple at heart, to look after the properties of the temple situated in several places, with provision made for their maintenance. The mention of armed *Vēḷaikkāras* placed at their disposal to help them in the discharge of their duties is interesting. The appointment of *sa yāsins* for the management was probably dictated by the belief that besides acting disinterestedly they would also command respect among the people.

Appointment of a new committee to select *Sanyāsins* for looking after the properties of the Raṅganātha temple.

72. An estampage of a unique inscription of Dupleix, the French Governor at Pondicherry, dated in A.D. 1745 was sent to me by Mon. Dubreuil (No. 319) along with those of certain fragmentary Tamil inscriptions ranging from 13th to 15th centuries A.D. (No. 320). The record is found on a slab built into the wall of the fort at Pondicherry, and it states that at the request of the inhabitants of the place, for the security of the town and for its embellishment, this **'Porte Marine' along with the fortifications on the shore was built by the Governor, Joseph Francois Dupleix, in the reign of Louis XV, king of France.** In a note sent to me along with this inscription Mon. Dubreuil states that in A.D. 1745, Dupleix came to know that the English of Madras would attack Pondicherry and that on his recommendation, the French authorities gave him permission to build fortifications on the sea fort, but since there was no money in the treasury of the town, Dupleix defrayed the expenses from his private purse and finished the work by the end of A.D. 1745. This inscription, besides perpetuating the noble benefaction of the French Governor, may be said to be the only stone record of his found in the place.

Dupleix's inscription at Pondicherry.

73. An inscription of about the 18th century A.D. from Kāppalūr in the North Arcot district (No. 261) mentions a certain Tirukkāmi Avadhāniyār as the recipient of a gift of land from Sokkappiḷḷai, agent of Appayyaṉ and the *tānattār* of the Tirukkāmīśvara temple, for having composed an *ulā* and for

Tirukkāmi-Avadhāniyār, author of an *ulā*.

conducting a festival for Kumārasvāmin. This *ulā* was probably composed in praise of the local deity.

Endowment for teaching English by Pachchayappa-Mudali.

74. Pachchayappa-Mudali, the well known philanthropist of South India, finds mention in a few stone inscriptions, of which mention may be made of the one secured from Śrīraṅgam this year (No. 145). A similar inscription is also found at Jambukēśvaram close by (No. 79 of 1937-38). Both of them refer to a deposit of a lakh of *varāhaṉ* in the Government treasury by order of the Honourable Supreme Court, who appointed the Hindu Sabhā at Chennapaṭṉam to allocate the interest accruing therefrom for different charitable purposes. By this order the Raṅganātha temple was allotted 240 *varāhaṉ* for feeding Brahman pilgrims in the temple, while the Jambukēśvara temple got 120 *varāhaṉ* for the *ardhajāma*-service in the shrine of the goddess in the Śiva temple. Provision is made at the end of the Śrīraṅgam inscription for the appointment of a teacher on 5 *varāhaṉ* per month to teach English to the Hindu boys of the place.

APPENDIX E.

List of Stone Inscriptions in the Bombay-Karnatak copied during the year 1938-39.

NOTE.—This appendix is paged in continuation of Appendix F to the *Annual Report on South Indian Epigraphy* for 1937-38.

Inscriptions copied at the following thirty-two villages of the Bombay-Karnatak during 1938-39 are registered in Appendix E.

Serial Number.	District or State.	Taluk.	Village.	Number of Inscriptions.
1	Bijapur	Badami	Bādāmi	1-34
2	Do.	Do.	Mahākūṭa	35-36
3	Ramdurg		Asūti	37
4	Do.		Haḍli	38
5	Do.		Mudenūr	39-40
6	Do.		Muḷḷūr	41
7	Do.		Pañchgāv	42
8	Do.		Rāmdurg	43-44
9	Do.		Sōpaḍla	45
10	Do.		Sōrebān	46
11	Jamkhandi	Jamkhandi	Algūr	47-49
12	Do.	Do.	Chikkalgi	50
13	Do.	Do.	Jamkhaṇḍi	51-57
14	Do.	Do.	Kalabiḷgi	58
15	Do.	Do.	Kalhaḷḷi	59-60
16	Do.	Do.	Kannōli	61
17	Do.	Do.	Kuñchanūr	62
18	Do.	Do.	Madarakhaṇḍi	63
19	Do	Do.	Sāvaḷige	64
20	Do.	Do.	Tadalbāgi	65-66
21	Do.	Do.	Takkōḍ	67
22	Do.	Do.	Tuṅgaḷ	68-70
23	Do.	Kundgol	Bēṭadūr	71-72
24	Do.	Do.	Kamdoḷḷi	73-77
25	Do.	Do.	Kundgōḷ	78-88
26	Do.	Do.	Kuyibāḷ	89-93
27	Do	Do.	Sāmsi	94-97
28	Do.	Do.	Shirūr	98-101
29	Do.	Do.	Yelivāḷ	102-107
30	Miraj (Junior)	......	Guḍigēri	108-114
31	Dharwar	Hanagal	Āḍūr	115-118
32	Do.	Kalghatgi	Kāmadhēnu	119-121

APPENDIX E.

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT.					
	BADAMI TALUK.					
1	**Bādāmi.**—Pillar in double-storeyed maṇḍapa on the northern fort wall.				Kannaḍa (archaic)	Reads 'Śi-Nāḷayan'.
2	Do.				Do.	Reads 'Śrī-Tanuchalvan'.
3	Another pillar in the same maṇḍapa				Do.	Reads 'Śrī Gōindan Vipramanōharan'.
4	Slab built into the back wall of the Īśvara temple in the northern fort.				Do.	Reads 'Śrī-Sarvvadāsan'.
5	Rock wall to the left of the passage leading up to the same fort.				Do.	In characters of the 8th century A.D. Mentions one Ovaraka of Śrīpuram.
6	Same place				Do.	Reads 'Śrī-Raṇaparā[kra]ma[n] Śrī'.
7	Do. right				Do.	Reads 'Śrī-Chāḷugēsi'.
8	Same place				Do.	Reads 'Be[dde] Chāḷugēsi'.
9	Do.				Do.	Reads 'Śrī-Charaṇāṅkabha[dra]n', a correction from Śrī-Raṇaka[bhadran].
10	Do.				Do.	Reads 'Sigñimañchi' (for 'Siṅgimañchi').
11	Do.				Do.	Reads 'Śrī-Gaṇasvāmi[n]'.
12	Cliff overhanging the temple of Baṭṭerappa				Do.	Reads 'Śrī Sēndraka [Mahāgniśōrbbu]'.
13	Same place				Do.	Reads 'Śrī-chi[tra]kā....si....'
14	Pillar in the Mālegitti Śivālaya			....	Kannaḍa	Incomplete. Seems to mention a school of the city of Bādāmi.
15	Another pillar in the same temple			Śōbhakṛit, Āshāḍha, śu. 15.	Do.	States that the bastion was constructed by *Haḍapada* Errakrishṇappa-Nāyaka in the service of Sadāśivarāya.
16	Slab built into the right wall of the gate leading to the cave No. 3.				Do. (archaic)	Reads 'Śrī Yaśamantan'.
17	Do., left wall				Do.	Seems to inscribe the names of two champions ; Śrī Seṅkapayveyar and Mānasikhe Dharmarājan Vikrāntarāśi Muruḷan.
18	Outer rock wall to the right of the above cave.				Do.	Reads 'Śrī-Koṭṭalan'.
19	Same wall	....	....	....	Do.	Written in a peculiar script resembling shell characters ; not clear.

APPENDIX E—*contd.*

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	BIJAPUR DISTRICT—*concld.*					
	BADAMI TALUK—*concld.*					
	Bādāmi—*concld.*					
20	Near the above					Written in a peculiar script re embling shell characters ; not clear.
21	Boulder to the left of the house of Appaṇa-bhaṭṭara Aṇṇappa.				Kannaḍa	Records the obeisance of a person (name lost) to 'Jagadīśvara, Gaṇapati and Nārāyaṇa'.
22	Slab built into a wall of the Jumma Masjid at the foot of the rock-cut caves in Bādāmi.	'Ādil Shāhī (?)			Arabic style of writing. *Thulth* of a crude type.	Islamic creed and the *Nād-i-Alī* (Ref. *E.I.M.* 1917-18, p. 46, Pl. XVIII *a*). Nos. 22 to 34 kindly read by the Government Epigraphist for Moslem Inscriptions).
23	Another stone in the same place	Do.			Do.	*Qur'ān*, Chapter XLVII, verses 1-3.
24	A third stone built into the wall of the same *masjid*.	Do.			Do.	*Qur'ān*, Chapter XVIII, verses 1-6.
25	A fourth stone in the same *masjid*	Do.			Do.	*Qur'an*, Chapter II, verse 256, Chapter LXI, verse 13 and Chapter XII, verse 64.
26	Another stone in the same place				Arabic script *Tughra*.	Islamic creed.
27	A stone built into a wall of the Karigumaṭa near Jumma Masjid.				Arabic script *Naskh*.	*Qur'ān*, Chapter II, verse 256.
28	Another stone built into a wall of the same *masjid*.				Arabic script *Thulth* of an ornamental type.	*Nād-i-Alī*.
29	Stone built into a wall of the Gumas at the foot of a rock-cut cave.				Arabic script Mixed *Naskh* and *Thulth*.	*Qur'ān*, Chapter XLVII, verses 1-4.
30	Another stone in the same place	'Ādil Shāhī			Persian script *Naskh*.	Arch built by Malik 'Abdu'l-'Azīz, son of Malik Yaqūt in memory of his wife Shamna Bībī.
31	A third stone close by	'Ādil Shāhī (?)			Arabic script Mixed *Naskh* and *Thulth*.	*Qur'an*, Chapter II, verses 256-57.
32	A fourth stone built into a wall of a rock-cut cave.	Do.			Do.	Islāmic creed in two different forms.
33	A fifth stone in the same place	Do.			Arabic and Persian script Mixed *Naskh* and *Thulth*.	*Nād-i-'Alī*.
34	A sixth stone in the same place	Do.			Arabic script *Naskh*	*Qur'ān*, Chapter XVIII, verses 1-9.

35	**Mahākūṭa.**—Pillar in the temple of Saṅgamēśvara in the compound of the Mahākūṭēśvara temple.		....		Kannaḍa (archaic)	In characters of the 8th century A.D. Reads 'Śrī Nāḷpayan (See No. 1 above).
36	Pillar inside the same temple			Śaka 856, Jaya, Kārttika śu. 5, Wednesday.	Kannaḍa	Records a grant made by the *Mahāsāmanta* Bappuvarasa. (Published in the *Indian Antiquary*, Vol. X, pp. 104 ff.)
	RAMDURG STATE.					
37	**Asūti.**—Broken pillar standing in front of the Kalamēśvara temple.	Rāshṭrakūṭa	Indra	Vikrama	Do.	Registers the grant of *gōsahasra* and some land.
38	**Hadli.**—Slab standing in front of the village *Chāvaḍi*.	Western Chāḷukya	Tribhuvanamalla	Chāḷukya-Vikrama year 9, Raktākshi, Chaitra, śu. 1, Monday.	Do.	Records gift of land to the god Gavarēśvara by the sage Nyānaśakti, who purchased it from the 420 Brahmans of the *agrahāra* of Paḷdal.
39	**Mudenūr.**—Stone lying in front of the temple of Rāmaliṅgasvāmin.				Do.	In characters of the 13th century A.D. The language is corrupt. Seems to register a gift of land by Sireyaṇa-Gauṇḍa of the royal palace, for the benefit of the god Lakumaṇēśvara.
40	Hero-stone standing in the temple of Sōmaliṅga.				Do.	Damaged. Refers to Bamma and seems to record the death of a hero (name lost) in a cattle-raid.
41	**Muḷḷūr.**—On the pedestal of hero-stone standing near the Īśvara temple at Rāmatīrtha, about two miles from the village.			Saka 895, Śrīmukha, Vaiśākha, puṇṇame, Monday.	Do.	Incomplete. Seems to record the death of Nāḷchuga, the younger brother of [A]dahalekāḷamma.
42	**Pañchgāv.**—Slab standing near a *dharmaśālā*.				Do.	Seriously damaged and worn out. Eulogises at great length a feudatory chief called Brahmabhūpa.
43	**Rāmdurg.**—Stone built into the outer fort wall near the Kariyavva temple				Kannaḍa in Nāgarī	Fragmentary. The characters are a mixture of Mōḍi and Nāgarī.
44	Another stone near the above				Nāgarī	Reads 'Dakshiṇapādāvara'.
45	**Sōpadla.**—Slab lying in the temple of Saṅgamēśvara in survey No. 32.				Kannaḍa	In characters of the 13th century A.D. States that it is the house of oil mill, belonging to the god Śrī Mūlasthāna-Mallikārjuna.
46	**Sōrebān.**—Stone window in the left outer wall of the temple of Śabari (Sōravva) in a valley about two miles from the village.			Śaka 1031, wrong for 1011 Śukla, Vaiśākha.	Sanskrit in Nāgarī	Records the commencement of the car festival on the specified date.
	JAMKHANDI STATE.					
47	**Ālgūr.**—Slab built into the wall of the Kaḷamēśvara temple.	Yādava	Siṅghaṇa	41st year, Viśvāvasu, Vaiśākha, śu. 14, Wednesday.	Kannaḍa	Records gifts made for the benefit of god Mallikārjuna by the *Mahājanas* and the residents of [Va]lguruva.
48	Pedestal of the image of Ādinātha-tīrthaṅkara.			Śaka [13]66, Raktākshi, Māgha, ba., Sunday.	Do.	Damaged. Seems to record the installation of the image of Ādinātha.
49	Broken stone lying in the same temple			Śaka 939, Piṅgaḷa	Do.	Damaged and broken. Seems to record the installation of a stone pillar by Vaijapayya and others at the instance of the *Kaḍitaverggaḍe* Poḷalamayya and some gifts made by the *gauṇḍas* of [Va]lguruva.

APPENDIX E.—*contd.*

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	JAMKHANDI STATE—*contd.*					
50	**Chikkalgi.**—Slab built into the wall of the Siddhēśvara temple.	Kaḷachurya	Bijjaṇa	5th year, Īśvara, Kārttika, śu. 9, Monday.	Kannaḍa	Damaged. Registers the gift of land, house-site, etc., of the benefit of Kalidēva of Mūlasthāna by Mādirājayyaēva Kiriyachikkaḷige and others during the reign of Bijjaṇad and prince Maiḷavidēva.
51	**Jamkhandi.**—Slab in the Māruti temple at Takkaḷige, now kept in the house of Mr. W. T. Apte.			Śaka 1086, Tāraṇa	Do.	Seriously damaged and worn out.
52	Slab near the Īśvara temple at Kāyibiḷgi, now kept in the house of Mr. W. T. Apte.	Yādava	Rāmachandra	Śaka 1228, Parābhava, Śrāvaṇa, ba. 10, Monday.	Do.	Registers gifts of land, etc., made for the benefit of god *Mūlasthāna* Kallinātha of Beḷḷalige belonging to the division of Karahaḍa-4,000, at the instance of *Mahāpradhāna sarvādhikāri* Raṅganātha by Nāgagauḍa and others.
53	Broken slab from the Īśvara temple at Madarkhaṇḍi now kept in the same place.	Do.	Siṅghaṇa	.. th year śu. 3, Monday	Do.	Damaged and worn out. Registers certain gifts for the benefit of the god *Mūlasthāna* of Madurakhaṇḍi.
54	Fragment of stone at Chennabasappa Arakeri's house, now kept in the same place.				Sanskrit in Kannaḍa	Seriously damaged and worn out.
55	Broken piece of a slab from Mādhava-hola at Kaḍkōḷ, now kept in the same place.	Western Chālukya (?)	Tribhuvanamalla (?)		Kannaḍa	Seriously damaged and broken. Seems to record certain gifts by Tribhuvanamalla for the maintenance of the *agnihōtra* and other activities to the 400 *Mahājana-Brāhmaṇas* of the great *agrahāra* of Jambukhaṇḍi.
56	Broken slab from Olyappa's *maṭha*, now kept in the same place.			Dundubhi, Chaitra, ba. 5, Monday, Vishuva-saṅkrānti, Vyatīpāta, solar eclipse.	Do.	Records gift of 500 *mattar* of land for the benefit of the god Uttarēśvara of Jambukhaṇḍi.
57	Hero-stone standing in the temple of Nandigappa.	Kaḷachurya	Sōvidēva	8th year, Manmatha, Mārgaśira, śu. 8.	Do.	Damaged and broken.
58	**Kalabiḷgi.**—Slab built into the wall of the Hanumān temple.	Western Chāḷukya	Trailōkyamalla	6th year, Byaya, Pushya śu. 14, Friday, Uttarāyaṇa-saṅkrānti.	Do.	Damaged. Broken and built into the wall. Seems to register gift for a certain god of Kallabiḷgi by all the *Mahājanas* of Goṭṭe which was a *sarvanamasya-agrahāra* of Tribhuvanamalla.
59	**Kalhaḷḷi.**—Stone built into the left wall of the Varāha shrine in the Veṅkaṭēśvara temple.			Śaka. 1729, Prabhava, Phālguṇa 12, Wednesday.	Sanskrit	States that a certain Śēsha constructed the temple of Varāha.
60	Stone built into the right wall of the same shrine in the Veṅkaṭēśvara temple.			Śaka 1730, Vibhava, Vaiśākha, śu. 12, Monday.	Do.	States that the image of Varāha was installed by Śēsha of the mountain of Kallaḷi.
61	**Kannōli.**—Slab built into the wall of the house of Siddagauḍa Patil.	Kaḷachurya	Bijjaḷa		Kannaḍa	Badly damaged and mutilated.

62	**Kuñchanūr.**—Broken slab lying in the temple of god Mallikārjuna.	Do.	Saṅkama	Śaka 1166, ... Kārtika, full-moon,	Do.	Damaged. Seems to refer to the gift of lands by Tribhuvanamalla as in No. 55 above.
63	**Madarkhaṇḍi.**—Hero-stone standing in the temple of Rāmēśvara.				Do.	Damaged. Seems to record the death of one Māchaya Boppeyya.
64	**Sāvaḷige.**—Stone set up behind the temple of Sōmēśvara.				Do.	States that this is the boundary stone of an endowed piece of land belonging to the Brāhmaṇas.
65	**Tadalbāgi.**—Stone beam of the Īśvara temple called Dēgula outside the village.	Yādava	Mahādēva.	10th year, Śukla, Śrāvaṇa, śu. 10, Wednesday.	Do.	Damaged. Seems to record a gift for the construction of the pinnacle and the upper storey of the temple of god Sōmanātha at Tadalabāge.
66	Slab lying in the above temple.	Kalachurya	Hemmāḍi	12th year. Saumya, Chaitra, ba. 13, Monday, solar eclipse.	Do.	Registers a gift of land and other gifts for the benefit of the god Sōmanātha at Taddalabāge on the bank of the river Kṛishṇā by Chaṅgadēva Bhaṭṭōpādhyāya who was highly respected by the emperor.
67	**Takkōḍ.**—Slab standing in the temple of Hanumān.			..92, Full-moon day, Monday.	Do.	Badly damaged and worn out. Seems to record a gift, for the benefit of the Brahmans, by a chief.
68	**Tuṅgal.**—Fragment of stone built into the wall of the temple of Mallayya.				Do.	Seriously damaged and worn out. Seems to register certain gifts made for the benefit of a god at the *agrahāra* of Tuṅgaḷa.
69	Stone standing near the Paramānanda temple outside the village.				Do.	Badly damaged. Mentions certain charities bestowed by the residents of Tuṅguḷa.
70	On a slab at the same place.	Kaḷachurya	Sōvidēva		Do.	Badly damaged and worn out. Mentions one Chiddarasa-Daṇḍanāyaka and records gifts of land by the *Mahājanas* of the *agrahāra* of Tuṅguḷa and their chief Chaṇḍoppa-Bhaṭṭōpādhyāya for the benefit of some gods including Chennakēśava.
	KUNDGOL TALUK.					
71	**Betadūr.**—Slab lying in front of the temple of Kalamēśvara.	Western Chāḷukya (?)		Śaka 1045, Subhakṛit, ba. 15, Friday, solar eclipse.	Do.	Damaged. Registers a gift of land (details not clear). Mentions a Kadamba feudatory.
72	Stone lying near the village *chāvaḍi*				Do.	Badly damaged. In characters of the 16th century A. D. Seems to refer to a field of a certain Mādappa.
73	**Kamdoḷḷi.**—Stone built into the ceiling of the Rāmēśvara temple.				Do.	Damaged. In characters of the 12th century A. D. Describes a heroic king by name Nākil.ūpa.
74	Lintel of the door-frame in the above temple.				Do.	In characters of the 12th century A. D. Contains verses in praise of 'Nāka Nṛipāḷa'.
75	Slab lying near the above temple.	Western Chāḷukya	....		Do.	Very badly damaged and effaced.
76	Slab standing in the Siddhēśvara temple	Do.	Jayasiṁha		Do.	Seriously damaged and worn out.
77	Stone leaning against the front wall inside the Basavaṇṇa temple.				Do.	Badly damaged. The characters are of the 16th century A. D.
78	**Kunāgōḷ.**—Slab standing in front of the Durgā temple.	Yādava	Siṅghaṇa	32nd year, Śārvari, Chaitra, ba. 1[illegible], Wednesday.	Sanskrit and Kannaḍa in Kannaḍa.	Records a gift of land and certain other gifts for the benefit of the goddess Durgā by Taḷiyara Mallayya.
79	Pedestal of the Tīrthaṅkara image built into the wall of the A. V. School.				Kannaḍa	Seriously damaged and worn out. Refers to the Mūla-saṅgha.

APPENDIX E—*contd.*

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39—*contd.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	JAMKHANDI STATE—*concld.*					
	KUNDGOL TALUK—*concld.*					
	Kundgōḷ—*concld.*					
80	Stone standing in the compound of the District bungalow (brought from Kuyibāḷ).				Kannaḍa	Damaged and worn out. The writing belongs to the 17th century A. D. Refers to a certain Ellappanāyaka and Kuyibāḷa grāma.
81	Hero-stone standing in front of the Hanumantadēva temple.	Western Chāḷukya	Jagadēkamalla		Do.	Seriously damaged and worn out.
82	Stone built into the front wall of the same temple.	Vijayanagara	Dēvarāya	Śaka 1366, Raktākshi, Kārtika, śu. 5.	Sanskrit and Kannaḍa in Kannaḍa.	Records the installation of an image of god Hanumān at Kundhāngalla (Kundgōḷ) by Vallabharāja of the Solar race.
83	Pedestal of the *māsti* stone near the same temple.				Do.	Worn out and damaged. The characters belong to the 14th century A. D. The writing is illegible.
84	Broken slab built into the window of the Raṅgamaṇḍapa in the Śambhuliṅga temple.	Kaḷachurya	Sōvidēva	Friday, lunar eclipse	Do.	Damaged and worn out. Seems to register some grants for the benefit of god Śrī-Svayambhu by Peddanāyaka, Mahāpradhāna Lakshmīdhara-Daṇḍanāyaka and others.
85	Pillar in the same temple.				Nāgarī (language not known).	Seriously damaged and worn out. Mentions 'Śrī-Raghunātha'.
86	Broken slab built into the wall of the Gaṅgādharēśvara temple.	Yādava	Siṅghaṇa	....	Kannaḍa	Badly damaged and effaced.
87	Fragment of a slab built into a wall of the same temple.	Western Chāḷukya	Tribhuvanamalla (?)	....	Do.	Damaged, broken and worn out. Seems to refer to certain gifts by Barmōja (?) who was the *sūtradhāri* of the god Svayambhū.
88	Broken slab lying in a field called Brahmadēvara-hola (about two miles from the village).	Do	Āhavamalla	Śaka 965, Tāraṇa, Chaitra, śu. 5, [Tuesday].	Do.	Damaged and effaced. Seems to register a gift to the god Bhālachandrēśvara by the *Mahājanas* of a certain place (name lost).
89	**Kuyibāḷ.**—Hero-stone standing in front of the temple close to the village *chāvaḍi.*	Yādava	Siṅghaṇa	14th year, Subhānu, Mārgaśira, ba. 15, Sunday.	Do.	Damaged and worn out. Mentions the death of a certain hero.
90	Hero-stone standing close to the temple near the village *chāvaḍi.*	Do.	Do.	Chaitra, śu. 3, Thursday	Do.	Badly damaged and effaced.
91	Broken slab standing close to the village *chāvaḍi.*	Western Chāḷukya	Trailōkyamalla	Śaka 980, Viḷambi, Pushya, śu..., Sunday, Uttarāyaṇa-saṅkrānti.	Do.	Damaged and effaced. Refers to *Mahāsāmanta* Indrakēśi-arasaru as governing the province of Purigere in the capacity of a *Rāshṭrakūṭaka*, and registers two gifts of lands; one of them by him and some *gauṇḍas*, in the presence of Lōkābharaṇa-Paṇḍita, for the benefit of god Jōgēśvara.

92	Hero-stone standing near the mosque close to the village *chāvaḍi*.			Vaiśākha, śu. 10, Monday.	Do.	Damaged. Mentions the death of a certain hero (name not clear).
93	Slab set up near the same place	Western Chāḷukya	Jagadēkamalla	11th year, Vibhava, Chaitra, śu. 1, Sunday.	Do.	Badly damaged and worn out. This is a Jaina record.
94	**Saṁsi.**—Broken slab leaning on the wall near the Śaṅkaraliṅga temple.				Do.	Seriously damaged and effaced. The characters belong to the 11th century A. D. Registers certain gifts (details lost).
95	**Slab.** set up near the Kalamēśvara temple.	Western Chāḷukya	Tribhuvanamalladēva		Do.	Very much damaged and worn out.
96	Slab lying near the house of Gurubasappa Kuṁbi.	Do.	Jagadēkamalla (II)....	Pushya, Amāvāsyā, Monday, Uttarāyaṇa-saṅkrānti, solar eclipse.	Do.	Damaged. Describes the Four Hundred *mahājanas* of the *agrahāra* of Tapasīpura (modern Saṁsi). It seems to register grants to the god Siddhēśvara of the place by the trade guild of *Vīrabaṇañjas* and the One Thousand *Taṁbuligas*.
97	Slab standing in front of the temple of Siddhēśvara.	Do.	Bhuvanaikamalla		Do.	Badly damaged and worn out.
98	**Shirūr.**—Pedestal of a Jaina Tīrthaṅkara image.				Do.	States that the image of Pārśvanātha-Bhaṭṭāraka was presented by Kāḷiseṭṭi for the Kusuma-Jinālaya of the Yāpanīya-saṅgha and Vṛiksha-Mūla-saṅgha. Seems to mention Oreyū[ru].
99	Stone lying in the village *chāvaḍi*				Do.	Damaged and worn out. In characters of the 14th century A. D. Refers to a certain god of Huligere.
100	Broken stone in the same place				Do.	Worn out and badly mutilated.
101	Stone standing on the tank bund				Do.	Badly mutilated and completely worn out. The characters probably belong to the 12th century A. D.
102	**Yelivāḷ.**—Hero-stone built into the wall of the Kalamēśvara temple.			Śaka 1171, Kīlaka, Chaitra, ba. 3, Sunday.	Do.	Records the death of Erageya-Nāyaka of the *Anādi-agrahāra* Kundgōḷ after encountering Jōyidēva of Gutōḷala in a cattle-raid made at the instance of Chaṭṭudēva of Halasige-nāḍu.
103	Another hero-stone near the above			Śaka 1171, Kīlaka, Chaitra, ba. 3, Sunday.	Do.	Narrates the death of another warrior named Jakāva (?) under the same circumstances and the erection of the hero-stone in his memory.
104	Slab built into a wall of the same temple	Western Chāḷukya	Tribhuvanamalla.	Chālukya-Vikrama era 32, Sarvadhāri, Āshāḍha, amāvāsyā, Wednesday, solar eclipse.	Do.	Records the gift of three shops by Kēsiyaṇṇa, one of the Thousand *mahājanas* of Kundgōḷ.
105	Slab lying in a ruined well near the same temple.			Śārvari, Māgha, śu. 1, Sunday	Do.	Broken and lost. Mentions a certain Lakumi-Nāyaka.
106	Another slab in the same wall			Śaka 1115	Do.	Describes in detail the history of Emmēra Mādayya and his charities.
107	Hero-stone standing near the Dyāmavva temple.			Śaka 1106 (?)	Do.	Seriously damaged and effaced.

APPENDIX E—*concld.*

List of stone inscriptions copied in the Bombay-Karnatak during the year 1938-39—*concld.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	MIRAJ (JUNIOR).					
108	**Gudigēri.**—Slab built into the back wall of the Kalamēśvara temple.			Pārthiva, Kārttika, śu. 7	Kannaḍa	Seems to record a gift of land to Chauṇḍarasa by Bammanāsana Khān Sāhēb.
109	Pillar in the Jaina basti				Do.	In characters of the 13th century A. D. Records gift of oil from all the oil-mills of the village by Kētayya-Seṭṭi for the benefit of the Mu[r]eya-basadi of Guḍigere.
110	Slab built into the wall of the store-room in the Jaina basti.	Western Chāḷukya	Bhuvanaikamalla	Śaka 994, Paridhāvi, Pushya, śu. 12, Monday, Uttarāyaṇa-saṁkrānti.	Do. (Bhaskara)	Informs that Kañchala-Mahādēvī was carrying on the Government from the headquarters at Mulugunda, with Mahāpradhāna Daṇḍanāyaka Rudrabhaṭṭōpādhyāya administering the endowment of Guḍigere and Daṇḍanāyaka Īśvarabhaṭṭa in charge of all the departments. Records the revival of the endowment of the Guḍigere-grāma with the consent of Rudrabhaṭṭōpādhyā a in favour of Nandipaṁḍitadēva in the presence of the king and other authorities mentioned above on the occasion of the victorious return of ~~Rudra~~bhaṭṭōpādhyāya from the northern expedition.
111	Pillar in Kalmaṭha	Yādava	Siṅghaṇa	7th year, Īśvara, Śrāvaṇa, ba. 15, Thursday, solar eclipse.	Do.	Registers a gift of oil for a perpetual lamp to god Kāḷēśvara of Guḍigere by the *Telligar-Aivattuvakkalu*, *i.e.*, fifty families of oil-mongers.
112	Another pillar in the same *maṭha*				Do.	The characters belong to the 12th century A. D. Records gifts of land for the worship of the Śiva-liṅga named Kalidēva installed by the 12 *gauṇḍas* of Guḍigere.
113	Stone standing near the Parvatadēva temple.	Rāshṭrakūṭa	Amōghavarsha		Do.	Incomplete. Refers to the reign of Sarbamahārāja [Amōghavarsha]. Mentions Subhachandrapaṇḍita and a *gōsāsa*.
114	Fragments (2) of a slab standing in the Taluk office.	Western Chāḷukya	Jagadēkamalla	Siddhārthin, Pushya, śu. 5, Thursday.	Do.	Badly damaged and broken. Seems to register certain gifts (details lost) to god Nāgēśvara.
	HANGAL TALUK.					
115	**Āḍūr.**—Stone standing on the top of a hill (Survey No. 146).	Do.	Kīrttivarman	—	Sanskrit and Kannaḍa in Kannaḍa.	The characters belong to the seventh century A. D. Registers gift of a field for the *dānaśālā* of a Jinālaya constructed by a *gāmuṇḍa*. Records again the grant of a paddy-field to the west of Karmagālūr, for the benefit of the same temple of Jinēndra by Dōṇa gāmuṇḍa and others with the permission of the suzerain Mādhavatti, while Kīrttivarman was ruling the world and Sindarasa was governing the city of Pāṇḍivūra. (Published in *Ind. Ant.* Vol. XI, p. 69 ff.)

116	Slab standing in a field to the west of the village.	Do.	Jayasiṁha	Śaka 956, Bhāva, saṅkrānti	Kannaḍa	Damaged. Refers to Perggaḍe [Mādimayya] as governing Banavāsi Twelve-Thousand with the inclusion of Sāntaḷige One-Thousand and Mayūravarman as administering Pānuṅgal Five-Hundred. Records grants for the benefit of the temple of Banasaṁkaradēva.
117	Slab standing near the Kaḷamēśvara temple.	Do.	Trailōkyamalla Āhavamalla		Do.	Damaged and worn out. The characters belong to the 12th century A. D. Mentions the general Êchaiya and refers to the [Kadamba] Mayūravarman of Banavāsipura as governing Pānuṅgal Five Hundred.
118	Another slab near the same temple			Śaka 989, Plavaṅga, Pushya, ba. 1, Sunday, Uttarāyaṇa-saṅkrānti.	Do.	Badly damaged and worn out. Registers some grants for the renovation of the temple of god Kālēśvara and for feeding and clothing the ascetics, by Aytavarmma and other *Gāvuṇḍas*.
	KALGHATGI TALUK.					
119	**Kāmadhēnu.**—Arch-stone at the top of the door-way in the temple of Kaḷḷēśvara outside the village.				Do.	The characters are of the 12th century A. D. States that this is the workmanship (*besa*) of Maṇḍaḷika Mādiga.
120	Slab lying in front of the same temple	Western Chāḷukya	Bhūlōkamalla	Chāḷukya-Vikrama year 54, Saumya, Chaitra, śu. 2, Monday, Saṅkrānti.	Do.	Damaged. States that the feudatory Koṅkaṇa-chakravarti Jayakēśi was governing Koṅkaṇa Nine Hundred and Palasige Twelve-Thousand. Describes Sāsalu in Palasige-nāḍu. Records gifts for the benefit of the god Kalidēva by Mallisetṭi.
121	Another slab in front of the same temple	Kadamba	Śivachitta-Permāḍi	25th year, Khara, Pushya, śu. 14, Monday, Uttarāyaṇa-saṅkrānti.	Do.	Records a gift of land and *matha* for the benefit of god Kalidēva at Sāsalu in the Palasige-nāḍu while Mahāmaṇḍalēśvara Śivachitta-Permāḍidēva was governing the Koṅkaṇa Nine-Hundred and Palasige Twelve-Thousand from his capital Chandrāpura.

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APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris.*

No. of inscription.	Details of dates with their English equivalents and remarks.
	WESTERN CHALUKYA.
	Jagadēkamalla (I).
114	Siddhārtin, Pushya, śu. 5, Thursday (Brihavāra) =A. D. 1036, December 25, Saturday (not Thursday).
	Āhavamalla (Sōmēśvara II).
88	Śaka 965, Tāraṇa, Chaitra, śu. 5, [Tuesday] =A. D. 1044, March 6, Tuesday ; f.d.t. ·15.
	Trailōkyamalla (Sōmēśvara I).
58	6th year, Byaya, Pushya, śu. 14, Friday, Uttarāyaṇa-Saṅkrānti. The details work out correctly to Krōdhin. =A. D. 1064, December 24, Friday. Irregular. The Uttarāyaṇa-saṅkrānti corresponding to Pushya, śu. 14, fell on a Friday only in the cyclic year Krō-dhin (A. D. 1064) which would not however be his 6th year.
91	Śaka 980, Viḷambi, Pushya, śu. .., Sunday, Uttarāyaṇa-saṅkrānti =A. D. 1058, December 24, Thursday (not Sunday) ; the tithi was śu. 7·69
	Bhuvanaikamalla (Sōmēśvara II).
110	Śaka 994, Paridhāvin, Pushya, śu. 12, Monday, Uttarāyaṇa-saṅkrānti =A. D. 1072, December 24, Monday ; f.d.t. ·11.
	Tribhuvanamalla (Vikramāditya VI).
38	Chālukya Vikrama year 9, Raktākshi, Chaitra, śu. 1, Monday =A. D. 1084, March 10, Sunday (not Monday).
104	Chālukya Vikrama year 32, Sarvadhāri, Āshāḍha, amāvāsyā, Wednesday, solar eclipse. Irregular. Probably, A. D. 1108, June 11, Thursday. The solar eclipse took place on the Jyēshṭha amāvāsyā, Thursday and not in Āshāḍha as quoted in the record.
	Bhūlōkamalla (Sōmēśvara III).
120	Chālukya Vikrama year 54, Saumya, Chaitra, śu. 2, Monday, saṅkrānti. Probably A. D. 1129, March 24, Sunday (not Monday) ; the tithi was however śu. 3, ·84.
	Jagadēkamalla (II).
96	Pushya, amāvāsyā, Monday, Uttarāyaṇa-saṅkrānti, solar eclipse. Probably A. D. 1144, December 26, Tuesday (not Monday). The saṅkrānti specified in the record occurred on Pushya, śu. 14, Monday and the solar eclipse on the following day.
93	11th year, Vibhava, Chaitra, śu. 1, Sunday =A. D. 1148, March 21, Sunday ; f.d.t. ·74.
	Acc. 26066.
	KALACHURYA.
	Hemmāḍi.
66	12th year, Saumya, Chaitra, ba. 13 (mistake for 15), Monday, solar eclipse. =A. D. 1129, April 20, Saturday (not Monday), solar eclipse.
	Bijjaṇa.
50	5th year, Īśvara, Kārttika, śu. 9, Monday =A. D. 1157, October 14, Monday ; ·44.
	Sōvidēva.
57	8th year, Manmatha, Mārgaśira, śu. 8 =A. D. 1175, November 23, Sunday ; ·36.

APPENDIX F—*contd.*

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris—concld.*

No. of inscription.	Details of dates with their English equivalents and remarks.
	KADAMBA.
	Śivachitta-Permādi.
121	25th year, Khara, Pushya, śu. 14, Monday, Uttarāyaṇa-saṅkrānti =A. D. 1171, December 13, Monday ; ·25. The Uttarāyaṇa-saṅkrānti however, occurred on December 26, Sunday, when the tithi was ba. 13.
	YĀDAVA.
	Siṅghaṇa.
111	7th year, Īśvara, Śrāvaṇa, ba. 15, Thursday, solar eclipse =A. D. 1217, August 4, Friday (not Thursday).
89	14th year, Subhānu, Mārgaśira, ba. 15, Sunday =A. D. 1223, December 23, Saturday (not Sunday) ; ·59.
78	32nd year, Śārvarī, Chaitra, ba. 11, Wednesday =A. D. 1240, March 20, Tuesday (not Wednesday), ba. ·11 ending on the previous day at ·92.
47	[41]st year, Viśvāvasu, Vaiśākha, śu. 14, Wednesday =A. D. 1245, April 12, Wednesday ; ·72. The regnal year is a mistake for 34.
	Mahādēva.
65	10th year, Śukla, Śrāvaṇa. śu. 10, Wednesday =A. D. 1269, July 10, Wednesday ; ·47.
	Rāmachandra.
52	Śaka 1228, Parābhava, Śrāvaṇa, ba. 10, Monday =A. D. 1306, August 4, Thursday (not Monday) ; ·82.
	VIJAYANAGARA.
	Dēvarāya.
82	Śaka 1366, Raktākshi, Kārtika, śu. 5. =A. D. 1444, October 16, Friday ; ·36.
	MISCELLANEOUS.
36	Śaka 856, Jaya, Kārttika, śu. 5, Wednesday =A. D. 934, October 15, Wednesday ; f.d.t. ·03.
41	Śaka 895, Śrīmukha, Vaiśākha, puṇṇame, Monday =A. D. 973, April 20, Sunday (not Monday) ; ·27.
118	Śaka 989, Plavaṅga, Pushya, ba. 1, Sunday, Uttarāyaṇa-saṅkrānti =A. D. 1067, December 23, Sunday ; f.d.t. ·54. The Uttarāyaṇa-saṅkrānti however, occurred on Tuesday, *i.e.*, two days later.
71	Śaka 1045, Śubhakṛit, ba. 15, Friday, solar eclipse =A. D. 1122, March 10, Friday, solar eclipse. This was the first day of Chaitra month. The Śaka year was current.
102-103	Śaka 1171, Kīlaka, Chaitra, ba. 3, Sunday =A. D. 1248, March 14, Saturday (not Sunday) ; ·14.
59	Śaka 1729, Prabhava, Phālguṇa 12, Wednesday =A. D. 1808, March 9, Wednesday.
60	Śaka 1730, Vibhava, Vaiśākha, śu. 12, Monday =A. D. 1808, May 7, Saturday (not Monday) ; ·58.